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BIBLIOTHECA MS. STOWENSIS.

A

DESCRIPTIVE CATALOGUE

OF THE

Manuscripts

IN

THE STOWE LIBRARY.

VOL. I.

BY THE

REV. CHARLES O'CONOR, D. D.

" *Præsentium non magni pendo judicium—habiturus, ut spero, apud Posteros, post decessum, si non eloquentiæ* " *titulum, saltem Industriæ testimonium.*"—Malmesbury's Prologue.

" *Codicibus emendandis primitus debet invigilare solertia eorum, qui Scripturas Divinas nosse (aut veritatem* " *investigare) desiderant.*"—S. Aug. de Doctr. Christ. l. ii. c. 14.

BUCKINGHAM:

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1818.

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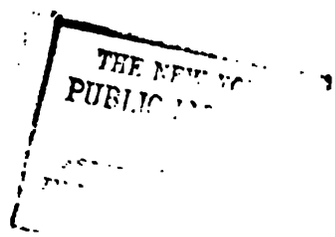

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PREFACE,

ADDRESSED TO

THE MOST NOBLE

RICHARD, MARQUESS OF BUCKINGHAM.

My Lord,

THE following sheets are, with humble deference, presented to you, as the result of much care and labour, with a view of contributing to the illustration and improvement of the history of the British Islands, from the earliest known period to the present times. They have been collected by your own orders, and under your own inspection, and are offered to the public entirely by your desire. You have properly judged, that it is the duty of all to contribute as they are best able to the history of their country; that, from the negligence of many, and the apathy and indolence of more, in this respect, England, though abounding in genius, and excelling in various kinds of literature, is still defective in Historians; and that content with a *Locke*, a *Newton*, a *Shakspeare* and a *Dryden*, she seems almost to despair of a *Livy*, a *Thucidides*, or a *Tacitus*. If we inquire into the causes of this indisputable fact, and consider how it happens that the history of the British Islands remains uncultivated, in the hands of persons the best qualified to bring it to the highest degree of perfection, we shall probably discover that one of the most principal of them is, that the materials of more extensive elucidation are preserved with too much jealousy by some, and too much negligence by others, in secret repositories, where the eye of genius can never penetrate, and to which the hand of labour can never be applied; and that, therefore, our writers proceed in one beaten track, copying each other's errors, and perpetuating each other's misrepresentations.

Independently of the many facts that are yet to be brought to light by the aid of MSS. experience abundantly shews, that even where new facts do not occur, *new readings*

are discovered which materially affect the narrative; that we can hope for correct editions of ancient authors only from collations of MSS. or from the originals themselves; that even in the various printed editions of the Holy Scriptures, difficulties have occurred, which, without the aid of the originals, or a patient collation of many ancient copies in different languages, could never be explained.

Those Classics, the printed editions of which are founded only on the authorities of one or two MSS. such as *Cornelius Nepos* and *Velleius Paterculus*, are imperfect to this day, in defiance of all the *conjectural* criticism of the learned. Equally faulty, for the same reason, are *Hesychius* amongst the Greeks, *Gildas* amongst the Britons, *Nennius* and *Caradoc* amongst the Welch, *Tigernac* amongst the Irish. All these must be imperfect, obscure, and liable to many objections, which the keenness of criticism never can remove, without the aid of MSS. Gale laments that his edition of the *Chronicon Ramesyense* is very imperfect. It is satisfactory to know that by the aid of a MS. in this Library, several of the lost chapters can be restored.

Of all the Classics, perhaps, the most faultless is Terence; because, independently of the Vatican copy of the 4th century, one of the oldest MSS. extant, many others have been brought to bear upon the text; and yet *Dr. Bentley's* various readings of Terence amount to near 20,000! The same indefatigable editor discovered in *Manilius* twice as many different readings as there are verses: and what doubts might not have been suggested to ignorant or weak minds, by *Dr. Mills's* 20000 different readings in the New Testament, were we not assured by the most indefatigable collators, that they were the mere faults of transcribers—such as, in modern phraseology, are called *errors of the Press*, and not materially affecting the meaning, or altering the construction of the text?

These, my Lord, are but some of the many advantages to be derived from MSS: nor are they the most important. Perhaps that advantage which may, of all others, be deemed the greatest, is, that they serve as a barrier against interpolation. How, for instance, could it be known that the Charter granted by King Withred to the Church of Canterbury, in the 7th century, and preserved in the British Museum, and published by *Dr. Smith*, at the end of his edition of Bede, is interpolated, if we had not the *original* in this Library, by

which that interpolation is detected, or if we had not a number of ancient copies unanimously conspiring against the fraud? It is painful to find that Lord Clarendon's History of the Rebellion has not escaped the imputation of corruption: the omission of some passages which bore hard on the memory of Charles I. was objected to that work before its editors had sunk into the grave; that objection, whether true or calumnious, was not repelled either by Smalridge, Aldrich, or Atterbury, and the charge of having incorrectly handed down to posterity the greatest work of our most able historian, as well as one of our honestest Statesmen, does not appear to have been removed by a late edition, published by the learned body in possession of Lord Clarendon's original MS. In this edition omissions are said to have been permitted to continue to exist, which are charged by Oldmixon and others to have been originally occasioned by the impulse of political feelings, and which are allowed to have existed even by the "*Vindication,*" which came out after the deaths of the original editors. That *Vindication* avowes that *verbal alterations were made.* Whether they were *verbal* only, or *material* would have appeared by a faithful impression of the original MS. and History would have profited which ever way the question was decided.—It is said that when Fr. Junius was Keeper of the King's Library, he had the presumption to erase some words from the Alexandrian MS. of the Bible now in the British Museum. How are such erasures in ancient MSS. to be supplied?—

One of the invaluable benefits to be derived from a well-informed and powerful Aristocracy, is, that by its situation, it has the means of rescuing from the ravages and the injuries attendant upon concealment, ancient Records which serve to repair such damages, and preserve the most valuable fragments of profane as well as sacred history from the passions of controversial antagonists, and from the depredations of time.

The preservation of *autographs*, which so materially contribute to the detection of forgeries, is another of the advantages to be derived from such a Collection as this. Doctor Jortin's Life of Erasmus is valuable, were it only for exhibiting *fac-similes* of the hand-writing of many men who were conspicuous in the time of Henry VIII. (1) The class of English History,

(1) *Forbes's* two volumes, intitled, "*A Full View* of the Public Transactions in the reign of Queen Eliza-"beth," exhibits others equally valuable, though of a subsequent date. The 5th vol. of the *Paston* Collection, containing the *autographs*, paper marks, and numerals of the documents which it describes, is beyond all praise, as is also the first volume of Lodge's Illustrations, &c. Lond. 1791.

in the following Collection, exhibits a succession of autographs of Kings, Nobles, and Literary men, from the reign of Henry III. to our own times.

These observations on the advantages to be derived from collations of MSS. have been suggested by a maxim frequently inculcated, that editors are not at liberty even to alter the corrupt readings of the Documents they possess; that MS. authority must be preferred to conjectural criticism; and that conjecture, however plausible, is the last resource to which an editor is permitted to refer. James Gronovius published the "*Anonymi Expositio totius "Mundi,*" with all its absurdities, such as *Britzantium* for *Brutium*, *Cossora* for Corsica, *Etboeam* for Eubœam, because he felt bound to adhere to his MSS. and hoped that future editors might, by the help of better copies, be enabled to amend the text. (1) He reprinted the "*Anonymus Ravennæ,*" at the end of his *Mela*, in 1696, without altering the errors which were noticed in the Princeps editio of Porcheron, Paris 1688. His son, Abraham Gronovius, adhered to the same principle: he reprinted the same work from his father's edition; and to those who called for an amended text, he replied, "*procure me Manuscripts.*"

It was only when numerous MS. copies were collected and compared, that the *variorum* Classics finally appeared. Then the imperfect editions of Pliny and of Mela, by Hermolaus-Barbarus and *Nunez*, gave way to the magnificent and correct editions of Gronovius and Harduin; the latter is the best that ever appeared of any of the Classics, because Harduin availed himself of every preceding edition, and collations of MSS. and medals, which contributed to establish true readings, and to illustrate the geography, chronology, and orthography of his text. The Argonauticks were restored by Gesner and Herman in the same manner.—Strabo arose from the night of the middle ages, by the help of Casaubon, Herodotus by *Wesseling's*, and Tacitus by that of *Brotier*.

Some future Historian will be enabled, in the same manner, by the help of the MSS. which are described in this Catalogue, to correct material errors in the histories of England, Ireland, and Scotland.—Who could have supposed, for instance, that *Owen Roe O'Nial* would have accepted a bribe of 5662*l.* 17*s.* 6*d.* from Cromwell? that he, who was the favourite patriot

(1) Gronovii Geographica Antiq. Lugd. Bat. 1700.

General of Ireland, should have been, at one and the same time, in the pay of the Pope, and of the Rump Parliament of England? Who but must believe that the Court of France was sincere in its disavowal of any private treaty with Cromwell for the expulsion of the Royal Family of England, and of their adherents, out of its territories? (1) and yet the identical private article stipulating for that expulsion, is preserved in this Collection, with the original signatures of the French agents on one side, and of those of Cromwell on the other.

It is superfluous to dwell longer on this subject. There is another connected with it which demands some explanation. It is impossible always to *class* Manuscripts according to their subjects, because so many MSS. contain very different works in different languages, and were written at different times.—Poets are bound up with Historians, Chronicles with Legends, Philosophers with Divines. The volume now submitted to your Lordship will sufficiently discover the method that has been pursued. The *Oriental* MSS. are kept together in one class, separated from the rest. It is true that the MSS. No. XXXIX, XLII, and LXIII, in that class, are not, strictly speaking, Oriental; but they have been classed amongst them, as they are the only Greek MSS. in this Collection, and are too few to constitute a separate class.

The Oriental MSS. are followed by the *Irish*, which form a second separate class; but, because Irish MSS. strictly speaking, mean MSS. in the *Irish language*, this class has been divided into two parts, the first of which consists of MSS. in that language, and the second, intitled "*MSS. relating to Ireland*," consists of MSS. in English and Latin, which relate to the history and antiquities of that country.—The third class is that of *English History*, which is subdivided into *Chronicles—Religion—Charters—Topography,—Parliamentary Affairs*, *State Papers*, and *Heraldry*.

Of some of those Manuscripts, I have been cautious in determining the ages. So many instances occur of too much eagerness to exaggerate claims to antiquity, that I have taken care either to leave the ages of MSS. open to discussion, or to state the grounds on which their dates are ascertained.—Wherever the letters *i* are accentuated, the writing must be subsequent to the 11th century; wherever they are dotted, to the 13th. This, and other rules of

(1) See Echard's History of England. Lond. fol. 1718, v. 7, pag. 783-4. Carte's Ormond, v. 2, p. 162.

calligraphy, which are generally admitted by Mabillon and Montfaucon, will enable us to steer pretty wide of dangers, and to distinguish the false lights by which so many have been misled. (1)

When *Conrad Peutinger* discovered the map which bears his name, *Schoepflin* published it in his Alsace, as a genuine document of the 4th century, (2) although the letters *i* are accentuated wherever two come in contact, in order to distinguish them from the letter *u*,—an improvement in writing which is not more ancient than the 11th age. The original, purchased by the celebrated Prince Eugene, is preserved in the Imperial Library at Vienna: a fac-simile may be seen at the end of Ptolemy's Geography by Bertius. The learned antiquarian of Verona does not hesitate to make it older than the celebrated MS. copy of the Life of S. Martin of Tours, by *Sulpicius Severus*, which was written in 517; (3) because, says he, it exhibits a view of the towers of Aquileia, which was destroyed by Attila in 442. (4)—The answer to this is decisive: the letters *i* are accentuated in Peutinger's map; it is therefore subsequent to the 11th century,—whereas Sulpicius's Life of S. Martin, written in capitals, and most frequently without spaces or points between the words, betrays not one signature of any period subsequent to the year 517. (5)

The danger of assigning a *Title* is intimately connected with that of assigning an *age*; and I have been therefore cautious also in giving *titles* to MSS. without a minute examination of their contents. Some MSS. contain a great variety of articles on very different subjects; some are imperfect at the beginning and at the end; many are anonymous;—in all these cases the different articles must be minutely described, in order that persons possessing other copies, with the names of the authors annexed, may be enabled to ascertain their ages, and to refer them to their proper originals.—In mentioning the ages of very ancient MSS. too much caution cannot be employed, as the Christian æra was never used before the days of Bede. Beza's

(1) On the punctuation of ancient MSS. the best authorities are *Mabillon* and *Montfaucon*. On papers, parchments, and inks, we must add *Leo Allatius's* Animadversiones, and others who are mentioned by Jo. Albert Fabrici, Bibliographia Antiq. Hamburgi et Lipsiæ, 1713.

(2) Alsatia illustrata, pp. 49, 610. See Scheib's folio edition of Peutinger's Map, Vienna, 1753.

(3) This is perhaps the oldest MS. that bears the name of the writer, and its date, in one hand with the text, as also the place where written.—" Finished at Verona, 1st Aug. in the Consulship of *Agapitus*, 10th Indiction, " by *Ursicinus*, Lector of the Church of Verona." Vide Maffei Verona illustrata, p. 337.

(4) Maffei Opuscoli, Eccl. p. 60.—But Aquileia was rebuilt, and destroyed again by the Lombards in 590, and rebuilt again in the middle ages.—Fac-similes of *Sulpicius's* Life of S. Martin, and of S. *Jerom's* Life of Paul the Hermit, in the same hand and MS. have been prefixed to Sulpicius's works by Jerom of Prato. Vide Maffei Verona Illustrata, p. 61.

(5) Nouveau Traité de Diplom. t. 3, p. 209.

Cambridge MS. has been referred by Whiston to the year of our æra 130, though it is now known not to be older than the 6th century.—The Alexandrian copy of the Old and New Testament, in the British Museum, was supposed to be written in the third century, whilst later inquirers refer it to the 7th or 8th, and Montfaucon to the 6th. (1)

The first Charter in the Stowe Collection is referred by Mr. Astle to 693, which is the date assigned by Dugdale, Wanley, Somner, Batteley, and others. The Charter itself exhibits no other chronological note than "*mense Julio, Indictione xma,*" and the reign of King *Withred.* The learned Dr. Smith has published it from an ancient Canterbury copy, in his 27th Appendix to his edition of Bede, where he also as well as the above learned writers, reads the date *Indictione xtiia,* for *xma,* (2) and refers it to the year of our æra 715.

These errors ought to be briefly noticed in a Catalogue; inasmuch as they have a tendency to raise suspicions with respect to the genuineness of the Charter: nor is that suspicion diminished by the Elenchus Contentorum prefixed to these Saxon Charters, by Mr. Astle, where he refers to Dugdale for the date 693—giving that great man's words thus: "*Hæc Charta data* "*est anno C.* 693, sicuti liquet ex Archivis Ecclesiæ Cantuariensis.—Dugdale Monast. vol. 1. "fol. 19."—On examining Dugdale, it will be found that the words from *sicuti liquet* inclusive, do not appear; that he gives no authority whatever even for the date 693; and that, in fact, he had no authority to quote, no reason for it, to assign.

It would be a very important discovery, if it could be fairly ascertained, that any Anglo-Saxon Deed, antecedent to the reign of Withred, is dated by the vulgar æra. Spelman says that that pretension alone would invalidate the Charter, or, at least, render it extremely suspicious; and, in fact, those Charters which he published in the first edition of his Councils, as antecedent to *Withred's* reign, such as his *Prima Charta* Regis Æthilberti, anno ab incarnatione 605, p. 118;

(1) Ibid. t. 1, p. 695. Palæogr. p. 215. Woidii Notitia Codicis Alex. Lipsiæ, 1788, p. 42, &c.

(2) See the 27th Appendix to his valuable edition of Bede, page 785. Misled by him, Mr. Astle commits the same mistake; Wanley also takes the three shafts of the letter *m*, in *xma*, for three Roman units, and reads it *xiii.*—See his Catalogue in Hicks's Thesaurus, vol. 2. p. 263. The same errors are repeated in Mr. Astle's second edition of his *Origin of Writing*, page 111, 112. Batley quotes this Charter in his edition of Somner's Canterbury, Lond. folio, 1703, Appendix, p. 36, N. 36, referring it, as Wanley does, to 693, probably from the interpolated copy quoted by Smith, which seems to be that now in the Cotton Library, *Augustus* ii. 83 Spelman quotes it in the first volume of the first edition of his Councils, p. 125, where he dates it 694!

and his 2*da ejusdem*, with the same date; and his 3*tia ejusdem*, anno 610; and his *Bulla S. Augustini*, page 121, are *all forgeries;* as is Lutherius, Bishop of Winchester's pretended Charter of 680, appointing Aldhelm, Abbot of the Irish Monastery of Malmesbury, in Dugdale's Monasticon, t. 1, page 50. Gervas says, in his Chronicle, that the Monks of Canterbury produced many Charters in support of their pretensions, which were suspicious and interpolated: (1) and it is very observable that, although the date of the Incarnation is found in some Epistles of Pope Gregory the Great, who sent S. Augustin into England in 597,—yet, not one of the Letters written by him to S. Augustin, and preserved by Bede, nor any one of the Letters of his successors, throughout the whole course of a century after, has the date of the Christian æra annexed to it, down to the first year of the 8th century,—a fact which supplies abundant reason for suspecting that the date of the Incarnation in his Epistles was inserted after his death.

In determining the ages of MSS. the reasoning must be clear, the premises certain, the deductions logical. But the difficulty of determining the ages of very ancient MSS. by the *writing alone*, whatever may be alledged to the contrary,(2) is incalculably great. Those distinctive peculiarities of Calligraphy which determine the ages of MSS. that have been written since the 8th century, do not so clearly or so frequently occur in MSS. which precede that age; and it is only when some other additional and extrinsic evidence contributes with the writing, to incline the balance, that we are induced to acquiesce: nor can an inquisitive mind be contented, without that evidence coming in aid of the intrinsic peculiarities, to rest satisfied with the decision even of a Montfaucon.

The Italians, for instance, pretend that the Vercelli MS. copy of the Gospels was written by S. *Eusebius*, Bishop of that See, in the 4th century; and they can prove historically that that opinion prevailed in the 9th age, and all the learned agree that the writing is at least

(1) Ad ann. 1181.—"Monachos Cœnobii Augustinensis, produxisse *multas Chartas* suspectas et rasas." Such is the *copy* of Withred's original Charter, in this Library, which is published in Smith's Appendix to Bede from the MS. *Augustus ii.* in the British Museum. Such is Pope *Boniface IVth's Letter* to King Æthelbert, in favour of regular Monks, published by Spelman, p. 130, with the date "*anno Incarnationis Sescentesimo quarto "decimo.*" which Spelman takes for genuine.—"Ego genuinam existimo, &c. p. 131." Bede states that Æthelbert died, "*Feb.* 24, 613."—l. 2, c. 5.—The Christian æra is twice mentioned by S. Gregory of Tours, who died in 595. But Le Cointe, and others, deem these dates subsequent interpolations.

(2) Casley says that "he can judge of the age of a MS. as well as of the age of a man."—Preface to his Catalogue of the King's Library.

as old as the 7th century.(1) But three centuries remain yet to be accounted for before we can come to the days of S. Eusebius, and it is obvious that no demonstration can be founded on the writing alone, since similar writing is found in most MSS. of the three centuries in question. The Italians are therefore compelled to have recourse to extrinsic evidence, and they find, or think they find it, in collating the text with that of other copies of the 5th, 6th, and 7th ages; all of which are found to differ from the *Vercelli* MS. in the sixth verse of the 3d chapter of S. John. The reading of the Vercelli copy is—" Quod natum est de Carne caro est, quia de " Carne natum est; et quod natum est de spiritu Spiritus est, *quia Deus Spiritus est, et ex " Deo natus est.*"(2) The words that are here given in italics, have disappeared from all copies of a date subsequent to the 4th century; therefore, say the Italian Antiquaries, this MS. is at least of the 4th.—Whether this argument be logical or not, the Reader will judge. Our object here is only to shew that the writing alone is not always sufficient evidence of the age of a very ancient MS. and that, most probably, if we had not the data alledged above from the original Charter of King Withred, in this Library, its age could never be ascertained by its characters alone.

With respect to the date of that Charter, most undoubtedly it can only belong to the year 697, or to 712;—for Bede expressly states that Withred was King of Kent 34½ years, from 687, and that *Berichtwald*, who subscribed that Charter, was the first English Archbishop of Canterbury, and appointed in 690:(3) consequently the Charter in question must have been written in the interval between 690 and 721½, and also in the course of some year of our common æra corresponding with the xth Indiction. Now the Indiction is a period of fifteen years, introduced by Constantine in 312, and twenty-five such periods, counted from 312, end in 687; the 26th ends in 702, and the 27th in 717. We cannot add a 28th Indiction, because that would carry us down to 732, when Withred was no more. The year of the Indiction in question, must therefore be found either in the 26th or 27th period of fifteen years, counting from the year

(1) The proofs are produced by Bianchini, in his *Vindiciæ*, p. 368—379, and by John Andrew Iricus, in his edition of this fine MS. printed at Milan, in 1748. Perhaps one of the strongest evidences in favour of its great antiquity, is, that it is not S. Jerome's version, but the ancient *Italic*, which went into disuse when St. Jerome's appeared in the 5th century.

(2) No doubt the copies of Italy and of Africa, which are quoted by Tertullian in the 2d century (De carne Christi, c. 18), and by the Council of Carthage, anno. 256, give the above verse as it is in the Vercelli MS. and S. Ambrose reproaches the Arians, in his book *De Spiritu Sancto*, with having erased the words *Quoniam Deus Spiritus est.*" But these facts do not justify the inference, that the Vercelli MS. is of the 4th century.

(3) Bed. l. 4, c. 27, and l. 5, c. 23.

312—that is, either in the year 697 or 712,—and this Charter, one of the oldest in Europe, was written in one or the other of these years.

All these circumstances put together, sufficiently shew how cautious we must be in assigning dates; and will sufficiently justify me in declining, on some occasions, the task of minute discussions, on a subject so liable to misrepresentation.—But he who is too fastidious, may also be unjust; and, at all events, though we may differ in opinion as to the ages of MSS. the learned agree that to ascertain the genuine works of any author, suppose of a Coeman, or a Maolmura, it is by no means necessary that we should produce his poems in his own hand. Two of Coeman's have been published, for the first time, in the *Rerum Hibernicarum Scriptores*, from five different copies, with the various readings at the bottom of the page. Will any one reject these Poems as spurious, because the editor declares that the oldest of the above copies is subsequent by 200 years to the time when Coeman lived? (1) Who can produce a copy of the Iliad that comes within 2000 years of the age of Homer? Shall we reject the Pentateuch, because there is a chasm of 500 years between Moses and the time when he is first mentioned in Profane history? There is not a copy of the Gospels extant as old as the days of S. Jerom; (2) nor is there at this moment, nor has there within the last 5 or 600 years, been a single letter in the hand-writing of that great man, produced in any part of the globe. Shall we say that the Survey of the Forfeited Lands in Ireland, which was executed by Lord Essex's order, according to the admeasurement of the Downe Survey, and for which it appears, from an original document under the sign manual of Charles II. now in this Collection, that the Government paid him the sum of 500*l.* is not satisfactory evidence, because the original Survey of Sir William Petty, on which it is founded, can no longer be produced? Can we be justified in rejecting Cennfaelad's collection of the Brehon Laws of King Cormac, called the Blai, because King Cormac's manner of writing in Ogham is unknown, or because not one specimen of Cenfaelad's writing is now known to exist in the world, or because some

(1) Rerum Hibernicarum, vol. 1. Index, word *Coeman*.

(2) Pere Simon has been accused of endeavouring to undermine the authority of the New Testament, by denying that the originals existed in the 3d century.—See Sentimens des Theologiens d'Hollande sur l'Hist. Crit. Let. 13. Defense de ses sentimens, Let. 12. But his *Reponse a la Defense*, &c. is unanswerable. The originals were not produced, when called for, in the 3d century, and were never seen since; and what then? We do not, because the originals cannot be produced, deny the authenticity of the Holy Scriptures. We do not reject the Iliad, or the Odyssey, or any of those classic authors, of whose works not one MS. copy can be found, that comes within 1000 years of their time.

words are occasionally inserted in Cenfaelad's exposition, which King Cormac, who was a Pagan, could never have used? We do not ascribe the Pentateuch to any other than to Moses, though his own death and burial be mentioned in the last chapter of Deuteronomy, with the addition that "*there arose not a Prophet since in Israel like unto Moses,*" and with some other additions of facts, and names of places also, which in the days of Moses were utterly unknown.(1) These passages are fairly and fully accounted for by the fact that explanatory additions were inserted by subsequent transcribers, by Joshua or Esrah, without any disparagement to the text; and these are admitted as good answers, even in a strict historical point of view, by all the world; and what must historically be admitted in one instance, must be equally admitted in another. To illustrate this further, if, with the exception of such explanations as are made by Cenfaelad, the Blai, or collection of Brehon Laws, should betray no evidence of an age subquent to that of Cormac, we cannot be justified in referring those Laws to any other author, against the universal belief of a whole nation, and the evidence of all ancient and modern writers and annalists, who were conversant with the subject, and acquainted, as Cenfaelad was, with the language, manners, traditions, and opinions of his country, and of his time. Had these Laws been of a later period, the writer of them would have availed himself of the subsequent improvements in legislation, which were introduced either by the Danes or the Normans; but it will be found that not a vestige of Danish or Norman language, manners, or laws is discernable here: that there is no phrase, no word, no mode of expression that is subsequent to the age of Cenfaelad; that all those which refer to improvements in the Irish Laws, introduced by Christianity, are Cenfaelad's own; and that, being abundantly accounted for by referring them to him, we are not justified in wantonly referring them to any subsequent period of time.

Upon this principle it has been successfully argued, in the opinion of the most learned, that a copy of S. Paul's Epistles, in Greek and Latin, No. 107, in the Royal Library of France, was written before the middle of the 5th century; because in enumerating the books of the Old and

(1) Histoire Critique du Vieux Test. l. 1. c. 5. Rotterdam, 1685. In Genesis, chap. xii. verse 6, we are informed, in a parenthesis, that when the things related there happened, *the Canaanites were in the land.* This supposes that they were not in Palestine when the author of Genesis wrote. Now they were not expelled until long after the death of Moses. Again, in chap. xxxvi. verse 31, the Kings of *Edom* are enumerated thus:—"These are the kings that reigned in the land of Edom, before there *reigned any king over the Children of Israel.*" Similar objections may be urged from Genesis xi. 12, Exodus xvi. 35, &c.

New Testament received in the canon of the Christian Church, it counts as sacred, certain books which were rejected from that canon by the Council of Rome, in 494,—for instance, the Epistle of Barnabas, the Acts of Paul, the Revelation of Peter—books which no writer has added to the canon since the days of Gelasius. (1) This MS. must have been written before these books were discovered to be forged. Just so it will be found that the Laws collected by Cenfaelad must have been compiled before the religion of the Druids was utterly abolished in the 6th century; since no Irish Legislator would have thought of enacting Laws against them after the complete destruction of their worship, and the establishment of Christianity in Ireland.

The same cautious mode of proceeding which forbids our taking dates upon trust, enables us to avoid errors, into which former possessors of some Manuscripts in this Collection, have fallen in determining their times. In a MS. Preface to the Anglo-Saxon Charters, formerly the property of Mr. Astle, we are informed that the second document is the "*Concilium apud* "*Baccancelde*, de Statu Ecclesiarum vel Monasteriorum infra Cantiam, Anno Chr. 716, *Indict.* "13." And we are further informed that it is not to be found either in Spelman or Wilkins. And yet in the first edition of Spelman's Councils, vol. 1. p. 189, a copy of this very document is given, and referred properly, not to the year 716, but to the year 694. It is also given, but from corrupt copies, by Wilkins, in his Councils, t. 1, p. 56, 57, where it is erroneously dated 692. This confusion of dates undermines the very foundations of history.

The fact is, that the original is not dated; and that having been signed by King Withred

(1) This is the oldest MS. extant that gives the number of *verses* in the sacred books: "*Genesis*, v. 4560, "&c. &c.—*Johannis Revelatio*, v. 1200—*Actus Apostolorum*, v. 2600—*Barnabæ Epistola*, v. 850—*Actus Pauli*, "v. 4560—*Revelatio Petri*, v. 270.—*Pastoris*, v. 4000." It is clear from this, that the verses or divisions of those ages differed materially from ours. The French Benedictine authors of the Nouveau Traitè de Diplomatique, inform us, t. 3, p. 144, and again 414, that this valuable MS. formed a part of the Bible, called *Beza's*, which is now preserved at Cambridge, and is one of the oldest known.

There is another MS. copy of the Epistles of St. Paul, in Greek and Latin, in the Library of S. Germain des Pres, which is described by Montfaucon, Palæographia, p. 218, as written about the same time with the preceding This MS. also gives a Canon, intitled—"*Versus Scripturarum*, &c. Genesis 4500, &c. &c. *Evan-* "*gelia, iiii. Matthæum, v.* 2600. *Joannes, v.* 2000. *Marcus, v.* 1600. *Lucam, v.* 2900. *Epistolas Pauli*," &c. In this MS. S. Paul's Epistles are not divided into chapters. Zaccagni shews that they were first so divided in 395. See his edition of Euthalius. Collectanea, 4to. Romæ, 1698.

In enumerating the books of the Old Testament, all those of our Canon are mentioned in this MS. excepting *Nehemias* and *Paralipomena*. All ours of the New Testament are included, excepting S. Paul's epistles to the Philippians, Thessalonians, and Hebrews. The various books do not follow in the order observed in all MSS. since the 5th century; and the 4th of Maccabees is inserted as canonical. These circumstances indicate great

first, and then by the Archbishop and Clergy who were present at *Baccancelde*, in 694, it was afterwards submitted to the judgment of the Council of *Cloveshoe*, in 716, and was confirmed in that Council, and endorsed, and then the Endorsement only was dated "Anno primo regni "Regis Aethelbaldi Merciorum," &c. Spelman collated five ancient copies of it—the most ancient of which had no date annexed, and much less the date of the Incarnation, as may be seen in the first edition of his Councils, p. 191. Wilkins, who published the second edition, refers the Council of *Baccenceld* (from the Saxon Chronicle, p. 48,) to the year of Christ 692, and gives the Acts mutilated, from a Cotton MS. in Saxon: whereas the original is in Latin. (1) He

antiquity. When Montfaucon composed his Palæography, he knew no Greek copy of any part of the Bible so ancient as the Colbert fragment of the Pentateuch, in the Royal Library of France, No. 3084. Palæography, p. 187. It is written in the style of Origen's Hexapla, as described, ib. p. 39. The Hebrew words which have not been translated by the Seventy, are marked with Asterisks, thus *, as in Origen's Work.—Those words that are used by the Seventy, and are not in the Hebrew, are marked by *Obelisks*, thus †. The Duplex punctum indicates where omissions or additions to the text begin and end. Other marks designate words borrowed from the versions of Symmacus and Aquila. Grabe, in his Prolegomena, and Mills, in his Preface, as well as Montfaucon, Palæogr. p. 186. agree that the celebrated Leyden fragment formed a part of this.—See Mills's elegant edition of the Old Testament. The Alexandrian MS. in the British Museum, and the Book of Genesis, in the Cotton Library, Otho, B. vi. which Casley says is older, exhibit the rounded letter m, which is very unusual in MSS. older than the 9th century.—Palæographia, p. 171.

Hirsel pretends that the Zuric Psalter is older than the Alexandrian MS.—See his De Antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, Epistola.—Turici, 1748, p. 9.

Montfaucon counts, as one of the most ancient MSS. in Europe, a copy of S. Paul's Epistles in Greek and Latin, which was collated with that written in 309, by the Martyr S. Pamphilus.—Bibliotheca Cosliniana, p. 251, and 262. The Cæsarean Library founded by Pamphilus, contained 30,000 Manuscripts, almost all the works of the Ancients, as stated by Isidore of Seville, who saw it before its destruction in the 7th century.

The oldest Latin MSS. extant are the Medicean and Vatican *Virgils*, the Vatican *Terence*, and the *Prudentius* in the French Library, No. 8084, which is coeval with its author, of the 4th century, as in Mabillon's Supplement, c. 3, p. 8. The Concordance of Fulda Library was corrected by Victor of Capua in 546.

In enumerating the most ancient MSS. yet extant, we must not omit the celebrated Latin Psalter of S. Germain des Pres, No. 661, which is supposed to have been the property of S. German, who died 28th May, 576. This MS. is described as one of the most valuable in Europe, by Mabillon, and in the Nouveau T. de Diplom. t. 3, p. 168. Neither ought we to omit the fragments of S. Matthew and S. Mark of the 6th century, in the same Library, No. 663, described, ibid. p. 43 and 99, or the Cassiodorus of Verona, published by Maffei, at Florence, 1720, and reprinted in London and Amsterdam; or the old Italic Version of the New Testament of the Monastery of Corby, described ibid, p. 92, 93; or the S. Cyprian of the 5th century, in the same Library, No. 186, ibid, p. 55.

Withred's Charter of 697, the Acts of the Council of *Baccanceld* of 694, thirty chapters of the 8th, 9th and 10th centuries, the Register of Hyde Abbey of 1020, and the *Psalter* called King Alfred's, which was written at the time of the second Council of Nice, are the oldest MSS. at Stowe.

(1) Wilkins Concilia, t. 1. p. 56.

The following Charters in Spelman are undoubtedly spurious:

Carta Regis Æthelberti, A. D. 605, p. 118

Secunda Carta ejusdem eodem anno, p. 119.

Tertia ejusdem Anno D. 610, p. 120.

Bulla S. Augustini, with seals pendant, p. 121.

Pope Boniface's Grant to Æthelbert, p. 130, of which Spelman says, "*Ego genuinam existimo*," p. 131.

then proceeds to give a more perfect copy from a MS. in the Church of Canterbury, A. p. 88, which begins "*Anno Dominicæ Incarnationis* 694," and consequently must be spurious, not only on account of the date, but also because it differs from the original.

Too much diligence can hardly be used in deciding the ages of Charters; and therefore your Lordship will permit me to add a few circumstances relative to this second Charter of *Withred's* in your Collection. Spelman and Stillingfleet, who appear to have seen only copies of this very valuable document, relating to the Liberties of the Ecclesia Anglicana, maintain that there is no Anglo-Saxon Charter older than it, any where to be found; and both date it 694. Hicks, on the contrary, maintains that there are three others older, namely, *Ethelred's, Sebbi's*, and *Hlothaire's*. (1) There is no friend to Letters who would not rejoice if these assertions could be satisfactorily substantiated. But of Ethelred's Charter he quotes only a copy, from the *Textus Roffensis*, of which a very valuable *fac-simile* Apograph shall be described in its proper place in this Collection. As to the original, it is no where to be found; therefore, even though we should admit the copy to be genuine, yet, since the original has disappeared, we are justified in maintaining that the two first Charters of King Withred, in the Stowe Collection, are older than it. With respect to King Sebbi, the Charter ascribed to him is quoted only from the noted Collection in the Cotton Library, Augustus ii. which is now known to consist chiefly of interpolated Charters that have been forged in the 10th, 11th, and 12th centuries. Besides, *Sebbi* reigned 30 years, according to Bede, from 665 to 694, (2) and the Charter ascribed to him is not dated, nor is there a shadow of reason for ascribing it to any one year of his reign rather than to the last, or 694.—As to Hlothaire's Charter, Hicks's embarrassment respecting its date, compells us to hesitate before we can give our assent to its originality, though he gives a specimen of the writing.—He says, at page 79, that it is dated *mense Aprilio, sub die 4 Kal. Maias;* and yet at page 67 he says that it was executed *without a date;* but that in the *X Scriptores*, Col. 2207, it is dated 679. Again, in his Grammatica Anglosaxonica, page 146, he refers it to 692,—adding, that another Charter, ascribed to Osher, King of the *Huiccii*, belongs to the same year, and he repeats the same date of 692 at page 169.

These references to Hicks are made with diligent attention. The facts are represented fairly,

(1) See Hicks's Dissertatio Epistolaris, page 79.
(2) Bede, l. 3, c. 30; and again, l. 4, c. 11.

and surely no facts can more strongly illustrate the inestimable value of those Collections, in which such originals are preserved.

In the "*Evidentiæ Ecclesiæ Christi Cantuariæ*," published from the MS. intitled *Thorn*, in Corpus Christi College Cambridge, by Sir R. Twysden, (1) the Council of *Baccanceld* is referred to 694; and an extract is given from Withred's Charter, which is nearly correct. Yet it is not mentioned in the Appendix to Somner's Canterbury, p. 36, where a list is given of all the Charters preserved in that Collection when he wrote; (2) neither is it mentioned in the Monasticon, l. 1, p. 19,—a clear proof that it was removed from Canterbury before Dugdale's time. These very material errors, affecting the credibility of ancient Documents, (3) could never be rectified without the aid of the MSS. described in this Catalogue.

From these examples, and others which shall be mentioned in their proper places, it is sufficiently evident, that the Country must ever be indebted to those in this powerful Empire, whose munificence is exerted in the preservation of the ancient Records, and Manuscript evidences of their national History, who take care that the ages of those Records may be fairly stated, and that the genuine may be separated from the false.

As this subject is interesting, I make no apology for having dwelt so long on it: it is one which, to do it justice, would require much greater space than could here be spared for its discussion. By the rules which I have laid down, and the principles which I have endeavoured to abide by, as stated in this Preface, I have taken upon myself to estimate the value, and, in many instances, to decide upon the antiquity of the MSS. entrusted to my charge. Whether I have succeeded, I leave to others, particularly to those who, with me, have wasted the midnight oil, and have laboured throughout the noon of day, for the purpose of pointing out the sources, and indicating the means of elucidating the History of my Country, to decide.

Irish scholars may think I might have ascribed to some of the Irish MSS. higher antiquity

(1) Hist. Angl. Scriptores x. p. 2207–8.

(2) Somner's Antiq. of Canterbury, folio, Lond. 1703, Appendix, p. 36. Neither is it mentioned by Battely in his *Cantuaria Sacra*, to which he adds an "*Appendix containing Records and Instruments.*"

(3) I question the originality of the Acts of the Synod of *Twyford*, as published by Wilkins; and think that the date 685 is added from Bede, l. 4, c. 26.

than the 12th century. Mr. Casley mentions an Irish Psalter in the Cotton Library, which is now nine hundred years old (Catalogue, p. 357); and I have, in my first volume of the *Rerum Hibernicarum Scriptores*, given specimens of others, which are above a thousand years old: but the oldest Irish MS. of this Collection is the *Leabhar Gabhaltas*, Press I. No. 1, which agrees exactly, in the form of its characters, with the Irish MS. of the four Gospels in the Harleian; the date of which has been fully ascertained in the *Rerum Hibernicarum Scriptores*, to be 1138, and with the President de Robien's Irish MS. of the 12th century, described in the same work: I have therefore judged it to be of the same age. What I have wanted in talent, I have endeavoured to supply by industry and honesty. By these qualities, most of all, can the compiler of a Catalogue of Historical evidences intitle himself to the confidence of the Public, as well as to the approbation of the Learned; and it is by them, chiefly, that I can most satisfactorily to myself execute the task which your Lordship has imposed upon me.

I have the honour to be,

With every sentiment of the most grateful Regard,

Your Lordship's obedient, humble Servant,

CHARLES O'CONOR.

Stowe Library, 1*st Nov.* 1817.

PART I.

ORIENTAL MSS.——PRESS I.

No. I.

" MORES ET INDUMENTA PERSARUM."—*folio.*

The written leaves are 60, preceded and followed by one leaf of blank Parchment. They are of paper of the consistency of Pasteboard.—The cover is of strong Pasteboard cloathed with Leather.—On the outside, and inlaid in this cover, both at the beginning and at the end, are five oval Portraits of Persian Princes and Princesses, neatly executed by Persian Artists, and protected with glass. Along the margins are Arabic Inscriptions in gold letters, which are carefully divided off into fourteen compartments, on each side of the book, being twenty-eight in all; whilst the Portraits are only five on each side, or ten in all. The intermediate spaces between these Portraits, and round the cover, are highly ornamented with foliage and flowers, in gold, in green, red, black, and other colours, on a dark yellow ground; and the inside cover, both at the beginning and end, represents a Nobleman presenting a Rose to a Lady, behind whom is a Cupid armed with his bow and quiver, she holding in her right hand the stem of a flower, which grows from a flower pot, and patting her lap dog with her left. The figures of both so well accord, in both instances, as to shew clearly that they are Portraits of the same persons.

The intermediate leaves contain curious Drawings of the principal Officers of the Persian court, evidently Portraits, and of several of the sports of Persia, animals, palaces, villas, entertainments, taken on the places to which they refer, and all described in Arabic language and characters, on the back of each drawing. By Arabic is meant that dialect of the Arabic, which is spoken in Persia.

The original Drawings are ten Miniatures on the outside cover, two Portraits on each of the inside, and sixty-two on the leaves.*

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* This collection of Oriental MSS. has been submitted to the inspection of the learned Mr. Nicoll, Under-librarian of the Bodleian, who has, with great kindness, examined them, and lent his valuable aid to ascertain the accuracy of their titles, by literal translations, which ar' ;iven in this Catalogue, wherever his Version differs from the Notices collected out of Mr. Astle's Notes.

No. II.

" DIPLOMA IMPERIALE, sive Privilegium concessum certo cuidam Maho-
" meto. Imperator Mustapha in mandatis dat Præfecto Provinciæ
" Temiswar, ut liberam præfato permittat possessionem Commendæ seu
" Comitatus, quo fruitus fuerat antea ejus Pater, reditus 2007 Aspro-
" rum.— Datum Constantinopoli. Non adest nota temporis."

Such is the title pasted to a Turkish Firman, on a Roll of Vellum, finely illuminated and flourished in Gold. The Title here given is a translation in an Italian hand.

No. III, IV, & V.

" THREE TARTAR ROLLS."

A Note in Mr. Astle's hand, which is inclosed in these Rolls, states that they were found in the Temple at *Dalamcotta*, in the mountains which separate India from Bantam, Northward of Bengal, when that place surrendered to Captain Jones in 1771. The Characters, and two Drawings on one of them, are valuable as specimens of the manner and materials for writing in a country of which we know so little.

Two of these Rolls are of paper, one of white paper, the other of blue, both of as thick a consistency, as two or three of our common sheets of paper if glued together into one. The letters of the blue roll are in gold ink, the others in common black ink; they are neatly written, well formed, and separated in both, especially those in gold ink, which are very distinct. The words are separated by wider spaces than the letters, the latter are not united by ligatures, but are known to belong to one word by equidistance and contiguity, as in ancient Charters.

The third roll is on paper of a much finer texture than the other two, resembling the finest vellum, and is adorned at both extremities, with two Portraits of one and the same Princess, or Queen. This figure sits on a carpet, cross-legged, crowned, and adorned with a profusion of necklaces, pearls, &c. A circle surrounds her head, to the periphery of which lines are drawn representing rays of light, or a glory. The two first rolls are written on both sides, the third only on one. All are fairly executed, the writing is even and uniform, and the lines are at equal distances.

These cannot be the productions of the Northern European Tartars, but of the Independent Tartars of Northern Asia, the descendants of the ancient Scythians, whose literary fame is diffused throughout the East.*

* See the Note at the end of this Catalogue.

No. VI.

"ALPHABETS OF THE ORIENTAL NATIONS."

These are three Numbers, stitched together in the shape of a thin 4to; and giving the figures, names, order, and power of a great number of Oriental Alphabets, with titles prefixed to each series, in French and Italian.—Some of these have been published by Mr. Astle, and some may be seen in the Table of Alphabets published by Dr. Bernard, but a great majority have never been printed. Several of them are *Talismanic*;—all deserve the attention of the orientalist. Perhaps this is the best collection of Asiatic Characters extant. The various series amount to 45—the pages are 48.

The first Number contains

1. The fabricated Characters imputed to the Angel Gabriel.
2. The Celestial from the Constellations.
3. The Characters of the Angels.
4. The Ancient Hebrew.
5. The *Traicte*.
6. Noah's.
7. Joshue's.
8. Solomon's.
9. Solomon's second Invention.
10. Apollonius Thianeus's.
11. The Cursive of the German Jews.
12. Ditto of the Spanish Jews.
13. The Samaritan.
14. Another Samaritan.
15. The Caldee.
16. Another Caldee.
17. The Maronite.
18. Another Caldee, in different characters.
19. The most ancient Syriac Capitals.
20. The Syriac Small Letters.
21. The most ancient Phœnician, according to Thesas Ambrosius, ending p. 22.

The second Number of this curious Collection commences at page 23, *and contains*

22. Another Phœnician, or Ionic Alphabet.

    N. B. At the bottom of this page 23 are the Initials "H. C. D.D." and then "*Alex. Alex. Inisini Barronetti Scoto-Britan.*"

23. The ancient Egyptian Alphabet.
24. Another ditto.
25. Another ditto.
26. An Indian Alphabet from the Grimani Library.
27. An Abyssinian Alphabet.
28. Another Indian.
29. An Alphabet which is a key to the Arabesque.
30. The Samaritan Alphabet.
31. The most ancient Armenian.
32. Another Armenian.
33. S. Jerom's Dalmatian Alphabet.
34. The Syriac.
35. Another ditto.
36. The Giorgian.
37. The Jacobite.
38. The Copht.

39. The Etruscan, from Thesas Ambrosius.
40. Another ditto.
41. The Norman, from the Abbe Tirtieme.
42. Another from Bede.
43. The Francic, from the Abbe Tirtieme.
44. The Cursive Arabic.
45. The Arabic.
46. The Turkish.

All these are very neatly copied, but of some it would be difficult to determine the authenticity or the age. That the Phœnicians first communicated letters to Europe about 1500 years before the Christian Æra, is now the opinion in which the learned universally agree. That the Greeks derived their letters from them is shewn by *Chishull*, from the *Sigæan* Inscription, the most ancient that Greece can boast of.* That the use of letters was known to them before the Trojan war, every one who has read Homer will confess; and that neither the Greeks nor the Phœnicians were the inventors, is clear from those most ancient Samaritan and Phœnician Coins, which prove the common origin of the Alphabets of both. †

Pliny remarks that Palamedes was not the Inventor of the Greek letters, but added four to the sixteen imported from Egypt, and Palamedes was not the *inventor* even of these four. The Alphabetic Psalms shew that the Hebrews had an alphabet of twenty-two letters before Moses wrote.

Ficoroni has indeed published a gem of Green Jasper, of very remote antiquity, in which Palamedes is represented pointing at an alphabet; but the age of this gem is uncertain, and the alphabet to which he points, confessedly resembles the order of the Chinese.‡ The Etruscans had the use of letters before the war of Troy. § Bianchini shews that the origin of letters to belongs primeval History, and is probably coeval with the first language of man.‖

No. VII.

"TALISMANS."

The Rolls thus marked in Mr. Astle's hand resemble the Rolls above-mentioned No. III. both in characters and materials. They are eight in number, some in gold, some in a solution of silver, and some in common ink; all are written on both sides, and contain a great number of letters apparently in one hand. In several instances the words and sentences are separated; in others, whole lines run on without any separation of parts. Richardson says, in his Preface to

* Chishull Antiq. Asiat. p. 4, &c. This most ancient Inscription is to *Jupiter Ourios*. It had been corruptly published by Wheeler and Spon, who could make nothing of it.

† Dr. Bernard's Alphabetical Tables.

‡ Ficoronii Gemmæ Antiq. Romæ, 1757, p. 81. "Ordo litterarum est ad perpendiculum prout Sinenses illas "disponunt. Litteræ autem Græcæ sunt, sed non vulgari figura omnes."

§ Gori Tabulæ Eugubinæ in Museo Etrusco, p. 54. Plin. xvi. 4.

‖ Bianchini Storia Universale. Vossius collects the oldest authorities on the origin of letters. De arte Gram. l. 1. c. 10. But he had not seen the Appendix to *Montfaucon's* Palæographia, nor *Fourmont's* Dissertation in the 15th vol. of the Acad. des Inscriptions.

his Persian Dictionary, that the Persians use Talismanic Characters on papers of different sorts very commonly. It appears from Abulghazi, that the study of Magic is common amongst the Asiatic Tartars. At No. XIII. of this collection is an Arabic work on Talismans. Father Angelo who went Missioner into Persia and Arabia in 1660, says that magic was every where taught, in the schools of both nations, as a science.

No. VIII.

Two Rolls of the same description, but in Characters somewhat smaller, and more cursive.

No. IX.

" Fac simile of an Inscription on a Monument at *Coutubshah*, engraved " on a Metal Column there."

The Characters of this inscription have never been explained. They differ entirely from the Arabic, Chinese, Tonquinese, and other known Characters, and seem to be of remote Antiquity.

We know that similar monuments have been discovered in many parts of Asiatic Tartary. De Guignes Hist. des Huns, t. 2, p. 122. When the Chinese defeated the Huns in the first Century of our æra, about A.D. 48, a proud inscription on a column, erected on a lofty mountain, announced that a Chinese army had advanced 700 miles into the country of the Huns.* At a recent period when 300,000 Calmucks invaded China in 1771, the Emperor *Kien-long* wrote a Narrative of their defeat, which was intended to be inscribed on a column, and has been translated by the French Missionaries at Pekin.† But the characters of all these differ from those of the inscription at *Coutubshah*, and so do those published in 4to, London, 1700, in a very valuable work, entitled, 'The Lord's Prayer in above one hundred Languages, Versions, and Characters;' nor are they to be found in Chamberlayne's Oratio Dominica, Amsterdam, 1715; nor in the *Oratio Dominica*, printed by order of Buonaparte, and inscribed to Pius VII.

These characters may be of the remotest antiquity, but it is impossible to affix any date to

* See the *Kang Mow*, translated by the P. de Mailla, Paris, 1777, t. 8, p 392.—This is an abridgment of the great Chinese History of Semakonang and his continuators of 1084. Paper, ink, and the art of printing were discovered in China 200 years before our Æra. Ninety-six years before the same æra Sematsien published the first History of China. His labours were illustrated by a series of 180 Historians. The substance of their works is still extant, and the most considerable of them are now deposited in the King of France's Library.—Gibbon, c. 26, 4to. p. 576.—Du Halde gives a translation of a Memorial presented to the Emperor *Venti*, 180 years before the birth of our Saviour. t. 2, p. 412–426.

† Memoire sur la Chine, t. 1. p. 401–418, Paris, 1776. De Guignes's Version of the *Tchou King*, Paris, 1770, and Freret, in the Mem. des Inscr. t. x, xv, xviii, xxxvi.

them. The Astronomical observations of the Chaldeans inscribed on bricks, which were presented to Alexander, approach the age of the Deluge, and are acknowledged to be authentic. We are informed, that when Germanicus visited the ruins of Thebes, the oldest of the Egyptian priests explained to him the meaning of the hieroglyphics.* Ammianus gives a Greek interpretation of the hieroglyphics on the Obelisk which has been removed from the Campus Martius to the Church of St. John Lateran, in Rome.†

No. X.

"THE KORAN.—Thick 12*mo*, on the finest paper, and most beautifully written in Arabic.

The leaves are 316, written on both sides. The margins are ruled off in gold with great neatness and precision, so as to make all the pages correspond in length, shape, and in width of margin. The Initials are all in gold. The two first pages are exquisitely illuminated round the margins in gold and ultramarine, and adorned with flowers. This beautiful volume belonged about a Century since to the library of Cardinal Negroni, whose autograph and arms may be seen at the bottom of the first written page, to which is prefixed a blank leaf, with the title "*Al-Koranus, Exemplar elegantissimum,*" in the hand writing of Mr. Astle.—Bound in Morocco, in the Turkish fashion, one side of the Cover wraps over the other. The estimation in which it was held by its Mohammedon possessor may be inferred from his *insignia*, or Arabic name, in gold letters on both sides. Of the age of this MS. it would be hazardous to utter a conjecture. The words are not always separated. The sentences are, by gold dots.

During Mahomet's life, there was no *Koran* properly so called. Abubecre, his successor, the first of the Khalifes, compiled it from scattered sentences, and divided them into chapters. In the reign of the third Khalif Othman, the copies had multiplied, and were found so different, that he ordered them to be collected, and new copies to be founded on that of Abubecre, which he had left in the possession of Hefessah, the widow of Mahomet, and the Daughter of Omar. But even these orders were soon found unavailable. Samarcand, a grave Mahometan writer, states in his work on the different readings of the Koran mentioned by D. Herbelot, that these variations are numerous, owing to the circumstance that *vowels* were not in use in Arabic in the days of Mahomet or his successors, but only signs. The ancient texts referred to by the Moslem Doctors, are—two written at *Medina*, one at *Mecca*, one at *Coufa*, one at *Bassora*, and one in *Syria;* but the ages are uncertain. The first of the Medina editions contains 6000

* Tacitus Annales ii. c. 60. See Brotier's Notes on this passage, and on another in Tacit. Annal. xi. 14. Compare Donati Roma antiq. l. 3, c. 44; l. 4, c. 12, with Grævius Antiq. Roman. p. 1897.-1936.

† Ammian l. 17, c. 4, Valesius's ed. p. 162, where he gives the Greek Version from Hermapion. "*Hermapionis librum secuti.*" Compare Plin. l. 36, c. 9 and 10, & Zoega de obeliscis fol. Romæ 1801.

verses; all the others exceed this number by 200 to 236; but all agree in the number of words 77,639, and of letters 323,015.—As to the division into chapters, D. Herbelot contradicts himself.—Under the title *Abubekre*, he ascribes it to him; under that of *Alcoran* he calls it a *modern invention*. These modern chapters, he says, are 114; and he adds, that another division into 60 sections, or offices, has been in later ages made for the use of the devout.

In the manuscript copy now before us, none of these divisions occur. In the first 51 pages no division occurs, except that of verses by gold dots. All the pages are uniform. From p. 51 to the end, 96 divisions occur, with titles in blue and red ink, and these divisions decrease in length as we approach to the end.*

It may be objected to the antiquity of this copy that it is on paper; but paper was known to the Oriental Nations a thousand years before it was used in Europe. Paper of linen rags was made at *Samarcand*, before the birth of our Saviour. It is well known that the Arabians had a variety of *Characters* and of *Dialects;* that their ancient characters are not older than the 7th Century, when they were invented by a native of Irak; that the oldest copies of the Koran were written in those more ancient *Cufic* characters, and that most of the copies now extant are in the *Niskhi* characters, which are not older than the 10th Century.

No. XI.

"THE KING OF PERSIA, TO KING CHARLES I. OF ENGLAND, 1635." *folio, Morocco.*

This is a Translation from the Original in the State Paper Office, containing also Dr. Hyde's Translation of a Letter from Shah Soleiman, King of Persia, to King Charles II. 1667, with Critical Remarks, Explanations of the Seals, Inscriptions, &c.

These are followed by a Persian work, entitled "The Qualifications of Lovely Women," translated from a Persian MS. intitled "*Lizut-u-Nissa*," by Mr. Simpson, 1789, and by a Copy of the "*Emperor of Morocco's Curses* against his Two Eldest Sons, taken from the Original in "his own writing, in the Register of the principal church at Morocco."

No. XII.

"DELA EL KEYRAT DE TALISMANICIS. Arabice, lingua et characteribus "Barbaris, ex Bibl. T. Astle, Arm. 1782."

This is an Octavo of 198 written pages of Parchment. On the inside of the cover it is stated to

* Marracci's Version is in 114 Chapters. Of this Version and Notes Assemanni gives the highest character. "Vir clarissimus Marraccius, qui hoc in opere omnes tam antiquos quam recentiores Scriptores meo judicio superavit." Bibl. Orient. t. 3. Romæ 1725, p. 212.

be written "Arabice & characteribus *Africanis.*" Mr. Nicoll has described it "*Two Treatises on Prayer and its excellencies,*" written in the Mauritanian or African character.

Several Mauritanian Manuscripts are mentioned by Aldret in his *Origine de la lengua Castellana:* others are mentioned in Nicolai Antonii Bibliotheca Hispanica.—In the Escurial Library several others were preserved which are mentioned in *Casiri's* Catalogue, and several are commended in the Arabico Spanish Bibliotheque, written by Ben Abdallah, or *Ebn Alkhalib Mahomad Ben Abdallah,* in 4 vols. folio, a MS. preserved in the Escurial.*

The work now before us seems to be that mentioned by Herbelot, voce "*Delai lal Khairat,*" of which he says, that it is the work of Mohammed Ben Soliman Al Thaalebi on the Benediction usually pronounced whenever Mahomet's name is mentioned.†

No. XIII.

"ACHMED BEN MUSSA EL RAHUG DE MISERICORDIA DEI, Turcice "anno Hegiræ, 1122."

This title is pasted on the inside cover of this 4to MS. parchment, in Mr. Astle's hand. Mr. Nicoll however has more correctly stated its title thus "*Persian 4to, The Divan, or Poetical Anthology of Faradg.*" The written leaves are 192, these leaves are of fine Vellum, and written in two columns on each side.

D'Herbelot, word *Farage* says "*Farage Baad-Al-Sheddat,* consolation des affligez—livre compose par *Abou Hali Hassan,* &c. qui se trouve dans la Biblioth. du Roi, No. 1228."

Many Oriental Manuscripts which would illustrate this, and also be illustrated by it, have been lost in the conflict between the Spaniards and the Moors of Granada. Some of the Clergy were for encouraging Arabic. The Archbishop of Granada, Fernando Talavera, said, that he would gladly lose his eyes to be able to preach in that language; and he advised the Parish Priests to learn it for the conversion of the Moors; as in Siguenza's History of the Jeromites, part 3, c. 34. In consequence of this advice, *Peter d' Alcala* wrote his Arabic Dictionary, from which, says Aldret, we learn the many Arabisms of the Spanish language. Antiq. Hisp. l. 1. c. 10. But Lewis Bertrand maintained in 1579, that the use of the Arabic ought to be prohibited,‡ and Cardinal Ximenes soon put an end to the controversy. He had every copy of the Koran in Granada collected, either by force or stratagem, and burned them to the number of 5000, one excepted which he took to Alcala.§ He then gave the rebellious Moors their

* Clarke's Spanish Travels, Lond. 1763, p. 302. This valuable collection of Ben Abdallah's contains the Lives of the Caliphs.

† He says that a copy is preserved in the Royal Library, Paris, No. 679; and another *written in African Characters,* No. 657. The year of the Hegira 1122 was our 1744.

‡ Ximenes's Life of Ribera, Rome, 1734.

§ Marsoullier Vie de Ximenes, vol. 1, 8vo. Paris, 1794, p. 412.

option, "*Baptism or Death;*" and they were all to the number of several thousands baptized in one day.*

The Archbishop had the Scriptures translated into Arabic for the use of the converts, but his powerful arguments in favour of that measure were overruled, and Ximenes had the whole edition utterly destroyed.† The use of their native language was then interdicted to the Moors. The Constitutions of Valentia in 1568, declare that the Will of a Moor if written in Arabic shall be void. ‡ In the Scalligeriana, p. 30 and 144, we find, that the Arabic MSS. burnt during these Spanish contests, amounted to the value of above 100,000 Crowns.—Leo informs us, in his Description of Africa, l. 4, that 3000 Arabic MSS. were carried out of Spain into Africa, by one Ambassador only, who came from Algiers to Madrid; and Nicholas Antonio assures us, in the Preface to his *Bibliotheca Hispanica*, that the greatest part of the Arabic Escurial collection has been burnt. Every diligence ought therefore to be used to preserve such ancient Arabic MSS. as yet remain.

No. XIV.

"ACKBAR-AL-DUOULAT AL SELGIUCKE—Historia Dynastiæ Selgucidarum. Arabice."—*Vellum*, *4to.*—Written pages, 223.

The title of this MS. is taken from modern hand writing on the inside cover. Mr. Nicoll describes it "The History of the Seljukian Dynasty, in Roum, by *Seder-Eddin-Abul-fuares Nasirben Ali Alhosni.*"

This work is not mentioned in D'Herbelot. *Abulpharagius's* History of the Saracenic Dynasties is well known from Pocock's Translation, intitled "*Historia Compendiosa Dynastiarum, a Gregorio Abulpharagio,*" 4to. Oxon. 1663. *Elmacin's* Historia Saracenica is also well known, from Erpenius's Version and Notes, 4to. Ludg. Bat. 1625. § The best account of the house of Seljuk is taken by Gibbon from *Mirkhond*, and *Abulghazi* Hist. Geneal.—Of Mircond, an abridged account, will be found in *Petit la Croix's* Life of Genghis, p. 545, and in the English edition, p. 429. The two first of Mircond's seven volumes are in the Royal Library, Paris, No. 150 and 160.

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* Ibid. p. 432. Flechier Hist. de Ximenes, 8vo. Amsterd. 1700, p. 96.

† Marsoullier, ib. p. 434. where he gives the arguments pro and con.

‡ See Ferdinand Valor's eloquent Address on the Persecution of his Countrymen, published by Mendoza in his History of the War of Granada.

§ Petit de la Croix says that this work is an abridgment of the *Tabari*, and *Armouny*. Vie de Genghis, p. 529. Al-Tabori was the Livy of Arabia. He finished his History anno Hegiræ 302. Abulpharagius's *Specimen* Historiæ Arabum is highly praised by the learned *Assemanni*. It was published with his *Annales Moslemici*, by Reisk, Lipsiæ, 1754.

No. XV.

" HAIAT-AL-KABRI AL DAMIRI.—Historia animalium grandiorum, Auctore " Demirio."—*4to.* Arabice.—Anno Hegiræ 773, our 1395.

This work is mentioned by D'Herbelot, Word *Demiri*, p. 290.—The written pages are 250.

No. XVI.

" Historia Præfectorum Turcicorum, vulgo VIZIRS, atque Regis Oeglunouk, " et nobilis fœminæ CHATOUN, Turcice."—The written pages are 340, on *Vellum*.

Mr. Nicoll's account of this MS. is—" Turkish—imperfect—The Tales of the Forty Viziers.—Part of these have lately been published at Paris, 1812,—par feu M. Bellette."

No. XVII.

" TARIKH-EBN-KETHIR BEDAIAT U ALNAHAIAT—Principium et finis, opus " Historicum. Auctore Ismaele Omadedin-Omar Al Damiscki, Arabice." *Vellum.* The written pages are 448.

The Title is taken from a Notice on the first leaf in a modern hand. Mr. Nicoll describes it as the fourth volume of a work called " *Bedaiah va Nehaiah*, the beginning and the end, by *Hafez Aljalil Omadeddin Ismael Ben Kethir*, and written anno Hegiræ 836, anno C. 1458; treating of the Creation, and of Angels, Patriarchs, Prophets, and what is to happen at the End of the World."

This work is mentioned by D'Herbelot, p. 859, word *Tarikh*, and before word *Bedaiat*, where he says that it was written before the year Hegiræ 774, when its author died. But Petit de la Croix mentions " *Ben Ketir Dimishqui's* book, intitled the *Beginning and End of Chronicles*," and refers his death to 1372.*

No. XVIII.

" PRÆCEPTA ET LEGES MAHOMEDICÆ E KORANO DESUMPTÆ AB ABOU " HAFS OMAR ENNASAFI."—*folio, Vellum.*

This work is mentioned by D'Herbelot, p. 417.—word *Hafs*, whence it appears to be very ancient. The written pages are 274.

* See the List of Arabic Authors at the end of his Life of Ghenghis, Paris, 1711, p. 532; and the English Translation, Lond. 1722, p. 416. This MS. appears to be very valuable, but is only part of a work in 10 vols.

No. XIX.

" ABDALTIF IBN MAHMUD EL ZAHR, COLECTANEA Poetica, Apophtheg-
" mata Philosophorum. Arabice, anno Heg. 1071."—*folio.*

This title is taken from Mr. Astle's Notes—Mr. Nicoll's account is " A Book of Miscellanies divided into 25 chapters. It treats first of wine, and its various names and kinds; and it is called *Haliat Alkemit.*"

The written pages are 286—It is not mentioned by D'Herbelot.

No. XX.

" FOTOUGH MISR. Expugnationes Ægypti, cum descriptione Geographica
" et Historica, Auctore Abdalrah Ben Abdallah Ben Abdalhokm."
" *Arabice, folio.*

This work is mentioned by D'Herbelot—word *Fotough.* He says that another copy is preserved in the Royal Library of France, No. 854. The written leaves of this copy are 119, or 238 pages, *vellum.*

A separate History of the Saracenic Conquest of Egypt was written by *Al Wakedi,* Cadi of Bagdad, A.D. 822. He also wrote the conquest of *Diarbekir,* or Mesopotamia, and having the merit of antiquity and copiousness, he is carefully abridged by *Ockley,* in his excellent History of the Saracens.

No. XXI.

" ANONYMI COMMENTARIUM IN KORAN MOHAMEDIS, DE JEJUNIO,
" ET DE QUINQUE PRECIBUS QUOTIDIANIS."—*4to. Arabice.*

This title is given in a modern hand, on the first written leaf. The written pages are 170, parchment. This work is not mentioned by D'Herbelot, nor by Sale in his Preliminary Discourse on the Mahometan Fasts.

No. XXII.

" OMAR EBN ABU BEKER DE PREEMINENTIA NUMERI VII."—
Arabice, 4to.

Such is the title on the back, in Mr. Astle's hand. Mr. Nicoll's account is more satisfactory.

" Ketab Alsabaiat wa muaaz alberiat;" or, a Treatise on the excellence of the Number 7. This is illustrated by the 7 Heavens, 7 Earths, 7 Stars, &c. the 7 parts of the Koran, the 7 parts of

the Body, the 7 Climates. The author is Abou Nasr Mohammed ben Abdarrahman, a native of Hammedan.—The written pages are 85, parchment.

No. XXIII.

"Ghiat el Dunja Regis Tractatus Astronomicus de Stellis." *Arabice.* *

The title of this MS. in 4to. is given on the back, in Mr. Astle's hand. Mr. Nicoll describes it "A Relation concerning the Sultan *Ghias Eddonya.*" It is not mentioned in D'Herbelot.

No. XXIV.

"Sheick Mohamed Ebn Melek, Regulæ, seu modus bene loquendi."—*Arabice.*

Such is the title in Mr. Astle's hand on the inside cover, where this MS. is referred to the year of the Hegira 1167.—The written pages are 74, in 4to. parchment.

No. XXV.

"Mohammed Iben Aratar el Bekry Al."—Arithmetica, *Arabice.*

This a thin 4to, neatly written on vellum.—The written pages are 39.

No. XXVI.

Tenta Ben Loka, Astronomiæ Capitula 65."—*Arabice.*

This is a thin 4to. of 18 pages.

No. XXVII.

"Iaish Ben Ibrahim Mathematica."—*Arabice, quarto.*

Mr. Nicoll describes this MS thus:—

"Arab. 4to. 1. A Treatise on Arithmetic, called Merasim alansab fi Moalim alhisab—by Jaish the African, with Two short Explanations of Difficulties in Geometry." The written pages are 36.

* On the Worship of Stars by the Ancient Arabs. See Sale, Prelim. Disc.

No. XXVIII.

"ALADDIN EL SHERIF DE ORTU NILI ET DE MONTIBUS LUNÆ ARABICE, ANNO HEGIRÆ 1098."

A thin 4to of 37 written pages on vellum.

Mr. Nicoll describes it—"Arab 4to. Explanations of the Propositions of Euclid with Diagrams." The Geometrical Figures are rudely sketched in red ink, in 1720.

No. XXIX.

"MAHMUD IBN MAHMUD ARITHMETICA."—*Arabice.*

Mr. Nicoll describes this MS. "4to. Arab. A Tract called—*Lamaat Almardiniat fi Shark Yasminiat.* A Commentary by *Sebt Almaridini*, on a Poetical Treatise on Algebra, by *Ebn Jasmin.*"—The written pages are 15, vellum.

No. XXX.

"KERAUN AL SAIDEEN;" or "LEGENDS OF SAINTS."

"There are also in this book some Pious Meditations and Rules for Conduct in life." "Presented by Sir Richard Worsley, Bart. who procured it at Aleppo, from a Persian, who bought "it at Ispahan."

This title, and short notice of the valuable MS. now before us, may be seen on its first and second leaves, in Mr. Astle's hand. The following description in another later hand is pasted on a slip of paper underneath;—Conversations between two Kings, Father and Son, the one of Bengal, the other of Delhi, by Mir Khosrou." Then follows a Memorandum in these words, in Mr. Astle's hand, "Sunday, 15th June, 1800, a Persian gentleman gave the above title."

Mr. Nicoll states that "it is a Poem called "*Koran Alsaadin*"—The Auspicious Conjunction, "or the Conjunction of Jupiter and Venus. This is perhaps the Poem written by *Amir Khosrou*, "in praise of the Sultan *Ala Eddin Seckander Sam.*"

The written pages are 343, each in two columns; the margins are very neatly ruled off in gold ink. The two first pages are filled with drawings by a Persian Artist, which represent the Hunting of Lions, Tigers, Leopards, Deer, &c. on a gold ground, ornamented with devices in Ultramarine. A Persian assembly and dance are represented at page 39, where the King of Persia is present, seated on a chair of gold. At page 150, another Persian hunt is executed with much spirit, though with little regard to the rules of perspective. This page also is illuminated in gold, and adorned with foliage in different colours. At page 183 is a drawing of the *Musnad*, or throne of Persia, with several State Officers standing round it. At page 312 is a Persian

march, where the King is represented on horseback, with musicians and dancers preceding him. The language is Persian.* The cover is inlaid with gold, and ornamented with Persian Inscriptions in alto relievo on a gold ground.

No. XXXI.

"Gemaal Elaben—Origines Civitatum Bagdad & Cairo."
Arabice.

This title is pasted on the inside cover of this MS. of 356 written pages on vellum. Another title pasted on the same in a Spanish hand is "*Hamed Son of G'mal Elaben* 1040—Trata de la fondamento de Bagdad y Grand Çairo."—A third notice in the late Marquess of Buckingham's hand states that it is partly Persian, partly Arabic; and Mr. Nicoll says that it contains the History of the Conquest of Egypt and Syria, by the *Fakeen Ahmed ben Ismaleddin*, anno Hegiræ 1009.—D'Herbelot mentions *Geman Al-Beian*, an Arabic writer of a History of Africa, p. 374.

Abulfeda (says Petit la Croix) wrote a Geographical work intitled *Takonim Albuldan*, composed from the Arabian Geographers whose work he corrected, and a Chronological History called *Monetasarphy*, &c. His MS. is in the King's Library, No. 734.

He cites the Geographer *Alfaras*, and the Geography called *Allubab*.* He died in 1331, Sovereign of Hama, in Syria.

No. XXXII.

"Shukur Allah Ibn el betad Poemata."—*Arabice.*

This is the title in Mr. Astle's hand, on the first page of this 8vo. MS. on vellum of 255 pages, in two columns each.—Mr. Nicoll's account is "Arab 8vo. Divan; or, Collection of Poetry, by *Boha eddin* the Egyptian."—The margins and columns are neatly ruled off in red ink.

No. XXXIII.

"Tractatus Theologicus."—*Syriace*, 8*vo.*—The written pages are 137,
Vellum.

No. XXXIV.

"An Armenian Manuscript."—*quarto.*

This is a New Year's Ode, composed by a Clerk of the church of S. Thaddeus in Tauris, in

* See the Note at the end of Part I. of this Catalogue.
† See also the English Version of La Croix, 8vo, Lond. 1722, from p. 409, to p. 436.

honour of a wealthy merchant, *a Mr. Matthew*, and to induce him to rebuild that church. Annexed is an Italian Version in an Italian hand, probably by some one of the United Armenians who are educated at the Propaganda in Rome. It is splendidly bound in Morocco. The Armenian written pages are 24, on vellum. The Italian Version 22, folio, fool's-cap paper, made in Italy.

No. XXXV.

"A CHINESE MS."

Intitled on the first leaf, in Mr. Astle's hand, "A Physical Book, in which are many Medicinal Receipts." It is a 4to. of 230 pages on very fine Chinese paper, and written in the finest style so as to equal copper plate.

Diodorus Siculus says, that the Inhabitants of Taprobana (or Ceylon,) did not write from right to left, or left to right, but perpendicularly as the Chinese.* The Chinese Tartars write also in perpendicular lines.† The Moguls have the same usage.‡

The paper of this MS. is of the most delicate texture, and shews to what a degree of perfection the art of paper making has been carried in China. Freret says that paper was invented in China in the reign of *Vene-Ti*, 177 years before the birth of our Saviour.§ The paper of this MS. is made of silk.

No. XXXVI.

A CHINESE MS.

Of eleven leaves, written on both sides, and containing Drawings of various implements of agriculture and culinary utensils, with their names in Chinese characters, given by the learned Ed. Lye to Mr. Astle, in 1764.

No. XXXVII.

"JAMES II. K. OF ENGLAND, TO THE GRAND VIZIER AZEM, announcing "to him the recall of the Lord Chandos, Ambassador in Ordinary "at the Porte, and the appointment of Sir William Soame to succeed "him."

This is the Original signed by the King himself, and dated Windsor, 30th September, 1685. It is magnificently adorned in gold foliage throughout its four broad margins, on parchment.

* Diod. Sic. l. 2.
† Nieuhoff's Legat. Holland. ad sinas, part. 2, c. 16.
‡ Memoires de Trevoux, April, 1748. p. 642.
§ Mem. de Litt. de l' Acad. des Inscriptions edit. du Louvre, t. 6, p. 627.

No. XXXVIII.

" A DESCRIPTION OF THE TAJE."—*quarto.*

The written and ornamented leaves are 47. The Descriptions are in Arabic, with an English Version annexed to each. They are copies of Inscriptions in the former language which have been collected from the different parts, walls, portals, &c. of that magnificent building, the Mausoleum of Moomtaz-Mohul, called the Taje, in the Vicinity of Agra.

No. XXXIX.

" SPECIMENS OF CHARACTERS, LIGATURES, AND ABBREVIATIONS, IN " DIFFERENT LATIN AND GREEK WRITINGS, BY J. THOMASON, OF " CHESTER."

This is a thin 8vo of 15 pages, so well written, that, at first, it can hardly be distinguished from the neatest copper-plate engraving. From a date at the end it appears to have been written in 1726.

No. XL.

" AN INDIAN CODE."

This MS. belonged to the temple of the *Talapoins*, in the Kingdom of Pegu, and is said to contain their System of Morality. It was given to Mr. William Molleson in 1754 by a *Talapoain*, who thought he had been the means of saving his life, as stated in an Original Letter from Mr. Molleson to Mr. Astle, dated Surrey Street, 5th November, 1781, which is placed with the Code in a case of green baize in Press I.

The Code is an oblong book of bamboo rhind, kneaded into board of the consistency of the strongest pasteboard, and japanned so as to make a black ground for the letters which are laid on and burnished in Gold.—The Covers are two thin boards japanned and ornamented with Gold.

The Letters are rude and barbarous, as are the Letters of most nations in proportion as they depart from the ancient Hebrew or Samaritan, Chaldean and Greek, of which fac similes are given in the MS. No. VI. in this press.

No. XLI.

" A CINGALESE MS,"

Which was given to the Earl of Mountnorris at Ceylon, and presented by him to Richard Marquess

of Buckingham. The leaves are of Bamboo, the written pages 30. Each leaf is a foot and a half in length, and about two inches wide: the whole is secured by two planks of the same dimensions, which are tied about the leaves so as to keep them flat and even.

No. XLII.

"LEXICON DIPLOMATICUM GRÆCUM;"

Or an Interpretation of Abbreviations in Greek Manuscripts, compiled by John Caravallo, a native of Greece, from Original MSS. for the use of Dr. Mead. Octavo, paper, very neatly written, in 48 pages.—On one of the blank leaves at the beginning of this MS. is this Memorandum—"Bibl. T. Astlei Armigeri—Eduinus Dom. Sandys Baro de Ombresley amicissime dedit. anno 1787."

No. XLIII.

"HIPPOCRATIS ET GALENI SCRIPTA QUÆDAM GRÆCE."

This is a thick 12mo. containing the Aphorisms and other Extracts from the works of Hippocrates and Galen, in Greek, and very neatly written, in the same style of Greek Characters with that of the first edition of Homer, printed at Florence, in 1488. The written pages are 342.

NOTE ON THE PERSIAN MS. NO. XXX.

Sir John Chardin states, that after the battle of Cadessia in 636, the conquest of Persia by the Saracens put an end to the ancient language of that populous and extensive Empire; and three great events in history—the extinction of the Magian Religion, of the Persian Dynasty, and of the language of Zoroaster are thus brought to coincide with the Æra of Yzdegerid. These three events are said to be the result of twenty years of extermination, beginning from 632, the first of that Æra, and ending with 651, the year of the death of Yzdegerid, the last of the Persian Kings.

But though this opinion has been adopted by able writers, it does not appear that so rapid an extinction of language can be instanced in any other part of the globe; neither does it appear that any thing short of extirpation can accomplish it. The languages of modern Europe bear the

strongest features of their Teutonic and Celtic Originals. The Irish and Welch have outlived the revolutions of twenty Centuries; and though the destruction of the Persian is attributed to the savage ferocity of Mahometan Invaders, we do not find that that ferocity has had the same effect with respect to the Greeks or the Hindoos.

Even at the gates of Constantinople, and throughout all the Archipelago, the slavish subjection of the Greeks to the Turks has not destroyed the vernacular language of the Greek Islands; and probably a critical examination of the Persian Poems in the MS. No. XXX. of this Catalogue, would shew that the ancient Persian still exists, altered no doubt, but enriched and improved by the language of the Koran. D'Herbelot says that *Ferdousi* drew the materials of his immortal works from a collection of ancient Persian Historians and Poets, who wrote in the older dialect of Persia. The Persian Poets are believed to be older than the Arabian, if we except the book of Job.

Arabic literature possesses the great advantage of being better known than the Persian. The Arabic Poems, called the Golden Poems, which were honoured with the privilege of being suspended in the *Caaba* at Mecca, have been published by Sir William Jones. In Pococke's Collection, in the Bodleian, are forty Arabic Poems, which had the honour of being suspended in the same temple. Casiri mentions others, in his *Bibliotheca Arabico Hispana*. Pococke gives a List of Ancient Arabic Authors in his *Specimen Historiæ Arabum*, as does Ockley in the second volume of his History of the Saracens, and Prideaux in his Life of Mahomet; and the antiquity of the temple at Mecca is acknowledged, even by Diodorus Siculus, l. 1, c. 3.* But the history of the literature of the Persians is to be collected only from the writings of their enemies the Greeks, the gleanings of Hyde, and the industry of Sir W. Ousely, and Sir W. Jones.

Amongst the people who heard the Apostles preach in their respective tongues, on Pentecost day, were *Persians*. The Revolutions of Persia had not then annihilated the Persian language, the genuine remains of which have been collected from fragments of very ancient Persian authors by *Gesner*, in his Mithridates; by *Waserus*, in his Notes on Mithridates, page 127; by *Andreas Bellavacensis*, in his gloss on Avicenna; but, best of all, by *Burton* in his "Vet. Linguæ Persicæ Λειψανοις quæ apud Priscos authores reperiuntur," as noticed by *Taivosius* in his Persian translation of the Pentateuch, which may be seen in the Appendix to the 4th volume of *Walton's Polyglot*. Lipsius has noticed many of the most ancient Persian words preserved by the Greeks, in his Cent. 3, ad Belg. Epist. 44; Gravius has inserted others at the end of his Persian Grammar. Many Persian words are preserved in the Old Testament, especially in Daniel, Esdras, Nehemias and Esther; and Theodoretus says, that the ancient Persians had a Version of the Holy Scriptures in their language. No Persian King ever embraced Christianity, but yet it is certain that there were many Christian churches in Persia before the days of Mahomet, as is clear from Assemanni's Bibliotheca Orientalis.—Eusebius mentions a Persian

* See Wesseling's Edition and Note.

Bishop at the Council of Nice.* The persecution of the Christians, by Sapor, King of Persia, is mentioned by Sozomen, S. Jerom, and Cedrenus.† When that persecution broke out, there was a Christian Bishop of Seleucia and Ctesiphon, who was put to death at the instigation of the Magi. Theodosius junior declared war against Ysdegerd in 420, in defence of the Christian churches of Persia. In 622 Chosroes persecuted his Christian subjects out of spite to Heraclius, and compelled the Catholics to become Nestorians. But that was in the *first year of the Hegira*, and Persia soon after bowed to the Crescent, and submitted for the first time to a foreign yoke. The conquest of Alexander was a partial and a passing cloud. The sun of Persia was totally eclipsed by Mahomet. The language of Arabia supposed to be the language of Abraham, as it certainly was that of Job, and acknowledged by all to be a *lingua matrix*, pure and unmixed throughout a period of 3000 years, disdained to be any longer confined to the Peninsula of the descendants of Ishmael. It burst its boundaries in the days of *Abubeker*, the successor of Mahomet, and asserted its birthright over every language from the Volga to the Ganges, from Gibraltar and Mount Atlas, to the Confines of Tartary approaching to the Pole.

But though the language of Arabia was older than the Persian, the Characters were of a much more recent date. The Koran could never boast of Arabic characters older than a few years before the birth of Mahomet, as is clearly demonstrated by Pococke in his Specimen Arabicum; nor is there any copy of the Koran now extant in those more ancient Arabic Characters, except one fragment imported from Egypt by Grave, as appears from Walton's Polyglot.‡

What the Persian *characters* were in the days of Alexander, or in those of Daniel, we know not. The present Alphabets of Arabs, Turks, and Persians, are the same—The only difference consists in points placed above or below certain letters.—All the letters of the Oriental Nations the nearest to Europe, as Arabs, Turks, Persians, are numeral, as well as the Hebrew and the Greek. The numeral Arabics and Persian agree perfectly with the Hebrew, whilst the Latin differ from both.

Some of the Persians took advantage of the antiquity of their characters in opposition to the Koran; and hence the *Characters* of the ancient Persians were utterly destroyed by the jealousy of the Moslems. But still their language withstood the shock, and became enriched by their Arabic invaders, instead of being annihilated by their invasion.

The MS. No. XXX. in this Catalogue, is a valuable specimen of the writing, the materials for writing, and the costume of the Persians several centuries antecedent to our times. Whoever may be qualified to give a critical account of that MS. ought to consult Reiske's Sketch of Oriental Literature, in his Prodidagmata ad *Hagii Chalifæ* Librum Memorialem, ad

* See his Life of Constantine, 3, 7.

† Sozomen, l. 2, c. 8, Hieron. in Chron. Theod. l. 1, c. 24, Cedren in Compend. an. 343.

‡ Characteres quales jam utuntur Arabi non nisi 300 annis fere post Muhammeden, ab Ebn Mulka concinnatos, testatur Historicus fide dignus, *Ebn-Chalekan*.—Walton Prolegom. p. 93.

Calcem Abulfedæ Tabulæ Syriæ, Lipsiæ 1766, D'Herbelot at the word *Tarikh*, * and the works of *Petit de la Croix*.†

Every fragment relating to *ancient* Persia deserves the attention of the Historian and the Philologist. Persia or *Iran* included anciently all the extensive regions South and West of the *Oxus*, or the *Gihon*, whilst its tributary Provinces, beyond that river extended to Tartary. Even now, Persia proper extends from West to East, 1200 Miles, having Asiatic Turkey for its Western limits, and Hindostan for its Eastern. It is limited on the South by the Indian Sea, and on the North by the Sea of *Aral*; and is believed to be the very source of the Scythian nations of Antiquity. Herodotus's account of the twenty Satrapies, or great Provinces of Persia, has been ably illustrated by Major Rennell.—Of this great Empire the most ancient monuments are the ruins of *Persepolis*, where are many Inscriptions, in Characters which have never been explained, though described with great diligence by Niebuhr.

Some Persian Chronicles are quoted by Agathias, who lived in the 6th Century‡ He derived his knowledge of them, with some interesting Extracts relative to the Coronation of *Sapor*, from *Sergius*, a Monk, who translated them into Greek. Herodotus says that Darius Hystaspes engraved, in *Greek* and *Assyrian* letters on two marble columns, the names of his subject nations, and the amazing number of his land and sea forces. The Byzantines transported these columns to Byzantium, and used them as altars, but their subsequent fate remains unknown. §

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* To this may be added Gagnier's valuable Life of Mahomet, in 3 vols. 12mo. with his Latin Version and Notes to Abulfeda, folio, Oxford, 1723.

† These are his *Examen des Historiens d'Alexandre*; his *Histoire de Genghiscan*, from p. 525, to 550, and his History of Tamerlane.

‡ Agathias, l. 4, pag. 135. Edit. Louvre.

§ Herodot. l. 4, c. 87.

END OF PART I.

PART II.

IRISH MSS.——PRESS I.

ADVERTISEMENT.

AS the first MS. in this Collection contains Irish Poems of the 7th, 8th, 9th, and 10th Centuries, which are unpublished and almost all unknown, *it has been deemed proper to enter into a detailed account of the whole Volume, which necessarily renders this article diffuse. But it will be found that other articles may be the more briefly noticed, in consequence of a detailed description of the contents of this interesting Manuscript.*

*Rooth, Lynch, Walsh, and others, who were cotemporaries with the times of which they speak, complain bitterly of the destruction of Irish Manuscripts and Monasteries, in the days of Cromwell and Ireton;** and *Lynch describes the Irish harp, because, says he,* " being now broken by " soldiers whenever it is found, *the memory of its form and materials will be unknown and lost to " our immediate posterity."*† *It may therefore, he trusts, be permitted to the descendant of the latest historian of that country, to dwell with somewhat of hereditary pleasure, upon the fragments yet remaining, of the ancient learning of the western world; nor will even those whose tastes have been formed on the purest models, be so fastidiously classical as to reject historical information, however rudely it may present itself to their contemplation.*

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* Rooth's Analecta, p. 557, and 559, and his subsequent works. Lynch's Cambr. Evers. p. 41, and 157.
† Lynch, ib. p. 37.

No. I.

"LEABHAR GABHALTAS."—*quarto, parchment.* SÆC. XII.

No pains, and no expence have been spared, in London, Oxford, Dublin, and at the Vatican, to ascertain whether any more ancient copy of this work can be traced in any Collection in Europe. The result of this research is that none can. * In its present state the leaves are 42, written on both sides in two columns each, making 84 pages, 168 columns. The writing corresponds with that of the Irish copy of the four Gospels in the Harleian Library, No. 1282, which was written by *Maelbrigda*, at the request of the Primate *Gildas-mac-Liag*, A.D. 1138. The Poems in the Irish language, and characters, resemble those of this MS, which are prefixed to that Bible. The aspirate which is placed over consonants in most Irish MSS, subsequent to the 13th Century, and is a *simple point*, is, in that Bible, and in the Poems prefixed to it, and in the MS. now before us, a figure representing the half of the letter *H*, thus ⊦

The first leaf is paged 3, indicating that two leaves are missing; the remaining leaves follow in regular order to the end. The last is paged 44, from which, deducting the two first, 42 remain. The leaves have suffered considerably by fire and damps; but, the ink being of a glossy deep black, the letters are every where legible, except in two or three instances at the beginning and end.

Of this work, the *IV Masters*, Colgan, O'Flaherty, Bishop Nicholson, Harris, in his Additions to Ware, and all Irish Antiquaries, speak in terms of great respect. It is quoted in the *Dinseanchus*, a MS. of the 13th Century, No. VIII. in this Collection; nor is it improbable that it is the work on Irish History, which Giraldus quotes in his *Topographia Hiberniæ*, since the account which he gives of the first Colonization of Ireland, is but an abridgment of the traditional accounts which are given in the first pages of the *Leabhar Gabhaltas.*† One fact is certain, that every document, every authority quoted in this MS. is antecedent to the age, not only of Giraldus, but also of *Tigernach*, who died in 1088, and *who quotes several of the ancient Poems which this MS. has preserved;* and secondly, that most of these poems were composed *before the Danes had made any permanent settlement in Ireland.*—Now every one knows, that in all inquiries into the origin of nations, Language, when unmixed, claims superior attention; and

* A similar research has been made in Wadding's Collection in the Library of S. Isidore's, Rome, *in vain.* The Magnates Hiberniæ complain, in their spirited *Remonstrantia* to Pope John XXII. that their English Invaders, from 12 to 1300, deprived them of their *written laws* by which they were governed from time immemorial, even from the first arrival of their ancestors from Spain. "Legibus etiam Scriptis." &c. See the Original Edition by *Hearne*, in his Scotichron, vol. iii. p. 908. Oxon, 1722. Compare Lynch's Alithinologiæ Supplem. printed at St. Maloe's, 4to. 1667, p. 13, *Opus rarissimum*, where the charge extends to *all Irish MSS.*

† See his Topogr. of Ireland, Dist. 3. The Bodleian Irish MS. "*Psalter na Rann,*" which Ware says is 600 years old, is evidently not so old as the Stowe Copy of the *Leabhar Gabhaltas*, Waræi, Antiq. Lond. 1656, p. 92.

that it is an Index by which we are directed not only to the origin of its speakers, but also to a knowledge of the degree of barbarism which prevailed amongst them, or of civilization to which they had arrived. The secluded situation of Ireland in the Western extremity of Europe, would seem to justify an opinion that its language is as old as the Pyramids of Egypt; and if it should be found, on a critical examination of the Poems in this MS, that as a written language, it arrived to a considerable degree of perfection in the 6th Century, we may reasonably infer that it was a written language some Centuries before. The oldest specimen of Saxon Poetry is Cœdmon's very short Fragment, of which we know only that it is given in Latin by Bede, and translated again from Bede's Latin into Saxon, by King Alfred.* Yet, from this specimen it has been inferred, that the Pagan Saxons had a species of Poetry peculiar to their language; and though Cœdmon was a Christian, and flourished in the 7th Century, that inference is generally held to be just.† But, if so, how much stronger is the argument in favour of Original *Ante-Danish* Poems, which have never been translated, and which prove that there existed in Ireland, in the days of Columba, about the year 560, a class of men, whose profession it was to sing Poems, according to an *ancient art, peculiar to their country.* The passage is curious, and is here quoted from all the editions of Adamnan, without any variation in the text.‡ What this *ancient art* was, can now be known only by conjecture. The most ancient Irish Poems rhyme: they consist of a fixed and determinate number of syllables, which appear to have been originally adapted to the music of the harp, or to the voice of the bard. That the Inauguration Poems were sung by the Court bards, is expressly mentioned in some of these compositions; and that a

* King Alfred's Saxon Version of Bede, l. 4, c. 24. Not one scrap of Aldhelm's Saxon Poetry has survived, nor is there a single specimen of Saxon Poetry older than the Danish Invasions of the 9th Century; whereas the Ante-Danish Poetry of Ireland, preserved in the volume now before us, amounts to some thousands of verses. The oldest Saxon poetry extant is King Alfred's, which may be seen in his Boethius, published by Rawlinson.

† Turner's Anglo Saxon History.

‡ The titles of Adamnan's chapters are written by himself, as is the case in all his MSS. That of the chapter to which the reader is referred here, is "*De Cronano Poeta,*" &c. The Narrative is, that Columba, sitting with some Monks on the banks of Logh *Cei.* in the C. Roscommon, had some conversation with the Poet Cronan, near the mouth of the river Bos, now *Boyle,* which flows into that Lake; and that when the Poet retired, the Monks expressed their regret that Columba had not asked him to sing some *Canticle, in modulation,* according to the *Rules of his Art.* "Cur, a nobis regrediente Cronano, aliquod, *ex more suæ Artis,* Canticum non postulasti *modulabiliter* decantari." Columba's answer is—how could I ask him to sing a Poem of joy, who at this moment is slain—"quomodo ab illo misero homuncione *Carmen* postularem lætitiæ, qui nunc ab inimicis trucidatus, finem ad usque ocyus pervenit vitæ. His a Sancto dictis, et ecce ultra flumen aliquis clamitat homo decens.—*Hic Poeta,* qui a vobis sospes nuper rediit hora in hac ab inimicis in via interfectus est." De Vita Columbæ, l. 1. c. 32, in *Mabillon's* Acta—Columba died in 596, thirty years after he had retired from Ireland to Hiona, as stated by Bede.

The above fact is more amply related by Magnus O'Donnel in his Irish Life of Columba, written in 1520, the Original of which is in the Bodleian, c. 101, where he says, from ancient authors, that Cronan the Poet was by *profession* a Poet, skilled in the *Art of Poetry, and in the Antiquities* of his Country; that Columba used, whenever he met such men, to encourage and invite them to *give specimens of their Art,* and that his Monks wondered he did not, on this occasion, as on all others, invite Cronan to do the same.

peculiar rhythm, or cadence, and jingle, is observable even in those poems, which are written without any marked distinction of verses, as if they were prose, will be shewn in the sequel.

Now it is certain that this mode of rhyming could not have been derived from the Greeks or Romans, to whom rhyming was unknown. Unhappily for the Irish Poetry, the sense, as is the case with much of modern poetry, was often sacrificed to sound: what it gained in rhyme, it lost in strength: whenever the Poet was at a loss for a rhyme, he was satisfied with an agreement in the number of syllables in each verse. His voice supplied the deficiency. He pitched it or lowered it as he pleased.

That we should refer this species of Poetry to a very remote age, no one who has read Strabo will wonder. The Hiberni derive their origin from the *Iberi*, and Strabo mentions a people of Iberia and Bœtica who could produce Poems nearly 6000 years old.* Let, however, the specimens of Irish Poetry yet remaining speak for themselves.

CONTENTS OF THE MS. No. I.

Fol. 1.—This leaf contains the 196 last verses of an Irish Metrical History of the Origin and Fall of Man, the Deluge, and the Dispersion of Mankind. The author was *Eochoid-Ua-Floinn*, or Eochoid of the Tribe of Flann.

The first part of this Poem is missing, with the two first leaves of the MS. as already mentioned; but these leaves may be supplied from the nearly coeval fragment on Vellum, MS. No. 2, where this Poem begins from the verse "*Athair each coimsiad*" and consists of 208 verses.

Of the author, the Irish Annals of Tigernac and the IV Masters mention the death under the year 870.†—In the Ogygia, p. 83, he is styled "*Auctor per quam vetustus.*"—A circumstance not to be omitted is, that *Cormac of Cashel*, who was killed by the Danes in 908, inserted a Copy of this Poem in his Collection of Irish History, as noticed by Keating.

After singing the Patriarchal History, *Eochoid* proceeds to sing the origin of the Irish from the Scythians; and endeavours to account for their being named *Fenii* in ancient historians.‡ Instead of referring that name to the *Phœnicians*, the first discoverers of the British Islands, which Greek and Roman learning might have enabled him to do, he adheres to the traditions of ancient Bards, who derive that name from "*Feni an fear Saoidh*" Fenius the Man of wisdom, who conducted the Progenitors of the Irish Scyths from Scythia to the Shores of the Mediterranean, whence they

* Strabo, l. 3.—The *Turdetani* occupied a considerable part of Lusitania and Bœtica. They and the *Turduli* were but one people: Strabo makes both names to be indifferently given to them, l. 3, and these are by some authors affirmed to have been "the antientest people in all Spain." Univ. Hist. 8vo. Lond. 1748, v. 12, p. 288, and v. 18, p. 461 and 469.

† He is mentioned by Bishop Nicholson. Irish Libr. 8vo. p. 187.

‡ The Irish are so named in the *Liber Hymnorum*, which is quoted by Usher as *one thousand years old* at the time when he wrote—Epist. ad Vossium, in Dissert. de Symbolis Antiq. See Rer. Hibern. V. 1. Epist. Nuncup. pag. 56, No. 38, and the Index to ditto.

passed into Africa, and afterwards into Spain. From Spain, he says, that they passed into Ireland, and the different Spanish tribes which are inserted in Ptolemy's Map of Ireland, described about the year of our æra 130, justify that assertion. (1)

Fol. 2.—The second leaf presents Eochoid's Poem "*Do luid Niul as in Scithia*"- Niul (the great) travelled out of Scythia—96 verses, in alternate rhyme.

In this Poem is quoted the authority of *Fintan File*, whose works are lost, whose age is uncertain, and who relates that the three most celebrated Druids *Tath*, *Fiss*, and *Foghmuire*, accompanied the Damnonii from Britain to Ireland.

It is remarkable that Bede in his book *de Temporibus*, mentions *Tath* as one of the Gods of the Pagan Irish, saying, that they named one of their week-days *Tath's* day. Cæsar also expressly says, that Mercury was called *Tath* by the Celts; to this day the Festival of *Dia Tath na foghmuire*, The God Tath of the harvest, is as traditional amongst the common Irish, as the *La-Baal-tinne*, the day of the fire of Baal. *Tath* is mentioned as the most ancient Druid of Ireland by *Eochoid*, in another Poem at folio 7 of this MS.

Fol. 4, 5, 6, 7.—Next follow other Poems of Eochoid's, as "*Partolan con as tainic*," whence came Partholan—108 verses.

"*Maith ro chuala an muintir moir*," in the 24th verse of which *Tath* is mentioned as above.

"*A chaoma clair chiund.*" Ye illustrious nobles of the race of Con, &c. 100 verses.

"*Togail Tuir Conaing comblaid.*" The storming of the Tower of Conang of great renown, &c. 60 verses.

A System of Chronology follows, by which the ancient Collector of these compositions endeavours to reconcile the lists of Irish Kings mentioned in them, with the Chronology of the Old Testament, and the Assyrian successions of Eusebius.

Upon this technical Chronology it would be idle to hazard any conjecture, as the Pagan Irish mode of dividing and beginning the year, is not mentioned. Here however it may be proper to observe, that the Pagan Irish divided their year into four *Rathas*, corresponding with four national festivals, and that the *La-Baal-tinne*, agreeing with the vernal equinox in 433, on the arrival of S. Patrick, (as shall be shewn hereafter) (2) appears to have been the first and greatest day of their year. The festival of *Samen*, or *Baal-Samen*, is called the *Oiche-Samhin*, in folio 7 of this MS. and Pliny remarks that the Druids counted their years not by days but *nights*. The Irish word *Coigtighois*, meaning a fortnight in modern acceptation, means really *Coig-deagoiche*, or 15 nights,

(1) See the Notes at the end of this account of MS. No. I. where the Spanish tribes of Ireland are mentioned from Ptolemy of Pelusium in Ægypt. The best edition is that of *Bertius*. In other editions the names of Irish tribes are disfigured by engravers.

(2) See the Notes at the end of this account of the MS. No. I.

shewing that the Pagan Irish counted Lunations of 30 days, and divided them into two periods of 15 nights each.

Fol. 9.—Eochoid's Poem—"*H Erin oll oirdnitt Gaoidhill*"—follows here in 144 verses, giving a metrical list of Irish Kings from the most ancient times to the reign of *Aodh Finnliath*, who was King of Ireland in 863, when *Eochoid* lived. (1)

It would seem from this Poem that Eochoid was one of those *peritissimi Scotorum* whom Nennius consulted in 850, concerning the origin of the Irish, for his account and Eochoid's agree in the principal facts, and Nennius confirms his account by saying—"*Sic mihi peritissimi Scotorum nunciaverunt—Novissime venerunt Scoti a partibus Hispaniæ ad Hiberniam,*" &c. (2)

Fol. 12.—The next Poem that occurs bears the name of *Tanud.* (3) It is a metrical list of the Belgian Kings of Ireland, written in the reign of *Torlach* the great, the father of Roderick, the last of the Irish Kings. It begins "*Firbolg batar Sunna Seal.*"—The Belgæ prospered for some time, &c.

This Poem consists of 52 verses, in which we are informed that the first division of Ireland into five *Coigead* or *fifths*, was made by the Belgæ. It cannot be expected that in a Catalogue, we should dwell on the subjects of each of the numerous Poems that occur, but this division is so often referred to in Irish History, that it claims particular attention.

"*Laigen,*" now Leinster, is said to have been bounded northward by the *Bo-omhin*, or Cow river, now the *Boin*, and to have extended from "*Droichid-Atha*"—the Bridge of the Ford, now Drogheda, (4) to *Comhar na ttri n uisge*, the Confluence of the three Waters, now Ross on the Suir. Ulster is made to extend from the *Boin* to the river *Drobhois*, between Sligo and Loch Erne; Munster from Ross on the Suir to Corke; Thomond from Corke to Limerick on the *Sen-omhin*, (the old river) now the Shannon; and Connacht, the last division, extends from the mouth of the Shannon, along its right bank to the mouth of the Drobhois including *Clare*, and deriving a fearful preponderance from southern and northern Briefne, i. e. from *Leitrim* and *Cavan*. It is remarkable that the *Boin* is called *Bovinda* by Ptolemy of Pelusium, A. D. 130 to 140, and the *Shannon* Senan. The Greeks knew Ireland better than the Romans. See the note at the end of this No. 1.

(1) See the amended Chronology of the Irish Kings in Rer. Hibernicar. Vol. 1. Ep. Nuncup.

(2) Gale's Edition, t. 1, p. 100, of the Scriptores XV.

(3) This Tanud must not be confounded with *Tanud* Abbot of Bangor in Ireland, A.D. 956—See Acta SS. page 107. This is the *Tanud Ua Maolconaire*, of whom Bishop Nicholson says that "he was a famous Antiquary and Poet, to whom we are indebted for the best account of the Fir-Bolgian, (or Belgian) race." Irish Libr. p. 187.

(4) It has been asserted that the Irish knew not the art of making stone bridges, or turning arches, before the Anglo-norman Invasion, for even *Dublin* was called in Irish *Ath cliath*, the Ford of Hurdles. But the word *Droiched*, implying a stone bridge, is common in our oldest MSS. and Tigernach states, that King Torloch O'Conor built a *Droichid* over the Shannon at Athlone, and another over the *Suca*, at Ballinasloe.

Fol. 13, 14.—Traditional accounts are given in this leaf, by the Poet *Cinaed*, of a celebrated Stone of Inauguration, called the *Lia fail*, which emitted a *Ges*, or an enchanted and mystical sound, whenever the legitimate King was inaugurated. This stone is said to have been removed from *Temora*, the royal *Rath* of Meath, to *Cruachan*, the royal *Rath* of Connacht, at a remote period of time, and to have ceased to emit its usual sound, after it was profaned by *Cucullin*, who resented its silence when his friend *Fiach*, an usurper was inaugurated. We are assured also, that this silence continued until S. Patrick established Christianity, except when *Con of the hundred battles* was crowned. The Christian compiler adds, that its silence was not owing to the profanation of *Cucullin*, but to the birth of our Saviour, who appeared when *Cucullin* lived. (1)

Druidism mentioned often in this MS.

Mr. Pinkerton says "that there is not *a shadow* of authority for Druidism in Ireland, not even for the *name of Druid* being known in the Irish language." Enquiry Lond. 1789, vol. 1. p. 17, 18, and 405-6.

The abilities of this writer render his errors respectable. But men of abilities are always grateful for the detection of their mistakes—Irish *Druids* are mentioned by the name *Draoi* in all the ancient lives of S. Patrick, in Fiech of Sletti's Irish Poem of the 6th century, published in the *Rerum Hibernicarum*, vol. 1, by *Evinus* in the 9th century, Probus in the 10th, Jocelin in the 12th. The word *Druid* frequently recurs in the Irish Poems now before us, and is so familiar to an Irish ear, that Bishop *Bedel's* Bible gives the common Irish word *Draoi* for Magi in the 2d chapter of S. Matthew, in Exodus vii, 2; and wherever the word *Magus* occurs. Tigernach states that nearly two centuries before the arrival of S. Patrick, when Christianity was first heard of in Ireland, King *Cormac* had a dispute with the Druids, and was choaked by the enchantments of *Malcen Draoi*, Malcen the Druid, because he *refused to believe in the mysterious doctrines* of their religion. (2) It is clear from the same author that, though the bloody rites of Druidism were abolished by Christianity, the name and office remained even to the days of Tigernach. (3)

Under the fair pretext of abolishing human sacrifices, Tiberius and Claudius suppressed the dangerous authority of the Druids in Gaul. But the priests themselves, their Gods, and their Altars subsisted in peaceful possession until the final fall of Paganism in the 6th century.

(1) On the ceasing of Oracular Responses at the birth of our Saviour. See Eusebius Præp. Evang. l. 5, Suidas in Augusto, Nicephorus Eccl. Hist. l. 1, c. 17, Fontenelle's Hist. of Oracles, with the Answer, 8vo. Lond. 1709, and Continuation of Ditto, ib. 1710.

(2) Oxford MS. Rawlinson, No. 488, folio 6, b. Col. 1.

(3) His words are "*Murch-h-Cartai* Chief Poet and Chief Druid of Connacht." "Primh Draoi Connacht," was drowned in Loch Calga, A.D. 1067. Ibid. folio 19, col. 3, l. 37. He also says that the battle of *Dubcomar* in the 2d Century of our æra, was so called from *Dubcomar* the Royal Druid, who was killed there. Cæsar indeed says that Druids did not attend in battles; but that most certainly is a mistake, as shewn by Pelloutier. Tacitus says that they appeared in the ranks of the enemy when Suetonius Paulinus invaded Anglesey.

Ausonius was the Son of a Druid of that age. On the subject of Irish Druids the reader will find additional facts in the note, at the end of this account of MS. No. 1.

Fol. 13, and 14.—The oldest accounts extant of the *Taltenian* Games are given here. The origin of these national games is lost in antiquity, and explained by fable. The sacred hill of *Taltin*, in Meath, in whose extensive surrounding plain they were celebrated in every age, even to the reign of Roderic, is said to have derived its name from *Talten* the wife of King *Lugad*, and the Daughter of *Maghmore*, an *Iberian* Prince. We are informed that her remains were interred in that hill, and that in memory of her, the Taltenian Games were instituted at a period of time beyond the reach of history. They continued during the 30 days of *Lugh-nasa*, that is of King *Lugad's fair*, a *fortnight* before and a *fortnight* after the great day of *Lugh-nasa*. The original words are remarkable "*Coigtigess ria Lugnasad 7 Coigtiguis na diaid.*" Fol. 13. b. Col. 1. (1)

Eochoid's Poem of 68 verses, beginning—"*H Erin con h uail con idnaib,*" confirms these accounts, and is followed by a list, in Prose, of the *Righ* (King's) *Toisig* (nobles) *Draodi* (Druids) and *Aesdana*, (Musicians and Poets) of the Irish Damnonian Kings. *Dagda* is mentioned as their fourth King, and *Ogma*, from whom the *Ogham* characters derive their name, is mentioned as his brother. (2)

Fol. 15.—An anonymous Poem of 44 verses follows, the style of which is ante-Danish. In all Poems subsequent to the 10th century, we find new words, such as *Luir-ech*, a Coat of Mail; *Lochlen*, a Dane; *Lochlannach*, a word of contempt, implying a robber inhabiting the borders of lakes; and several others which shall be noticed elsewhere.

Fol. 15.—Ancient metrical accounts of the Scythic or Scottish invasion from Spain follow, with references to the works of the Poets *Tuan Mac Cairil, Ladcan mac Barceda, Colman mac Congellan, Cennfaelad mac Ailill, Senchan mac Colmain, Cu-Ulad, Bran, Barni, Cetin*, and several more of whom we know little more than the names.

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(1) For the Irish word "*Coigtiguis,*" *fortnight*, see above p. 25. "Taltenios Ludos in Talten, Midiæ Monte, circa Kal. Augusti ut nunc loquimur, quotannis celebrandos instituit Lugadius. Ogyg. p. 177.

(2) I have seen in the Cotton Library, Lord Clarendon's Irish *Ogham* MS. intitled "Anonymi Hiberni Tractatus de variis Hibernorum veterum occultis Scribendi formulis, Hibernice *Ogum* dictis." Cod. Harl. Clarend. t. xv. from which the following words are accurately copied.—"Ogam ro mesc Bres. i. Bres mac Eladan, 7 bageis do "dulsech og gan a legad, 7 ro ladra iorum in t. ogom sa in a ucht, ac techt a Cath Muighe Tuire," that is "This Ogham was put together by *Bress mac Eladan*, who meant only to shew it in battle, without explaining it; and he bore it on his breast in the battle of Moytura." That battle is stated in the Irish Annals to have been fought in Connacht, ages before the Christian æra. Lord Clarendon's MS. is of the 12th Century, and is quoted by Ware Antiq. London, 1654. p. 11. In Eochoid's poems, preserved by O'Duvegan, fol. 92 (in Lord Clanricard's MS.) the words are "*An Daghdha MC. Ealathain an Righ-Oghma Brathair an Righ-Iseruinic litri na Scot.*"—Daghda mac Elatan was King: Oghma, his brother, was he who invented the Ogham Letters of the Scots.

Fol. 16.—A Poem of 72 verses, beginning "*Toisig na loingsi tar leir*"—gives the names of the chiefs who led the Scyths from Spain to Ireland. The author, *Flan of Bute*, mentions himself in the last stanza. Tigernach quotes the Poems of *Flan of Bute*, and refers his death to 1050 in his own time. Another Poem of his beginning "*Eistigh a eolcha gan on*, which is quoted in the Ogygia, p. 27 and 180, shall be noticed in its proper place.

Fol. 18.—Other Poets are now quoted in proof of this Spanish invasion of Ireland; these are *Amergin*, *Lugad*, who is called emphatically "*Ced Laid h' Er*"—the first Poet of Ireland, the book of *Udri*, &c.

Fol. 19.—Three Poems of the age of Eochoid follow; the 1st beginning—

"*Sunn rugg Aimirgin imbreith*—80 verses.

The 2d. *Tascar mac Mile tar muir*—20 verses.

The 3d. bearing the name of its author *Raigni mac Uguin.*" This last being of the greatest antiquity, is interlined with a Glossary, in which the most ancient, difficult, and obsolete Irish words are explained by other Irish words of more known signification. This Poem is very difficult, and is written not in stanzas, but, as if it were all prose, without any distinction of verses or initials.

The character of these compositions is as different from the Fables ascribed to Ossian, as the rude Irish round tower is from such ancient castles as we know to be Danish or Gothic, such as *Cnute's* castle at Norwich, and the great tower at *Bury*. The Kildare round tower 132 feet in height, and ending in a conical point, is yet what it was in the days of Giraldus, a building peculiar to Ireland, (1) and of a style, the origin and purport of which are lost in remote antiquity. The first English invaders found these lofty towers as inexplicable 700 years ago, as we find them now. Just so is the Poem before us, written in a meagre style, peculiar to the metrical measure of the Irish Bards. Manchenius, the Irish author of the book "De Mirabilibus S. Scriptoræ" which has been erroneously ascribed to S. Augustin, is the author of the Irish Poem beginning "*Iodhal a ro h airgeodh som*," which shall be mentioned in its proper place, (2) and is in the same Irish style. Two verses of a Poem written before the age of S. Patrick are quoted by Tigernach and the IV Masters, ad an. C. 106, and four other verses ad ann. C. 283; and these, and the verses relating to the death of King Laogaire, killed by the *Sun and the Wind*, because he violated the oath which he had sworn by those Divinities, are quoted as coeval with the times to which they relate.

Fol. 21.—The fidelity with which the *IV Masters* abridged the ancient MSS. appears from the account that is here given of Tigernmas, in these words—"*Is og Tigernmas tug corcair, 7 gorm, 7 uaine for ethach ar tus, 7 is leis ro b. bad or ar thus in h Erend-i. Juchadan ainm na Cerda ro*

(1) Giraldus says "Arctæ sunt et Altæ, *more patrio.*"

(2) Of Manchenius, see Rer. Hib. Script. Ep. Nuncup. p. xx. He died in 651. Annal. Ult. 655. See 651.

" *berb. Atbath tar Tigernmas iar Sin 7iii cetraimthi b fer n Erend imbi i mordail Muigi Slecht* " *im Breiffni.*" That is—*Tigernmas* (the 26th King of Ireland)—was the first who ordered the colours scarlet, blue, and green, to be used in clothes, and he was the first who had gold *coined in Ireland.* Jucatan was the name of the artificer who coined it. Tigernmas died afterwards, and three fourths of the people of Ireland perished with him at the great (Druidic) Convention of *Magh Sleucht.* (1)

Whatever opinion may be entertained of the remote antiquity of this narrative, it must be admitted to have been deemed historical in the 9th century, and that a singular coincidence occurs in the ancient lives of S. Patrick, which inform us that he proceeded from the Druidic hill of *Taltin* to destroy the great idol of *Magh-sleacht* in 433. (2)

We are next informed that to King Tigernmas succeeded *Eochoid* surnamed the King of Dress, because he ordered that rank should be known by dress—that Plebeians should wear only one colour, Merchants two, Sons of Nobles three, *Bruigs*, or men whose profession it was to entertain travellers four, Toparchs or Great Lords five, Professors of Learning six, Kings and Queens seven, that one of his successors, Munemon, added another law, obliging Nobles to wear gold chains, and that Munemon's son Aldergdod added a third, that they should wear rings of gold.

This narrative is followed by *Eochoid's* Poem, beginning—" *H eitset Aos eena aibin,*" giving a list of the Scottish Kings of Ireland down to the reign of *Oengus Ollam* inclusive. He is said to have been the 33d King of Ireland. Tigernach, whose library appears from his quotations to have been very considerable, questions the certainty of these accounts. He says expressly that all the ancient Documents of the Scoti, down to the foundation of Eamania by *Kimbaoth*, are uncertain, and he makes *Kimbaoth* coeval with Ptolemy I. King of Egypt. " *Omnia Monumenta Scotorum usque Kimbaoth incerta erant*"—Eochoid however, who lived before the Danish Settlements were effected, is of a different opinion, and he had Documents, which Tigernach had not, to which he occasionally appeals, with as much confidence as Livy does, in appealing to the *Annales Pontificum*, and to *Fabius Pictor.*

About half a century before Eochoid's time *Ængus the Culdee* appealed to the same authorities, (3) and no instance has yet been discovered of such a consistent series of Regal successions,

(1) This fact is mentioned by the IV Masters, in their Irish Annals, anno mundi 3650, and in Cambrensis Eversus, p. 59, where that author says " Aurifodinis eo rege in Hibernia repertis, Cyphos et Crateres ex auro et argento fieri primus curavit, &c.

(2) See the notes at the end of this MS. No. 1.

(3) Ware's authority makes the Oxford copy of his *Psalter na Rann* 600 years old. Antiq. Hibern. Lond. 8vo. 1656, p. xcvi. The account makes it now above 700. Colgan had another ancient copy on vellum. See Rer. Hib. vol. 1. Ep. Nuncup. p. lxvi. Bishop Nicolson was not accurately informed of the title or contents of this MS. In the Oxford Catalogue, fol. 1697, page 4, the contents are given more accurately, but yet very imperfectly, and incorrectly. *Ængus*, who lived in the 9th century, could know nothing of *Brian Boiromh*, who was killed in the battle of Cloontarf in 1014. All the parts of that MS. which relate to the 10th and 11th centuries, are additions to the works of Ængus, which are accurately mentioned by Colgan.

and Genealogies, in branches collateral as well as direct, as we find in these ancient authors, during a period of 4 and 500 years prior to the Christian æra of Ireland, without some knowledge of the use of letters. That the Irish had coalesced under one Monarch to invade Roman Britain in the 4th century is clear from Roman authorities. Claudian confirms the account of Ammianus "*Totam* cum Scotus Iernen movit—et infesto spumavit remige Tethys," the fame of *Nial the Great* has been the theme not only of the Irish, but of some of the ancient writers of Britain, and all the ancient writers of the life of S. Patrick mention that *Dubtach*, the son of the poet *Lugar*, was the chief Bard of King *Laogaire*, when Christianity was first announced to that King at the Druidic fire of *Temora*, which was solemnly lighted at the vernal equinox of 433.—Cæsar says that not only the Celtic Druids, but even the *vulgus*, the lower order of the Celtic people, were acquainted with the use of letters; that those of Gaul derived their learning from Britain, and that they would not permit their religious secrets to be committed to writing, lest the people should thereby acquire a knowledge of their mysteries.(1) Now Cæsar's invasion of Gaul preceded the Christian æra by 57 years, and his invasion of Britain preceded the same æra by 53; and, moreover, all the ancient lives of S. Patrick agree with *Evinus* and *Probus* who wrote before Tigernach, and with the Irish Annals, that S. Patrick destroyed the books of the Irish Druids. Annal. IV Magistror. ann. 438.

It would be foreign from the object of a Catalogue, to dwell longer on this subject; but it may be briefly noticed, that if we admit the use of letters in Pagan times, we must also admit the existence of some established form of government, for governments are every where antecedent to records, and the art of preserving history and genealogy was never cultivated until by the establishment of civil society, the security of that art was provided for. Synesius could not have proved his descent from Hercules, if the long series of his ancestors, as high as Eurysthenes, the first Doric King of Sparta, and the fifth in lineal descent from Hercules, had not been inscribed in the public registers of Cyrene. (2) Barbarous nations associated only in detached tribes, and wandering over wild wastes, could not preserve the histories of their fore-fathers, much less a consistent system of regal successions by legitimate inheritance. It was only when nations began to feel the danger of outliving the traditionary memory of their founders, that they thought it necessary to ensure through the medium of recorded history, the recollection of the achievements of their ancestors.

What if it should be urged, that Mahomet and the Arabian tribes could prove their descents from Abraham? Admitting the fact, it would only prove that the Arabs had the use of letters even from the days of Abraham, and that conclusion which is admitted just with respect to Arabia, could not in sound logic be rejected, when applied to the secluded isle of Ireland, which was known to the Phœnicians from the days of Midacritus. (3)

(1) De bello Gal. l. 6. The passage is too well known to need transcribing here.
(2) Synes. Epist. lvii. p. 197, edit. Patav.
(3) See the Notes at the end of this account of the MS. No. I.

Fol. 23.—The successions of Kings from the reign of *Oengus-Olmuc* to the foundation of Eamania, the royal seat of Ulster, are here given in two metrical fragments; the first of 28 verses, beginning "*Oengus Olmuc atbath*"—the second of 76 verses, beginning "*Dun Sobairci dian sluagh lin*"— both of Ante-Danish antiquity.

Fol. 24.—Next follows an ancient account of the foundation of Eamania, the capital of Ulster, by *Kimbaoth*—This narrative, in prose, is supported by Eochoid's poem of 188 verses "*A Eamuin idnach oebinn.*" Sixteen Kings of Eamania are enumerated, including its founder *Kimbaoth*, to the reign of *Concobar mac Nessi*, anno C. 1.—We have seen that Tigernach refers Kimbaoth to the time of Ptolemy I. King of Egypt, and makes that epoch the commencement of the genuine history of Ireland.

Fol. 26.—The above account of sixteen Ulster Kings, is supported by Eochoid's poem of 72 verses, beginning—"*Cimbaeth clithi noch n Emna.*" With regard to the chronology, one rule appears to be infallible. We cannot give to the Pagan Kings of Ireland longer reigns than to the well ascertained Kings and successions since the arrrival of S. Patrick; now the most diligent inquiry, and collations the most painful and fatiguing, completely establish the fact that the Christian Kings of Ireland, from Laogaire 432, to Melochlin II. 1022, reigned one with another only 11½ years, as in *Rer. Hibern.* vol. i.

Fol. 26.—Another metrical list of the Ulster, Kings of 52 verses, by Eochoid, begins "*Ugaine uall amra.*"—In this Poem, the same subject is continued, and some ancient fragments of anonymous poets, support the authority of Eochoid from folio 26 to 27.

Fol. 2. *b.*—A Poem of 96 verses, beginning "*Conaire Caem cliamhuin Cuind*"—gives the history of the Ulster Kings of Eamania, down to the destruction of that capital, Anno Dom. 330. This poem is quoted by the IV Masters, and in the Ogygia—Keating says that he saw it in King Cormac of Cashel's *Psalter*, written in the 9th century.

Fol. 28.—The history of the Ulster Kings is continued in a Poem of 28 verses, beginning "*Ro figh Fergus fichit Catha*"—Fergus fought twenty battles, &c. This Poem is anonymous, but is supported by another of *Fortchern's*, beginning "*Olam Fotla fechair gal*" of 32 verses, in which King *Ollam-Fodla* is stated to have instituted the *Feis-Temhraith*, or the annual convention of Temora—This was celebrated at the vernal equinox, when all the fires of the kingdom were extinguished, on penalty of death, and none were allowed to be lighted again except from the sacred fire of the Druids of Temora.

A singular coincidence of ancient authorities occurs, which ought not to be omitted here. All the writers of the life of S. Patrick, who wrote before the Anglo-Norman conquest, agree that S. Patrick celebrated his first Easter Eve in 433, that the fire which he had then lighted in his tent, near the hill of Temora, caused the greatest degree of curiosity as well as indignation, because it

was an act so repugnant to the laws of the Kingdom, that he was conveyed as a criminal to the King, and that this gave occasion to his first preaching at Temora. Now Easter day in 433 agreed with the vernal equinox; (1) therefore the *Baal-tinne* of the Irish concurred with that time of the year. To some it will appear doubtful whether the Bards could have so nearly ascertained the solar year as this poem of Fortchern's indicates. But we are informed by Pliny, that wherever there were Druids, there were also "*dies natales, et mensium et annorum initia,*" that they collected the viscus on the *6th day of the moon*, when they *began their months and years*, and also their *saecula of* 30 *years*, and that they disputed much on the motion of the stars, and the magnitude of the earth. (2)

It has been shewn in the *Rerum Hibernicarum*, vol. 1, that the Irish Pagans divided their year into four *Rathas*, corresponding with the solstices and equinoxes, and with the festivals of *Baal* and *Samhin*. In the ancient life of *S. Mochteus*, of which there is an Irish copy in this collection, they are stated to have had a period of seven days—" Peractis vero, *ut moris erat gentilium*, diebus *septem* exequiarum"---Duguet shews in his commentary on Genesis, that many Pagan nations preserved the memory and usage of *weeks*, and of a 7th day, from the remotest ages of the world. (3)

Fol. 28, *b.*—Here we have an ancient copy of an Oath, by the Sun, Moon, and Elements, by which the Irish subordinate Kings bound themselves and their posterity, to support the regal succession in the posterity of Hugony. Some observations applicable to this oath will be found in the note at the end of this account of MS. No. 1.

Fol. 29.---Next follows an account of the war of the *Attacots*, a powerful tribe of Connacht, by whom the legitimate King *Tuathal* was expelled into Albania, or North Britain, about the end of the 1st century of our æra, when Agricola was extending the Roman conquests in Caledonia. The narrative is supported by a Poem of *Malmura's*, who died in 884. This poem of 332 verses is very valuable. It begins "*Flann for h Erand;*" and is quoted by O'Duvegan, who died in 1372, from King Cormac's Psalter, written before the year 900.

Short account of Malmura.

Malmura was Abbot of *Fathan-Othna* in the C. of Derry. The successions of the Abbots are given in the Annals of Tigernach, and of the IV Masters, at the years 657, 716, 720, 788, 850, 1070, 1098, 1119, 1136. Harris says erroneously, that that Monastery was founded by *S. Murus;* the most ancient Documents, and Martyrologies quoted by Colgan, ascribe its foundation to

(1) See the Note at the end of this account of the MS. No. I.
(2) Plin. l. 16, c. 44. Cæsar de bello Gal. l. vi. c. 13, &c.
(3) Duguet, ouvrage de six jours, &c. Huet Dem. Evang. p. 264 et 274. Grotius de Verit. Rel. l. 1.

S. Columba. It is therefore one of the most ancient.—Colgan observes that it was possessed of a valuable ancient library, down to the Tirone war. Amongst the MSS. in that library, the *Life of Columba* written in Irish verse by *S. Murus*, was highly valued, as was *a very ancient Chronicle, in Irish*, together with *S. Murus's* Crozier, adorned with precious stones. Acta, pag. 369.

From the documents contained in that library, Malmura composed the poem now before us, in which he relates the expulsion of King *Tuathal* into *Albania*, about the end of the first century of the Christian æra. It is remarkable that, when *Agricola* was in N. Britain, an Irish Prince, who was expelled by his own subjects from Ireland, "*seditione Domestica expulsus*," had recourse to him for protection, and encouraged him to carry the Roman arms into the fertile fields of Ireland from the barren mountains of Caledonia.(1) Tacitus says that Agricola's views on Ireland were confirmed by this event, that Prince having informed him that, in consequence of the rebellion, then raging there, that country might be easily subdued. The Poem now before us relates to that, or to a similar event of the same age. Agricola's sixth and last campaign ended A.D. 84. (2)

Fol. 31.—The Restoration of Tuathal follows, and the Oath of the Irish Chiefs "*by the Heavenly Host visible and invisible*," to support the right of his posterity to the supreme sovereignty to the kingdom is recorded in nearly the same words, with the Oath which was exacted by King Hugoni, as above mentioned, at folio 28 of this MS. The narrative is clearly Pagan.

Fol. 31. b.—Two Irish Poems of the 7th Century support this Narrative. Of the first, four verses only are quoted; but these are quoted also by Tigernach, and the IV Masters; and by both, as well as in this MS. they are ascribed to *S. Moling*, who flourished in the 7th Century. The second is *Adamnan's*, who died in 702. It consists of 52 verses, and this is the oldest, and perhaps the *only* old Copy of Adamnan's Irish Poems that is known.

In vain do we look for any thing to be compared in point of antiquity with these Poems, amongst the Scandinavian nations. There is no copy of the *Edda* older than the 14th century.(3) The very word *Scald* is the Irish word *Scealuidh* a Romancer, and the Icelandic Annals state that the first inhabitants of Iceland were Irish of the 8th and 9th centuries.(4) It appears extraordinary, says Torffæus, that the Historians of Denmark cite for their authorities the writers of *Iceland*, but this wonder will cease when the reader is informed that *from Iceland* sprung the

(1) Tacit. in Vita Agricolæ.

(2) Usher errs, referring it to 82. Primord, p. 1074.

(3) See the Edda Semundar, or the *oldest Edda*, printed Haffniæ, 1787, p. 7, and p. 41, where the Editor observes that it is not older than the *middle of the 14th century*, and that he only *conjectures* it to be so old.

(4) Arngrim Hist. Island. Dedicated to King Christian the 4th of Denmark, l. 1, p. 18, 21, 54, and 64. Also *Van Troil's* Letters on Iceland to Sir Joseph Banks, p. 60. The first Icelandic Historian is *Ara Frode*, who is subsequent to Tigernach, and he states expressly in 1122, that Ireland was inhabited by Irish before it was invaded by the Danes. Preface to the Landama, 4to. Copenhagen, 1774. Compare Arngrym, c. 1 and 2, with Colgan's Notes on the Life of Cadroe, written in the 10th century. Acta, p. 502. S. Brendan's Voyage from Ireland to Iceland in the 7th century, will be found in his ancient life in the British Museum.

Scalds.(1) All agree that the first inhabitants of Iceland, or at least the first Missionaries were Irish, and Van Troil confesses that the Icelanders proper, had *not much* the use of letters before the year 1000. The *Ira-letur* or Irish Letters of Iceland are quoted by Rowland, Mona antiqua, p. 110-112, and by Johnson in his *Antiquitates Celto-Scandicæ*, p. 114, and most of these facts are recorded in *Ara-Multisci's* Notices on Iceland, Oxford, 8vo. 1716, c. 2, p. 10. The very style and method of the Scaldic Poets is Irish. Their object is to record in rhyme the successions and genealogies of their kings, plain matters of fact, which demanded only accuracy. St. Olaf says of a *Scald*, that he "*taldi han longfedga till Semingh*," he computed the generations to *Seming*. Antiq. Suevo Goth. p. 90; quoting another *Scald*, he says, "*in this Song are enumerated thirty generations of Rognevall.*" Fragments from Thiodolf, the *Scald* of Harold Harfagre, are preserved by *Snorro*, who says that they contain the names, actions, and sepulchres of thirty kings; and that he follows them, because (after the Irish fashion,) the Scalds used to repeat their genealogical songs in the presence of their kings. The most ancient work extant in the Swedish language is an anonymous metrical chronicle, written in 1319.

No chronicle more ancient than *Tigernach's* can be produced by the Northern nations; *Nestor*, the father of Russian history, died in 1113; *Snorro*, the father of Icelandic history, did not appear until a century after Nestor; *Kadlubeck*, the first historian of Poland, died in 1223; and *Stiernan* could not discover a scrap of writing in all Sweden older than 1159, as in his *Tal-om-de-Larda*, &c. Stockholm, 1758, p. 28, and in Schloetzer's Russian Annals, in the Selections from Foreign Journals, Lond. 1798, vol. ii. p. 379.—Now Tigernach quotes the ancient *Scealuidhes*, or Poets of Ireland, whose Poems he declares to contain *genuine history* from the foundation of *Eamania*, 300 years before the Christian Æra.

Fol. 34.—An abridged account of the successions of Irish Kings is continued to folio 34, where Flan of Bute's Metrical Chronicle commences with the title "*Do Flaithib in Domhiun Moir*" of the Kings of the great world.(2) This is an abridgment of Universal History, from the creation to the reign of the Emperor Leo III. A. D. 717, in 1000 Irish verses, and followed by a second part at folio 38, intitled *Coimaimsirabh*, or Synchronisms of the Kings of Ireland down to 1014, when the author wrote.

Fol. 40.—Next follows a Metrical History of Ireland, intitled thus—"*Incipit de Regibus Hiberniæ usque ad Eochodium Feidloch.*"—The first verse "*Hermon is Ebir ard.*" It consists of 316 verses, ending fol. 41 b, Col. 2, with these words—*Finit de Regibus Hiberniæ ab Heremone usque ad Eochodium Feidloch*—Incipit nunc ab *Eochodio usque ad Laogaire mac Neil.—Flann cecinit.* This part consists of 240 verses, beginning—"*Righ Temhra dia lesbann tnu*"—and embraces a period of 450 years, to the arrival of S. Patrick.

(1) Torffeus in Mallet's Northern Antiq. v. 1, p. 49.
(2) The word which expresses the *world* in Irish agrees in Persian. "*Douain.*"

Fol. 42.—We are now arrived at the last leaf and last part of Flann's work intitled "*Do righ ailh h Er iar creidimh*"—of the Christian Kings of Ireland. Of this only 80 verses remain, and most of these are illegible. Usher mentions these *Synchronisms* with great respect, styling *Flan* a valuable, and not a modern author; "Non novitius author." (1)

Notes on the MS. No. I.

It will be objected to the ancient Documents in this MS. that they offer no ancient system of Chronology; that whatever occurs of that description is technical, and founded on the Old Testament; that Tigernach rejects all the "*Monumenta Scotorum,*" which precede the reign of *Kimbaoth;* and that no nation in the western world can pretend to the successions of kings prior to the age of Alexander.

But to all this it may with reason be alledged, that the *necessity of Chronology* was never felt by the ancient Historians, even of Greece or Rome. They were not aware that the progress of Laws or of Arts would ever become a matter of such general and reasonable enquiry as it is now. Untaught by that long experience which enlightens us, they felt not that any very important end was to be answered by minuteness of narrative; and, perhaps, having no fixed Æra to guide them, they related only the most remarkable events, and contented themselves with the pedigrees for their ancestors, and the successions of their kings. Hume observes that "there is more candour in the ancient historians, and more exactness in the moderns.—The Chronology of all ancient nations is open to numerous objections. The Europeans had none before the age of Philip of Macedon. Even what is called the historical age of Greece wants a good Chronology for 70 Olympiads, which neither the labours of Scaliger, or Petavius, of Usher, or Marsham, have been been able to restore. That which is now followed has been framed for these ancient kingdoms, by analogy from the common course of human events, and the known duration of human life; and it may be hoped that the Chronology of the Pagan Kings of Ireland could, by diligence, application, and learning, be ascertained in the same way.

2. To effect this, we have two grounds on which we may proceed with confidence; the first is the Chronology of our *Christian* kings, which has been ascertained with undeniable accuracy. (2) It is obvious that a standard for the length of Pagan reigns may be laid down, by dividing a period of 600 years into as many reigns as there were Christian kings, from the time of S. Patrick, A.D. 432, to the death of *Melachlin II.* A.D. 1022.

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(1) Primordia, p. 1029.

(2) Rer. Hibernicar. vol. 1 p. 75. The Christian Kings of this period were 42, about 11½ years to each. Every theory founded on the well-known course of life, rests upon indisputable analogy. We know thus, says Stanyan, that the family of Aristodemus governed Sparta in regular succession for 900 years.

3. The other ground on which an industrious Chronologer will cautiously, but yet reasonably proceed, is that of the *divisions of time* by the ancient Pagans of Ireland. No doubt these divisions must be known from themselves, and not from Christian writers; but if we find those Christians quoting fairly, wherever their quotations can be verified, it is reasonable to infer that they quote fairly also, where the originals are lost. Wherever Tigernach quotes Horace or Virgil, Eusebius or S. Jerom, Julius Africanus, or Bede, we find him accurate; and it is fair to conclude that he quotes with equal accuracy the lost "*Monumenta Scotorum*," which he declares to contain genuine History from the age of Alexander. Wherever he mentions eclipses of the sun or moon, we find him supported by the Chronology of the heavenly bodies in *l' Art de Verifier les dates*. He says, for instance, that "Kenneth mac Cethba, Bishop of Lusc, died the year that Down was "stormed; when Pope Gelasius died, and that there was an *ercra Greine*, that is, a failure of the "sun."—Now Gelasius died in 496, and there was a total eclipse of the sun visible in the greatest part of Europe, and in the British Islands, 22d October the same year. Here then are four facts; one of which is verified by coeval evidence, and another by the chronology of the heavens; and are we not justified in concluding that the other two facts are as authentic as they?

4. It may be objected that these are events of Christian times; but let us apply this theory to the short notices of Tigernach respecting the Pagan time of *Cucullin*—"Cucullin, says he, was 7 years old when he was initiated in the military order of Ireland; (1) he was 17 years old the 8th year before the Christian æra, when he signalized himself in the *Cualgnian* war. He killed *Ferdia* the King of the Damnonii, at the ford of the Boin, which is called *Ath-Ferdia;* (the ford of *Ferdia*, now corruptly *Athardee* and *Ardee)* he was himself killed at the age of 27, in the 2d year of the Christian æra, when *Conar I.* was King of Ireland, when *Lugad Mac Niafer* was King of Leinster, and *Concobar Mac Nessa* King of Ulster." *Eochoid* agrees with Tigernach, in

(1) It is remarkable that *Froissart* mentions this Order in his account of Richard IId's Invasion of Ireland, l. 4, c. 63, where he says that the Irish Kings refused to accept of his Military Order, their own being more ancient and honourable, in which, according to the custom of their country, they were initiated at the age of 7, on giving proofs of agility by riding at a Target with their spears fixed. "Ils respondirent qu' ils etoigent "Chevalies, et que bien leur devoit suffire. Je leur demanday ou ils l' avoyent este'? et ils respondirent qu' "en l' age de *sept ans* ils l' avoyent este en Irlande, et que un Roy fact le fils Chevalier, et si le fils n' a plus "de pere, le plus prochain du sang de son lignage le fait, et comme plus il brisera' de lances, tant plus il sera "honore." Hist. vol. 4, c. 63, ed. Lyon. 1559, p. 203, with Johne's Transl. Hafod Press, 4to. 1805, v. 4, p. 431–2. Pynson's ed, fol. Lond. 1525.

f Tacitus says of the Germans—"Framea et scuto *juvenem* ornant." In the Poem "*A Emain iodnach Oebinn*," at fol. 23 of this MS. No. I. the Military order of Ulster is mentioned by the title of "*Curaidhe na Craobh ruaidhe*." The heroes of the bloody hand. See Rer. Hibern. Scriptores, vol. 1. Prolegom. p. xiv. n. 2, and p. lxv. Compare Aldovrandus de Ornithilogia, l. 1, where he says that the red hand appears first in the arms of Ireland. Cathal, King of Connacht, in the 12th century, was styled *Craobh-derg* or of the bloody or red hand. See Gratianus Lucius, p. 250. Rer. Hib. vol. 1. Proleg. p. xii. The ancient arms of Ireland are mentioned by *Bartholomæus Cassanæus* in Catologo Gloriæ Mundi, part 1, Consid. 38, Conclusione 17. "Rex Hiberniæ "habet Regem aureum tenentem Lilium in Majestate in Campo nigro." These were the ancient Royal arms. The harp was added after.

his Poem "*Eamhain Iodhnach aibhin,*" above mentioned, adding that 15 Kings reigned in Ulster from the death of Concovar to the destruction of Eamania, A. D. 332. *Colman O'Seasnan* gives the same account in his Poem "*Eamhain alain arus Uladh;*" and their accounts are confirmed by the *Chronicon Scotorum*, which dates the arrival of S. Patrick thus—"Kal. Jan. feria 6. A morte "Conculaind Herois usque ad hunc annum ccccxxxi, Patricius Archieps. in Hiberniam venit, "atque Scotos baptizare inchoat anno 9 Theodosii minoris; primo anno Episcopatus Xisti, "qui fuit xlv Episcopus Romanæ Ecclesiæ; anno iv *Laogharii mac Neil* Regis Hiberniæ." Now all these dates hang so well together, and agree so well with every ancient document, and with the genealogies of our Kings, that we cannot but conclude them founded on some genuine system of chronology, which existed 400 years before the arrival of S. Patrick. The persons who were coeval with *Cucullin* are mentioned in poems of the 7th, 8th, and 9th centuries, as well as by Tigernach; and the foreign history to which we are occasionally referred, for the foreign events of Cucullin's time, is found to be perfectly accurate. See Rer. Hib. v. 1. Prolegom. p. xii. Cucullin therefore lived 300 years before *Oscar* the son of *Ossian* was killed by *Carbre*, King of Ireland, A. D. 283, and the Poems ascribed to *Ossian* are justly counted modern tales.

With the exception of facts witnessed by ourselves, or demonstrable by coeval monuments, which are yet visible, every thing credible in history is traditional. We must be contented to trust to the relations of others. The credibility even of *coeval* writers, depends on the evidence of subsequent authorities, from which alone we can really know whether the works attributed to them are really their's, whether they have arrived to us in the original state in which those authors wrote them, and who those authors were. The authority of the Evangelists themselves can be *historically* ascertained only by this medium; and it is by this also that we can ascertain some facts, which establish the duration and divisions of the year amongst the ancient Pagans of Ireland.

5. All the ancient writers of the life of S. Patrick, who are quoted in the 12th century by Jocelin, inform us, that after passing three months at Temora, in 433, counting from the vernal equinox of that year, he proceeded to another great annual festival, called the *Taltenian Games.* (1) This festival, therefore, corresponded with the summer solstice, when other solemn fires, and games, and *gascoides*, or feats of agility, which were continued in every age down to the death of Melachlin II. in 1022, and were afterwards renewed by *Roderic*, the last of the Irish kings, (2) announced the longest days and shortest nights of the year. This was also the time of the Olympics in Greece. (3) Both were distinguished by wrestling and running matches, and feasts of agility called *gascaoidhe* by the Irish. The farther back we ascend amongst the nations of antiquity, the closer their connection is found in manners and languages, and the more we are compelled to acknowledge a common source. It is only in proportion as the fragments of

(1) These games were celebrated in June down to the reign of *Roderick*, the last of the Irish surpreme Kings.
(2) Annales IV Magistror. et Ulton. ann. 1160, &c.
(3) The first Olympic corresponds with the year before C. 777. Petavius Doctr. Temp. l. 9, c. 37, and Rationar. temp. part 2, l. 3.

nations are scattered over the earth, that intermediate ages and distances break the links of the chain which connected them, or efface the resemblances which ascertained their identity. The fires of S. John's Eve, (23d June,) have been substituted by Christianity for the solstitial fires of the Celtic nations; and the vulgar Irish have adopted or continued the custom of throwing burning embers after their cattle on St. John's Eve, in order to preserve them from witchcraft, or Druidism, (1) instead of the ancient custom of *driving them through the fires of Baal.* An ancient Irish MS. which was purchased in 1679 by Mr. Llhwyd, from *O'Gnive*, the hereditary bard of Tirone, says—" *Dha teinne coinnech do gnitis na Draoithe con tincetlaib moraib foraib,* " agus do berdis *na Ceatra or teaman* daib cecha bliadhna." Two joyful fires were annually lighted by the Druids, with great solemnities and they brought the herds to be driven through them every year. (2)

These were the two fires of the Vernal Equinox and of the Summer Solstice, which marked the commencement of the two first *Rathas* of the *Bel-aine*, or of *Baal's Circle*, the name by which a year is expressed in common Irish to this day.

It may be objected that the Baal-tinne of the common Irish is May day; but, granted that it is *now* so, it does not follow that it was so in times of Paganism. The Christians endeavoured by all means, if not entirely, to abolish the Pagan festivals; at least to abolish such parts and practices as were inconsistent with the Christian system. The Bal-tinne of the Vernal equinox concurred with the Lent; it was therefore removed from its ancient place to the first month after the latest possible Easter. The author of the Ogygia says indeed, that the Baal-tinné of Ireland agrees with May day; (3) but he adds elsewhere, that that happens by vulgar custom, and not in the order of the Pagan Calendar, p. 36-7.

It may also be objected, that the learned author of Cambrensis Eversus, refers the Taltenian Games to the first of August; (4) and it must be acknowledged, that August seems to be indicated in the MS. No. I. of this Collection, Fol. 13 and 14; for the word *Lugh-nasa* used there, is the word still used in common Irish to express the first of August.

But here again the same answer recurs. The question is not concerning the *modern* acceptation of ancient words, but the modern misrepresentation of the dates of ancient festivals. Now it is evident that, though the Druids might have ascertained pretty exactly a space of thirty days, the 15th and 16th of which were the longest days of the year, and fixed the annual festival of *Taltin* accordingly, by means of the shades of their upright pillars, they could hardly, if at all, determine that festival during the Sun's declination in August.

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(1) It is remarkable that the modern Irish word for witchcraft is *Piadraoighe,* which is a corruption of *Fis-Draoighe,* the knowledge of Druids.

(2) See the list of Irish MSS. at the end of Llhwyd's Archæologia.

(3) *Bel-tinne* ab Hibernis vocantur Kalendæ Maiæ, quasi Beli ignis; quod eo die, Paganismi tempore, *ut ferunt,* Belo quotannis victimas adolerunt, p. 62.

(4) " Lugadius Ludos Taltenios, ad Olympicorum similitudinem instituit, maxima hominum frequentia, " plurimis post sæculis, 15 *diebus ante,* et totidem post Calendas Augusti quotannis celebrari consuetos." p. 58.

But we have only to observe the course of S. Patrick's progress, in which all the Latin authors antecedent to the 12th Century agree with the Irish, and we shall find that the whole narrative of the year 433 establishes the facts, and agrees with the *Rathas* of the Bel-aine.

From Taltin, where *Conal* the King's brother was converted to Christianity, with several of his court, and where S. Patrick remained some time, he proceeded to the third national festival of that year, which was usually celebrated at *Magh-Sleucht*, the Plain of *Bowing*, in Northern Brefni, which then formed a part of the kingdom of Connacht. (1)

The author of the Ogygia informs us, that this festival was celebrated "*Hyemis initio,*" at the beginning of winter, pag. 196; and he explains himself at page 198, by making the same festival concur with the *first of August!* (2) He forgets that he had referred the *Lughnasa*, or festival of *Taltin*, to the same day; and thus mixing modern appellations with ancient manners, and endeavouring to reconcile both, he falls into palpable inconsistencies. The truth is, that the festival of *Magh-Sleacht*, the *third* which S. Patrick attended, corresponded with the third Ratha of the Pagan year, or the Winter Equinox. It began, as expressly stated in our ancient MSS. with the *Oiche Samhin*, the night of *Baal-Samin*, as mentioned by Tigernach, and in the original Annals of Boyle, in the British Museum, fol. 32, column 2, line 6, and in an interesting passage of the *Dinseanchus*, which shall be quoted immediately. Keating says, that the ancient Irish Militia, called the *Fiana Eirinn*, were maintained by billeting them on the country from the *Oiche Samhin*, the night of Samhin, which he interprets *All hallow tide*, to the *La Baal-tinne*, the day of "Baal's fire; the Winter Season of the year," p. 269. All-hallow-tide is *now* the first of November, and the most popular of the Christian festivals that occurs after the Winter Equinox; and the name of *Oiche Samhin* was transferred from the Equinox, its proper place, in order as much as possible to abolish the memory of its abominable rights. These are mentioned in the Dinseanchus in the following words, evidently descriptive of the manners of Canaan, and the Religion of Phœnicia. (3)

"*Magh Slecht canus ron. ni. Ar is and ro bai righ Idhal Er. i. in Crom cruach. 7 da Idhal deg do clochaib uimhe, 7 a dhelb san do or, 7 as se ba Dei do gach lucht ro gabh Erinn co toracht Padraic. Is do do idhbratis ced gein cacha sotha 7 primhggen gacha clainde. As chuige do riacht Tigermas mac Foll. Ri Er. Dia Samhna, co feraib 7 co mnaibh Eir mail le*

(1) *Magh Sleught* is not in Leitrim, as erroneously stated by Beaufort, Collectanea, Hib. No xi. p. 388.

(2) The first passage is "Tigernmasius Rex in adorationis campo *Moysleacht*, cum ingenti populi multitudine periit dum *hyemis initio*, Præcipuo Hiberniæ Idolo, *Crom-Cruach* dicto, immolarent." p. 96.

The second is "In Idolomachiæ *Moysleuchtensis* memoriam, arbitror Dominicam proximam ante *Calendas Augusti*, solenni ritu per Hiberniam dedicatam, quam vulgo *Domhnach Crom duibh*, i. e. Dominicam Crommi nigri nuncupant. Ib. p. 98.—The sunday of *Crom Dubh* is mentioned in the Annals of the IV Masters, ann. 1117.

(3) "*Beel-Samen* Dominus Cœli, sol dictus, pro quo Judæi *Beelzebub* dixere." Vossius de Idololatria v. 2, Index, and p. 323.

" fris, dia adhradh, co ro slechtsat uile i dhu. coro aemdhetar tuil an edan. 7 aeth a sron, 7 " faircledha anglun, corra an uillend, conebladar teora cethraimhe fher n Er ac na slechtaibh. " unde Magh slecht dr."

Literal Translation.

" Why is *Magh Slecht* so called? Because there was the Principal Idol of Ireland, that is *Crom Cruach*, and twelve Idols of stone about him, and their features of gold, and this was the God of every people who possessed Ireland until the coming of Patrick. To Him they sacrificed their *first born children;* to him, Tigernmas the son of *Foll*, King of Ireland, offered on *Samhin's* day, with the men and women of Ireland, adoring him and bowing before him on their faces, until they disfigured their foreheads and noses, and the caps of their knees, and the points of their elbows. Three fourths of the people perished by this adoration and bowing, and hence the name of Magh-Sleucht, i. e. the plain of bowing."

This author's narrative is here followed by two ancient poems, the 1st of twenty, and the 2d of thirty-two verses, supporting the truth of his account in the most ancient idiom of Ireland, and mentioning the *Oidhche Samhna*, the night of *Samin*, as the bloody festival of the Druids, on which the Irish *sacrificed their children.*---" *Do chenn mbuadh—Marbdais a cland, tosach truadh—Con " imad guil, 7 gairab fhuil--do dhail am Chrom-chruach*"—i. e. " To this head of terror they sacrificed their children, a lamentable commencement of worship—with much weeping, and bloody cutting, in homage to Crom Cruach! "

The same account is given in different words by the author of an ancient Latin Life of S. Patrick, which is quoted by Jocelin in the 12th century, and has been published, " ex Membranis vetustis Biburgensibus in Bavaria," in Triade, p. 25, where, after mentioning the conversion of Conal at Taltin,(1) and the foundation of the castle *Rath airthir*, he says " Post hæc voluit exire " Patricius ad regiones Connachtorum, &c. Divertit autem ut videret Idolum ex auro et argento " constructum, quod Rex Leogar adorabat in campo *slecht*, cujus nomen vocabatur *Cenverbhe*, (2) " et orante Patricio Imago illa quam Populi adorabant comminuta est."

(1) *Ad locum Agonis Regalis qui dicitur Tailtean*," c. 43. Colgan's Note is " Per *Agonem Regalem* intelligit " publica certamina, et ludos, vulgo *aonach Tailtean* dicta, a Regibus Hiberniæ servari solita *Taltenia* in finibus " Mediæ, quorum frequens memoria habetur in nostris historiis, tum sacris tum profanis." Triad. p. 31, n. 43.—In every hypothesis relative to the author of this work, he must have preceded the 8th century, as noticed by Stephanus Vitus, and Colgan.

He is quoted as ancient by Jocelin, in the 12th Century; he mentions himself as contemporary with persons who lived in the 6th. There are some valuable quotations in this life, and whole sentences in the *Irish language.* Jocelin quotes five ancient lives of S. Patrick, written by his immediate disciples, *Mel, Benignus, Evinus, Loman, Patrick Junior.* But parts of these lives are interpolated.

(2) *Cenverbhe* is a corrupt reading. Jocelin quotes this passage, c. 56, and writes " *Cen-Croithet.* i. Caput ominum Deorum." Evinus, the author of the *Vita Tripartita*, quoted from an ancient MS. by Usher, writes it " *Crom Cruach*," as in the Irish Annals, part ii. c. 31.

But the best account is that of *Evinus*, quoted also by Jocelin. The words of this author deserve to be given at full length; " Ex *Teffiæ* septentrionalis finibus" (Teffia is now Longford) " profectus S. Patricius, ultra aquas se contulit ad regionem *Magh Slecht*, i.e. Campum " adorationis. In illo enim loco erat magnum Idolum, Iolorumque universi Regni Princeps, " *Crom-Cruach* appellatum, quod Rex et Regni proceres summa stataque sacrorum rituum " colebant veneratione. Idolum illud erat auro et argento celatum, habebatque hinc inde ex " ordine juxta se posita et disposita alia 12 minora Idola, ex ære conflata, &c. Cumque " Patricius, existens juxta fluvium *Gath-ard* appellatum, videret cominus Idolum, minare- " turque, propinquans illud, baculo Jesu, quem in manu tenebat, ferire, simulacrum antequam " baculum ille manu emiserat, ad latus dextrum, versus occidentem, cæpit sat sinistre corruere. " Faciem enim versam versus Temoriam habebat, et latere sinistro habuit baculi, velut ferientis " impressum vestigium, licet revera nec baculus illud tetigerit, nec manu viri Dei fuerit emissus. " Alia etiam 12 minora simulacra ad collum usque, a terra sunt absorpta; eorumque capita adhuc " in prodigii perpetuam memoriam, videntur ex humo prominentia." (1)

To this evidence no grave writer will object that it is taken from the Lives of Saints. The ancient lives of Saints are now universally received, by the learned of all Countries, as irrefragable authorities for historical and geographical facts, for which *alone* they are quoted here. In these respects there was no temptation to fiction. The Monasteries were tempted to forge charters, and to invent miracles; but these very temptations would induce them to be accurate with respect to places and times. A life of a Saint may be regarded as a religious novel, says Pinkerton, in which, though the miracles are fiction, the geography and history are always real. In the grand collection of the French historians, executed with a care and magnificence worthy of a great nation, extracts from the ancient Lives of Saints are inserted under each century, as equal vouchers with the ancient historians. The ancient Legends deserve some regard, says Gibbon, as they are obliged to connect their fables with the real history of their own times. (2)

The *Dinseanchus*, from which the account of the Druidic sacrifice of *Magh-Sleucht* is taken, is now above 600 years old; the authorities it quotes are above 1000. They are two Bardic Poems of 52 verses, some of the words of which, now obsolete, bid defiance to the skill of antiquaries, and baffle the aid of dictionaries. The great upright stone covered with gold, which was called *Crom*, represented Baal, from whom the Irish year was called *Bel-aine*, the ring or circle of Baal; and the 12 surrounding uprights, covered with brass, represented the 12 months of the year. The IV Masters mention the festival of *Magh-Sleucht* thus—

" In the year of the world 3656, King Tigernmas first had gold wrought in Ireland at Fothart,

(1) Triade, p. 133. Jocelin adds, that the twelve smaller statues *remained to his own times*. c. 56.
The ancient Kalendar says " I *Novemb. Festum stultorum veterum huc translatum.*" Fronto's Notes on the Kalendar, p. 202. Biblioth. pp. t. 20, p. 1109. That is, the Irish festival of *Magh-Sleucht* could not be entirely abolished, and its remaining fooleries were transferred from the Autumnal Equinox to the 1st of November.

(2) Gibbon Decl. and Fall, vol. 6, p. 95, 8vo.

" on the Eastern banks of the Liffey. Ucadan, an Artificer of the district of Cualan, was the " artist. T'was he who first made vessels and bodkins (or fibulæ) of gold and silver in " Ireland. (1) This king enacted laws relating to the colours of clothes—scarlet, blue, black, &c. " In the course of this year, from 3000 to 4000 of the people of Ireland were killed with this " king at the convention of Magh-Sleucht *(Mordail Maige-slecht)* in Brefni, whilst they were " adoring *Crom Cruach*, the chief Idol of Ireland, on the *night of Samhin*, where they were " exterminated. It is from the *bowing* or adoring of the Irish, with Tigernmas, that this plain " is called *Magh-Sleacht*."

Here again it is clear that this festival was in honour of *Baal-Samin*, and consequently Phænician. The human sacrifices of the British Druids are mentioned by Pliny, l. 30, c. 1. and that *Baal-Samen* was the Summus Deus of Phænica is too well known, " *Beel Samen* Dominus Cœli, sol dictus, pro quo Judæi *Beelzebub* dixere—Beelzebub Accaronites idem qui Sol, &c." Vossius de Idololatria, in Indice et l. 4, p. 323.

Now from the religion's being Phænician, it may be reasonably inferred, that the year was Phænician also; that is, *Luni-Solar*, and consisting, like that of the Phænicians and Ægyptians, of 365 days, and 6 hours. (2) *Festus Avienus*, who quotes the Tyrian Annals in support of his assertion, says that the Phænicians traded with Ireland from Gadix, many ages before the Christian æra. His authority is supported by that of Herodotus, who mentions the *Tin Islands*, in the Atlantic, at the Western extremity of Europe, from whence the Phænicians imported tin into

(1) The Irish words for drinking vessels, and fibulæ, are *Cuirn* horns, and *bretnassa* bodkins or fibulæ. It may be objected that works of gold and silver are hardly to be supposed in those early ages. But *tin*, which was imported from the British Islands to Tyre and Sidon by the Phænicians, is mentioned by Homer. The dress of Boadicea, is described by Xiphelin and Dio, " On her neck she wore *a massy chain of gold.*" Cæsar's motive for invading Britain is revealed by Suetonius, who says that it was *avarice*, owing to the fame of Britain for the *precious metals and pearls*. The Romans traded with Britain for *gold, silver, iron, corn, cattle, slaves, dogs* for the *chase*, (Strabo, l. 4,) of which the most esteemed were the *Irish*, (Symachus Epist. l. 2, Ep. 76,) *precious stones, pearls*, (Plin. Nat. Hist. l. 9, c. 35,) *chalk, wicker baskets, &c.*

There were silver mines at Keswick, in Cumberland. Huchinson, vol. 1. It is true that the ancient mines of Ireland are now unknown—But so are the silver mines of Spain; and yet these were so rich in the days of Polybius and Diodorus, that the most common utensils were made of silver, even horses were shod with that metal; as stated by Polybius and Dio. A French nobleman, says Montesquieu, obtained permission from Lewis XIV. and the King of Spain, to search for the mines of the Phænicians and Romans in the Pyrenees. He dug and he searched wherever the ancients indicated. In vain. He spent a large fortune in searching for a fortune, and died a beggar for his pains.

(2) Ægyptiorum desultorium fuisse annum propemodum Solarem. Diebus enim constabat præcise 365, sine ullo Bissextili. Quo fiebat ut quarto quoque anno vertente, primus anni dies quem *Thoth* nominabant, unum diem anticiparet in anno Juliano, et in annis 1461, primus dies illius, pervagatus omnes, pristinam ad Epocham rediret. Exempli causa, Incipiat annus Ægyptiacus hoc anno C. 1632, a Calendis Januariis, anno 1636 ordietur a Decembris 31, atque ita porro, donec, post annos 1461, iterum a Calendis Januariis oriatur. Hac anni forma usi sunt Ægyptii usque ad cladem Antonii et Cleopatræ, quando cum jugo Romano formam quoque illorum anni receperunt." Petav. de Doctr. temp. l. 7, c. 16, et l. 10, c. 71.

Greece in the days of Homer, and by that of Aristotle and Polybius, who explain the Greek names *(Cassiterides)* by the Phænician, and proper names, *Albion and Ierne.*

The learned universally agree that the *Cassiterides* were Britain and Ireland, as in Herodotus, l. 3. 115, Aristotle de Mirabilibus, Polybius, l. 3, Strabo, l. 3,.—Herodotus lived 450 years before Christ, Aristotle 320, Polybius 170.

We are informed by Eusebius, from the Phænician author Sanchoniatho, that the chief gods of Tyre were the *Sun and the Wind;* and that *Usous*, King of Tyre, erected upright stones, and offered sacrifices to those Gods. Now the Irish Annals inform us, from ancient Pagan authorities, and Poems which they quote, that King Laogaire was killed by the *Sun and Wind, (Grian and Gaoth)* because he violated *their oath.* The original Irish is here given, with a *literal* version, on which the reader may depend.

Original Irish.

Aois cr. ceithre ced caoga a seacht a naoi fichet do Laogaire m. Neill. Cath atha dara ria Laighnibh for Laogaire mc neill. ro gabh do Laogaire is in Cath hi sin, 7 do rad Laogaire ratha greine 7 gaoithe 7 na ndul *do Laignib nach tiocf foira t. a bith in a ra le gadh uda.—Aois cr. ceithre ced caocca a hocht. iar mbeith deich mbliadhna fichet hi righe n er do Laogaire mc Neill-naoi giall. atbath ittiobh Caissi edir Er 7 Albain* ·i· *da cnoc iadsen filet in uib Faolain 7 grian 7 gaoth ros marbsoin ar ro saraigh iad. con idh do sin atbert an Fili—" Atbath Laogaire mc neill for taob Caissi, glas an tir.—Duile De ad raegaid raith—tuc sat dail mbais for san righ.*

Literal Translation.

A.D. 457. In the 29th year of the reign of Laogaire Son of Neil, King of Ireland, was fought the battle of the ford of oaks, (or ford of the Druids) by Laogaire son of Neil, who was made prisoner in that battle; and he swore the oath of the *Sun and the Wind and the Elements* to the men of Leinster, that he would not come upon them while he lived, for that prey of cattle.

A.D. 458. After being thirty years king of Ireland, *Laogaire*, Son of King Neil of the IX Hostages, was killed in the district of Cass, between Erin and Albion; that is, between two hills so called in the district of *Hy Faolan.* And they were the *Sun and Wind* that killed him, because, in violation of his oath, he drove away their cattle. Hence it is that an *ancient Poet* says

" Killed was King Laogaire at Cassi of green fields,
" The Host of Heaven (the *Elements)* whose oath he violated,
" Struck with death's just vengeance that king."

Here is not only an identity of Phænician worship, but also of religious *names*, not only the worship of the Sun, but also the worship of that luminary under the appellation of *Baal*, of

Samin, (1) of the *Uile*, (2) and of the upright pillar, called *Ail*, or *El*, &c. *Ail*, in Irish, is an upright *sacred* stone; *Ailim*, to pray; *Ail-ithre*, a pilgrimage; from *Ail*, an upright sacred stone, and *itriallam*, to go round. This word is of primæval descent, as historical as any monument, as ancient as *Helio-polis*. "Hλ esse Solem ostendit Servius de *Belo* Phænice, Omnes, inquit, in "illis partibus solem colunt, qui ipsorum lingua Hλ dicitur; unde et ηλιος."—Damascius says, in his life of Isidore, preserved by Photius, Cod. 242, Οτι Φοινικες χαι Συροι τ Κρονον Hλ χαι Βελ χαι Βολαθην επονομαζουσι. (3) To this day the pilgrimages to Druidic fountains are called *Ail-ithres*, as in hundreds of passages in the Irish Annals, and in *Columbanus* No. IV.

The connection of Druidism with the worship of *Baal* along the Western coasts of Europe, from Gadiz a Phænician sea port, and from the pillars of Hercules to *Ierne*, may be traced in Bochart, Selden, Huetius, and Vossius—It is clear from Ausonius with respect to the coast of Aremorica. (4) Capitolinus says that the Emperor Maximin consulted the Celtic Oracle of Baal; and Herodian says, in a corresponding passage, that Baal was the *Numen Patrium* of the Celts, whose name they interpreted *Apollo*, or the Sun—"Patrium numen *Belen* vocant Indigenæ, magnaque cum Religione colunt, *Apollinem interpretantes*."(5)

6. As this subject may lead to a perfect discovery of the divisions of time used by the Celtic nations, and the subject is new, two other very ancient religious names, in which the Irish and the Phænicians agreed, may be briefly noticed, before we proceed to the second MS. in this Catalogue.

One of these is *Grian* the Sun, from which all the *Grian-aras*, *Granarde*, and Granges of Ireland appear to derive their origins.—O'Brian says, in his Irish dictionary, word Tuam, that

(1) "Sol Phænicibus *Beel-Samen*, ut ex Sanchoniathonis libris, a Philone Byblio conversis notat Eusebius." Præp. Ev. l. 1, c. 10. "Cumque Siccitas obtigissit sustuclisse manus in Cælum ad *Solem*—Hunc enim solum, "inquit Sanchoniatho, Deum existimabant, eum vocantes Cæli Dominum *Beel-Samen*, quod Phænicum lingua "Dominum Cæli notat, Græca autem lingua est zeus." Vossius remarks on this passage, that it is confirmed by the Hebrew, which differed only in dialect from the Phænician, for the Phænician *Beel-Samen* is the Hebrew *Baal-Schamaim*, that is Dominus Cæli. De Idol. v. 2. p. 323.

(2) Chaldæorum *Uli* indicat materiam primam elementorum. In Irish it means the elements visible and invisible, as in the Oath to King *Hugoni*, A.M. 4606, in the Annals of the IV Masters, and in the above passage concerning the death of Laogaire.

(3) "Emesa, says Gibbon, was celebrated for the worship of the sun, under the name of *Ela-gabal*, and the form of a black conical stone. *Ela*, signifying God, and *gabal* to possess; unde *Heliogabalus*. To this protecting Deity Bassianus ascribed his elevation to the empire, and he solemnly transported the black stone to the Capitol," &c. t. i. 4to. p. 150. Now *Ela* and *gabal* have the same meaning in Irish.

(4) "Nec reticebo senem—Nomine Phœbicium—Qui *Beleni* æditum—Stirpe satus Druidum—Gentis *Are-*"*moricæ*," &c. Carm. x.—Again he says, in Atis Patera Carm. iv. "Tu Baiocassis, stirpe Druidarum Satus—"si fama non fallit fidem—*Beleni* sacratum ducis e templo genus," &c.

(5) Herodian, 8vo. Oxon. 1678, l. 8. Bochart, p. 736. Scaliger's Ausonianæ, l. 1, c. 9. S. Patrick reproaches the Irish with the worship of the sun "Nam Sol, Deo jubente, propter nos quotidie oritur. Sed *nunquam regnabit*, neque permanebit splendor ejus. Sed et omnes qui adorant eum in pœnam miseri male devenient." Epist. ad Hibern. Rer. Hibern. v. 1.

Tuam Greine means the hill of the sun; that the place so called anciently in the C. of Limeric, is now called *Cnoc Greine*, a synonymous appellation; that the tract from Sd. Hill to Limerick was called Aos-greine, from Aos a religious College, or sect, and Greine of the Sun.—The ancient writers of the life of S. Patrick, state, that he founded a church at *Granard*, in Munster, where a sacred stone was adored, "*ubi in veneratione habebatur lapis*," in Triade p. 168. Evinus adds, that, finding three upright stones adored at Magh-seola, he wrote on each the name of our Saviour in three languages. ib.

The Monastery of Tuam-Greine, which is mentioned in Tigernac, and in the IV Masters, ann. 735, 747, and frequently after, was founded on a Pagan altar, erected in honour of *Grian*. The great Grange near Drogheda is a Pyramidal cone, 70 feet high, 320 in diameter at the base, and 300 in circumference at the top; the blocks of stone which compose its internal chamber must have been carried from a distance of 14 miles. Llhwyd states, that in 1679, when he measured it, a number of its enormous upright stones stood in a circular area round the base, and one on its summit larger than the others. Nine or ten of the surrounding stones remained in 1770, which weighed from eight to ten tons; and the whole resembled the great Barrow of Ilus, as described in King's Munumenta, where we find that the Druidic Altar at Brownstown, another Granard in the C. of Carlow, has an impost containing 1280 feet of solid contents, a single stone weighing 89 tons, and making an angle of 45 feet with the horizon. Such were the Granges and Grianards of Ireland.

Now, in remote ages the Sun was adored by the same name in Phænicia.

The Epithet *Grynæus* Apollo occurs twice in Virgil, (1) in ten Inscriptions discovered by Gruter, and in one by Muratori; but these writers, as well as Servius, Ruæus, and the other commentators on Virgil, confess their ignorance of its meaning or origin. Camden mentions an Inscription Apollini *Granno*, discovered in Lothian, which he cannot explain. (2) Cluver mentions the most ancient temple of *Apollo Grynæus*, from Strabo. (3) Facciolati says, that Apollo was called *Grynæus* by the Phrygians, and *Karneios* by the Dorians; but why, he cannot tell. The Dea *Carnea* is mentioned in Ovid's Fasti, as a Goddess whose religion is antiquated and unknown. He adds that the ancients called her *Grane* "*Granen* dixere priores." (4)

Now these religious names are familiar in Ireland. *Carne* is the sacred heap of stones; *Carneach* is a Pagan Priest; and *Grian* is the Sun. All our Dictionaries agree. Montfaucon observes, that the Greeks and Romans *deified ancient religious names*, when their primeval

(1) Virgil Æneid. iv. 245, Eccl. vi. 73.

(2) Gough's Camden, v. 3, p. 304–310. Horsley also confesses his ignorance, p. 206.

(3) Cluver, Geogr. 4to. Lond. 1703, p. 272. Casaubon's Strabo, Amsterd. 1707, t. 2, p. 923.

(4) Ovid's Fasti, l. vi. also Macrobius Saturnalia, c. 12. *Grampian* is *Grian-Ben*, a Sun Hill. The battle of the *Grampians* was fought near a Druidic Circle in Angus, which the Druids endeavoured to defend against the profanations of Rome. See Gough's Camden, v. 3, p. 409. The Irish *Cromleacs*, vulgarly called *Genie's beds*, retain the name *Grian* to this day.

meanings and uses were forgotten. If such names had masculine terminations, they were declared Gods, if feminine Goddesses; and hence *Carne* is a Goddess in Ovid's Fasti.

We now come to the last *Ratha* of the Irish year, which is called *Iar-Ratha*, vulgarly *Ear-Rach*, or *Ear-Ratha*, as in O'Brian's Dictionary.---This commenced on the shortest day of the year, and ended at the Vernal Equinox. The word *Iar* means *last*, or after, literally indicating that this was the last quarter of the year. The Irish year was *Luni-Solar*, like that of the Phænicians and Ægyptians. Their months consisted of 30 *days*, as above, p. 25, 28; their solstitial *Fes* lasted 30, and during that *Fes*, they determined the longest day of the year by the shade. (1) Herodotus says, that the use of the Gnomon was introduced into Greece from Babylon; (2) and Pliny adds that the length of the year was discovered by observing when the shadow returned to its marks.

7. One observation remains to be made, before we pass to the MS. No. II. and that is, that the population of Ireland was found to be of *Iberian* and *Scythic* origin by the Romans, on their first acquaintance with Ireland. The various tribes agreed in one language throughout the whole extent of the Island. Whatever might be their *local* distinctions, they called themselves by one general name *Scoti*. Before the 4th Century, they extended through the very heart of the country, as well as along the coasts, from the shores of Kerry, to the shores of Tirone. They had colonized *Man* before the days of Ptolemy, who ascribes that and the Western Islands to Ireland. (3) Several swarms of them had invaded Britain, and had driven the Romans before them even to the walls of London, before the arrival of Theodosius. (4) Others had established Colonies along the Western coasts of Albania. The language of all these regions is *Irish*, vulgarly called *Erse*, to our own times. They were at last arrested by the Saxons, who defeated them in the battle of Stanford, in 449. But yet, says Stillingfleet, they gained great advantages by these wars; " for there is sufficient evidence that about the beginning of the 6th " Century, most probably A.D. 503, all their different Clans in Britain were united, and formed " into one powerful nation by *Fergus the Son of Erc.*"—" This Epoch of Fergus, says Pinkerton, may be regarded as fixed and universally allowed." Enq. vol. 1. p. 59.

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(1) " The ancient year of the Phænicians was most certainly *Luni-Solar*, consisting of 12 Lunar months 'of 30 *days each*, with intercalaries to make up what the 12 wanted of the Solar year, as in Censorin de die Natali, c. 19, &c." Univ. Hist. vol. 17, p. 323. Lond. 8vo. 1748.

(2) Herodot. Wesseling. l. 2, p. 153. Plin. l. 18, c. 25.

(3) Æthicus says in the 3d Century " Hibernia a Scotorum gentibus colitur. Menavia æque ac Hibernia a Scotorum gentibus habitatur." l. 1, c. 2. Orosius and Isidore agree in nearly the same words. Camden and Llhwyd are very decided in supporting these authorities; and Usher's arguments are declared invincible by Pinkerton, Enquiry, vol. 2, p. 304, 235, and 242. In Gibbon's Map of the Roman Empire, Ireland is the Scotia of the Latin authors. Compare Roy's Military Antiq. of Scotland.—It is certain, says Prideaux, that the *Scots* of the Roman authors were none other than the Irish." Connections, Lond. 1718, p. 188.

Isidore and Orosius, both Spaniards, say,—" Scotia eadem et Hibernia, proxima Britanniæ Insula, cujus " partes priores Iberiam et Cantabricum Oceanum intendunt, unde et Hibernia dicta. Scotia autem quod a " Scotorum gentibus colitur."

(4) This is admitted by Pinkerton. Enquiry, v. 2.

For the names of the Irish tribes mentioned by Ptolemy, and the geography of Ireland in the middle ages, the reader is referred to the MSS. No. VI. and VIII. of this Catalogue. *No Map of the middle ages of Ireland can be projected without the aid of those MSS.*

No. II.

"LEABAR GABHALTAS."—*folio*, Sæc. XII. *parchment.*

The two first folios, which are missing in the MS. No. I. may be supplied from this ancient fragment of the same work. It is very neatly written, but much injured by time, only 18 pages remaining.—A collation of this fragment with MS. No. I. would lead to prolixity; suffice it to observe, that at folio 3, col. 3, is a fragment of a Poem which bears the name of *Fintan*; and at col. 4, is an entire poem by the same author, beginning with the line "*Cethracha trath dintuir thind fo f't.*"—A Saint Fintan, better known by the name of *Munnu*, Abbot of *Teagh Munnu*, near Wexford, in 630, was conspicuous in the Pascal controversy at the Synod of *Whitefield, near Mount Marge*, on the Barrow, as mentioned in Adamnan's life of Columba, l. 1, c. 2. Tigernach dates his death, A.D. 634—"*quies S. Fintani*, i. e. *Munnu mc Tullcain*. 12. Kal. Nov."—The IV Masters argee with Tigernach.—Adamnan says that he was coeval with S. Columba, and a proficient "*in studiis Dialis Sophiæ.*" (ibid) But though come compositions of his in Irish verse are quoted by Tigernac, it may be questioned whether he is the *Fintan-File* mentioned here, and in the MS. No. I. *Fol.* 3.

No. III.

"REGUM PROVINCIALIUM HIBERNIÆ CATALOGI METRICI—*quarto*, paper.

The written pages are 212, all in the Irish Language and Characters.

This MS. is placed third in order, though recent in comparison with those which follow it, because it is quoted as No. III. in the *Rerum Hibernicarum Scriptores*, vol. 1. It contains some very valuable articles which have eluded the most diligent enquiries elsewhere; such as—

Fol. 1.—A Chronological Catalogue of the Abbots of Hiona, in Irish.

Fol. 2.—The annual income of the King's of Connacht, as paid in kind; transcribed from an ancient MS. on Vellum, intitled "*Leabhar na cceart*," the Book of Rights.

Fol. 3.—A Poem on the Succession of the Kings of Connacht, beginning "*Cruacha Connacht Raith go Rath*," composed by *Torna-ua-Maol-Conaire*, the court Poet of Connacht, in the reign of Torloch the Great, A.D. 1136. This Poem is stated to have been transcribed from the *Book*

of Ballimote, an ancient MS. on parchment, which *Mac Donnach*, of the Castle of Ballimote, sold for 140 milch cows to *Aod O'Donnel*, in 1522 (1) Usher often quotes this MS. in his Primordia. (2)

Fol. 6.—The next article is a continuation of the preceding; a metrical list of the Connacht Kings from the reign of *Torloch the Great*, the father of Roderick, (1136,) to the reign of Torloch the son of *Aod O'Conor*, son of Eogan, A.D. 1345, during a period of 209 years.

This Poem was composed for the inauguration of Torloch, the son of *Aod*, by his Court Bard *Donnchad Baccach Ua Maol-Conaire*, who died very old, in 1404. It begins with the verse "*Eisdigh a Eigsi Banbha*," Hear ye learned of Ireland, &c. The verses are 168.

There were two *Aodhs* O'Conor, Kings of Connacht, in the 14th Century. "*Æth O'Konhor*" to whom Edw. II. directed his letter "ad Duces Hybernicorum de veniendo contra Scotos," published in Rymer's Fœdera, Lond. 1727, v. 3, p. 476, an. 1314, "Rex dilecto sibi *Æth O'Konhor*. The contemporary princes were Donald O'Nial, of Tirone; Aodh O'Donnel, of Tirconnel; Brian Mac Mathgamhna, of Orgial; Felim O'Conor, heir presumptive of Connacht; Donchad O'Brian, of Thomond; Dermod M'Carthy, of Desmond; Leyssach O'More, of Leix; Gilbert O'Kelly, of Hi Mani; O'Melachlin, of Meath. These, and several other subordinate nobles, are expressly named as *Duces Hibernorum*, at the end of that letter.

At this period, the chief command of the Connacht Irish, who joined Ed. Bruce, was given to *Felim O'Conor*, who slew Stephen of Exeter, Milo de Cogan, William Prendergast, John Stanton, and several other Anglo-Irish Knights, in various engagements, until a considerable army advancing against him, he fell in the battle of *Athenry*, A. D. 1316.—Hence we may infer the inaccuracy of Mr. Kerr's Reign of Robert I. Edinb. 1811, v. 2, p. 38, where he says that *Felim O'Conor* fought on the side of *Roger Lord Mortimer*, at the battle of *Kenlis*, 24th Feb. 1316, and that "amongst the eleven thousand of Mortimer's men slain by Bruce in that action, was "*Felim O'Conor*, the titular king of Connaght!"

In the MS. now before us, is an Irish Poem, of 260 verses, on *Aodh O'Conor's* Royal Palace at Carnfree, to which are annexed marginal quotations from the Annals of the *IV Masters*, shewing that he was the son of *Eogan*, King of Connacht, that he was killed in 1309, that his son *Felim* succeeded him after an interregnum of one year, and that Felim was expelled in 1315, and restored in the course of that year. It appears, therefore, that Edward of England had not heard of *Aod's* death, or of *Felim's* succession, when he wrote the above letter in 1314.—To a future editor of Rymer these notices may appear to deserve attention. (3) Chronology is the eye of History.

(1) Rer. Hib. vol. 1. Index, Voce *Ballimote*.

(2) "Habetur in *Libro Ballimotensi* et Sliguntino, de Dubliniensium conversione, *vetus Carmen Hibernicum*, "*Benigno*, Patricii Discipulo, et in sede Ardmachana successori, attributum quæ, pars aliqua operis illius, de "Vita Patricii, quod Jocelinus editum ab eo affirmat, c. 116, esse videatur." Primord. p. 852.

(3) Pag. 38, where he quotes the Irish Annals in Camden's Britannia, IV. 480–490.

Fol. 9.—The next article is comparatively recent, having been composed in the reign of James I. A.D. 1610, by *Taidhg mac Daire*, on the comparative merits, antiquity, and exploits of the Munster and the Ulster kings. The verses are 576. The first verse is "*Ni breith oram do bhreith a Aodh*" i.e. No decision to me is thy decision, O Aodh.

Fol. 15.—An Irish Poem of 52 verses by *Aulusa mac Aodhagain*, written in the reign of James I. on the same subject, is followed by another of 120 verses, the composition of *Fearfada-Ua Cainte*. Same subject.—Same reign.

Fol. 17, *b*.—Ditto of 68 verses, on the same subject, by *Art-Og-O'Caoim*.—Same reign.

Fol. 18.—Ditto of 32 verses, by *Torlock og O'Brian*.—Several poems on the same subject, written by different persons in the same reign, follow from the 18th leaf to the 20th.

Fol. 20.—The poem "*Eol dam Seiser cloinne Chuinn*," Recount the Actions of the six sons of Con, composed in the reign of *Torloch the Great*, who reigned from 1136 to 1156.—The verses are 224.

Fol. 23.—An Irish Chronicle of the kings of Connacht from the arrival of S. Patrick, with marginal notes by Mr. O'Conor of Belanagare, written in 1727. This chronicle begins from the arrival of S. Patrick, and ends 1464. It was transcribed from the ancient MS. of the church of Kilronan, called "*The Book of Kilronan*," to which the IV Masters affixed their approbation, in their respective hands, as stated in this copy, folio 28.

Fol. 28, *b*.—The order of the inauguration and coronation of the kings of Connacht, transcribed from a MS. on parchment, by Mr. O'Conor, of Belanagare, in 1728.—There is another copy, of the reign of James I. in this Collection, on paper, but imperfect. This copy is beautifully written. Both are in the Irish Language and Characters. The subject is very interesting to the historian of Connacht. The Rights of the subordinate Chiefs of Connacht are stated from an ancient book intitled "*Leabhar na cceart*." The book of Rights.

Fol. 30.—An Irish Poem delivered by *Torna*, the Court Bard, at the inauguration of *Felim O'Conor*, King of Connacht, inaugurated by all the Bishops and Chiefs of that Province, in 1310, before they confederated with *Edward Bruce*, against the English interest in Ireland. (1)

(1) Felim's reign begins with his Pedigree, thus,—"*Feidhlim mac Aodha mc Eoghain mc Ruaidhri, mc Aodha, mc Cathail Crobhderg. gur h aithrigh. an.* 1315, *la Ruaidhri mc Cathail r. ar fedh se mi agus Feidhlim do techt o chog. Robert Bruis i g cuoig. Ul. 7 madhm. ar Ruaidhri ag Mullach, Fidhice.—An.* 1316. *Feidhlim annos na Ardrigh Connacht 7 Gaodhal an choig. 7 Eirionn do tionol go huile 7 Cath Ath na Righ do cuir*," &c. That is, Felim, the son of *Aodh*, son of *Eogan*, son of *Roderick*, son of *Aodh*, son of Cathal of the red hand, succeeded and reigned until he was dethroned in 1315, by Roderic son of Cathal, who reigned six months; and Felim came from Robert Bruce's war in Ulster and defeated Roderic at Mullach Fidhche.

An. 1316. Felim, now chief King of Connacht, and of the Irish of Connacht, and all Ireland collected its forces about him, and fought the battle of Athenry, &c.

This Poem begins with the verse—" *Luath ort a Fheidlime,*" Activity be thine, O Felim.—It was pronounced on the Druidic hill of *Carn-Free*, the usual place of inauguration of the Connacht kings—Felim was soon after killed in the battle of Athunree, in 1316. This Poem consists of 188 verses; and, like the Poems hitherto mentioned, is unpublished, untranslated, and unknown. Another older Poem, recited on a similar occasion, will be found at fol. 35 of this MS.

Fol. 32.—Miscellaneous Irish Poems of the Reign of James I. by *Taidhg dall ua Higgin*, in 192 verses. On *Mora* the daughter of *O'Ruarc*, about the year 1599.

Fol. 35.—An Inauguration Poem, delivered at the restoration of *Felim O'Conor*, in 1315, beginning—" *Eisdigh an Seanchus nach Suaill.*" Hear ye a History which deceives not.

The verses are 104. This Poem though stated to have been recited by *Torna*, on a similar occasion to that on which he recited his own above mentioned, fol. 30, is supposed to have been composed in the 6th century, by S. Benignus, as in a marginal note, *Fol.* 35.—We have already seen that an Irish Poem by Benignus is preserved in the Book of *Ballimote*. Supra, p. 49, Note 2. This Poem recites the *ancient* rights of the Connacht Kings, and was repeated on this occasion to inflame the courage of the young king, by reminding him of the power of his ancestors. It is followed at *Fol.* 37. by a Poem of 80 verses, on the Successions of the Kings of Connacht down to 1420 when it was composed.

Fol. 37.—An Historical Controversy in verse, between the Bards of Munster and Connacht, intitled " *An Iomarbuidh,*" that is, " *The Contest.*" It relates to the pretensions of the Munster and Connacht Kings, and of their Bards and Harpers to superiority. A contest in which the Bishops and Clergy of both Provinces took a part, as appears from several of their Poems in this Collection, which consists of above 4000 verses, composed between the years 1600 and 1620.

Fol. 54.—The Pedigree of the O'Conor Family, in Irish, from the Annals of the *IV Masters*.

Fol. 55.—The Successions of the Kings of Ulster, extracted from the Irish Annals, with an ancient Poem of 324 verses on the Royal race of Ulster, beginning—

" *Clann Ollamhan—Uaisle Eamhna.*"
" Ye sons of the learned—Ye nobles of Eaman."

Fol. 62.—Successions of the Kings of Leinster, with an Irish Poem on that subject, at fol. 65. written in the 12th Century, by *Gildas na-naomh ua Duinn*, consisting of 284 verses, and beginning with the verse—" *Coigeadh Laighen na Leacht Riogh.*—Province of Leinster conspicuous for monuments of Kings. Repeatedly quoted by Colgan.

The Irish Annals of the IV Masters mention this Poet with great respect; referring his death to 1160. Colgan holds him in high estimation for historical accuracy. Another of his Poems, beginning " *Aoibhin sin a Eire ard,*" which is preserved in *O'Duvegan's* MS. written before the year 1372, shall be mentioned in its proper place.

Fol. 72.—The Successions of the Munster Kings, with *O'Duvegan's* Irish Poem on that subject, consisting of 300 verses, and beginning---

"*Casail Cathair Clann Mogha.*"
"Cashel Fortress of the descendants of Moga."

Fol. 76.—John *O'Cleri's* historical Poem "*Eisdigh a eigsi Banbha,*" of 264 verses.

Fol. 79, *b.*---Various Genealogies of Irish Families, to page 95.

Fol. 88.---A List of the principal Monasteries of Ireland, with the Characters of each.

Fol. 91.—A Poem of 80 verses, by *Calbhach O'Conor Don*, son of *Aod*, son of *Diarmad*, son *of Cairbre*, on the Poet *Maolbrendon's* paying him a visit, with the Genealogy of O'Conor Don.

Fol. 95.---*O'Duvegan's* Metrical Dictionary of ancient Irish words, beginning "*Foras focal luaiter libh.*" O'Duvegan died old in 1372. It may be doubted whether any Dictionary of the Northern languages is older than this. The verses are 240. The transcript is by *Cormac og O'Corrain*, in the beginning of the last century. But it is written with the greatest care, by one of the best Irish scholars of his age.

Fol. 98.---*Carolan*, the last of the Irish Bards, on the death of his wife.

Fol. 99.---An Irish list of the Princes of Ossory, and other Genealogies, from the IV Masters.

Fol. 101.---An Irish Poem, by *Aongus-roe-O'Daly*, on the Royal Palace which *Aodh O'Conor* built at the Inauguration Hill of *Carn-Fraoch.*

This Poet's death is recorded by the IV Masters, thus:---"*An.* 1350, *Aengus Ruadh O' Dalaigh Saoi Erenn re Dan Quievit.*" i.e. Aengus Roe O'Daly, the learned man of Ireland in Poetical skill, died. The King Aodh to whom his Poem is inscribed, was the son of Eogan, whose death is mentioned in the same Annals, in these words;---A.D. 1309. "*Aodh mac "Eog. Ri Connacht, 7 adhbhar Ri Er ar uaisli; 7 ar engnamh, ar enech, ar dheilbh 7 ar "denamh do mharbh la h Aodh m Breifne m. Cath. Ruaidh ui Conchobhair a g coill an chlochain "ageerich Brefne, 7 moran do mhaithe Connacht a maille fris.*"---i.e. Aodh the son of Eogan, son of Aodh, son of Roderic, &c. King of Connacht, and fit to be king of all Ireland by reason of his noble birth, his dexterity in arms, his liberality, his princely features and figure, was killed by Aodh-Breifne, the son of Cathal Roe O'Conor, in the Wood called the Wood of the Causeway, in the territory of Brefne, and many of the Nobles of Connacht were killed with him.

From this account, it is clear that King Edward IId's Letter to *Aodh O'Conor*, King of Connacht, inviting him and the Irish subordinate Kings of all Ireland, to join him against Edward Bruce, in 1314, which is published in Rymer's Fœdera, vol. 3, was written five years after Aodh's death, when his son *Felim* O'Conor was King of Connacht by inheritance, and titular King of all Ireland by the election of all the Provinces, as noticed above, at fol. 6 of this MS.

This Poem commences with the verse "*An tu a ris a Raith Teamhrach*—i.e. Art thou again

renewed, O sacred hill of Temora." The verses are 204, and extremely valuable to the Irish historian, though unpublished and unknown. The following historical notice is prefixed to them in the Irish Language and Characters.

An Dan sa leathann Romhain do chumadh sa nam nar cuiredh tech na Pailis Chluana-Fraach suas la h Aodh mac Eoghain, m. Ruaidhri, m. Aedha, m. Cathail-Chrobh-dheirg, 7 chedus an Dan darb seoladh (1) *Tomhus Muir Chruachan ag Clun-Fraoch.* i. e.

" This Poem, transcribed from a copy in Roman characters, was composed at a time when no house or palace was erected at Cloon-free, by Aodh the son of Eogan, son of Roderic, son of Aodh, son of Cathal of the Red hand; and the same observation applies to the Poem which follows it, the first verse of which is " *Tomhus Muir Chruachna,*" &c.

The value of O'Daly's composition is enhanced by collations with other copies, and various readings at the bottom of the page; and it has also the advantage of being followed at *Fol.* 103, *b.* by the last-mentioned Poem, beginning—" *Tomhus Muir Chruachna,* of 144 verses, by the same author, with the various readings as above. Every diligence has been used to discover more ancient copies, and the Compiler ventures to assert that these are *unique.*

No. IV.

" REIMH RIOGHRAIDHE."--*folio, parchment.*

The written pages are 159, containing the " *Reimh Riograidhe,*" or a Chronicle in prose and verse, of which the first and some of the last leaves are missing. The first Poem in this fragment is *Tanud's* of the year 1136, on the first *Belgian* Colonization of Ireland, the most valuable Poem on the subject, as already mentioned in the MS. No. I.

Fol. 1.—*Tanud's* authority is supported by *Colca's* Poem, of 76 verses, on the same subject.--- Of *Colca,* no satisfactory account has yet been discovered. If he is the *Colca, Professor of Learning in Ireland,* to whom Aldhelm addresses the *Epistle* published by Usher, and the *Munuscula* mentioned in Usher's Sylloge, p. 131, this Poem is as old as the 8th Century. The idiom is so antiquated, that no modern Irishman can understand it without the help of *O'Duvegan's* and *O'Cleri's* Dictionaries of obsolete words, mentioned above, at *Fol.* 95 of this MS. (2)

(1) *Seoladh* means the first semimetre, or *leath-rann,* of a verse consisting of two quartans, and making a jingle in alternate rhymes, resembling a common stanza of four lines or verses in English.

(2) Those who have hazarded the assertion that the Irish language is *now* what it was in the days of S. Patrick, will find abundant monuments in the Stowe Collection to convince them of their error. Colgan quotes an ancient Irish Life of S. Patrick--" ex tribus *pervetustis MSS. Hibernicis inter se collatis,* partim Latino, partim Hibernico, eoque *pervetusto, et præ nimia antiquitate, impenetrabili sermone conscripta.*" Triade, p. 169, and again p. 133.

Fol. 1. b.—The origin of the *Taltenian* Games is mentioned in this MS. as in No. I. with this additional circumstance—that here the narrative is supported by *Flan's* Poem of 164 verses, "*Eitsid a eolcho cenon*," Hear, ye learned, without fear. (1) Flan died, as already mentioned, in 1056. See above, the Notes at the end of MS. No. I.

Fol. 2.—The same subject is continued in another Poem of 100 verses, beginning "*Eitsid in Senchus Sluaghan.*" Hear the history of armies. In this latter Poem is mentioned the chief Divinity or Idol of Ireland, called "*Crom Cruach*," as above, in the Notes to the MS. No. I.

The Poems of *Raigni-Rosc mac Ugaine*, who is said to have preceded the Christian æra, follow; with some of *Eochoid's*, already mentioned in No. I. which ought to be collated with these valuable fragments transcribed from ancient copies in the 13th Century.

Fol. 5.—An excellent copy is here preserved of *Gildas Coeman's* Metrical List of the Kings of Ireland, beginning—"*H Erin Ard Inis na Righ*," 596 verses. This is one of the most complete Narratives of this kind extant in the Irish language, and written in 1072. A Distich added by a coeval Poet at the end, mentions Gildas thus:—

"*Gilda Coemhain go n glainne*
"*Ua Gilda Saoin Samthainne,*
"*Rug geall o Bhardaibh go binn*
"*Eidir Albain agus Eirinn.*"

Literally.

Gildas Coeman of illustrious fame,
The descendant of noble Gildas of Samthan,
Carried the prize in sweet poetry,
From the Bards of Albania and Erin.

Fol. 7.—The ancient part of this MS. consisting of twelve pages folio, ends here, and is followed by *Malmura's* Poem on the origin and successions of the Irish Kings, beginning—"*Canam bunadus na n Gaoidhil.*" This is a beautiful modern transcript from an ancient copy. Another copy from the book of *Hua Congabhla*, is quoted by the IV Masters, and preserved in O'Flaherty's MS. in this Collection, No. XVI. It has been noticed already, MS. No. I. that Malmura died in 884.

Fol. 9.—O'Duvegan's Poem of 1604 verses, beginning—"*Triallam timchell na Fodhla*," follows here, transcribed from the original, written before 1372. Several ancient Poems, *collected* by O'Duvegan, and erroneously ascribed to him, are quoted in the Ogygia, as at p. 336.—"De "tribus gymnasiis Temorensibus, et de Temoriæ Magnificentia Cormaci, (Regis) tempore, ac de "ipsius laudibus, et rebus gestis, extat Poema, 183 Distichorum, *in O'Duvegani Codice*, fol. 175, "quod incipit TEAMHAIR NA RIOGH RATH CORMAIC." Compare p. 18 of the same work.

(1) Quoted in the Ogygia, pag. 27 and 180.

It may be questioned whether the Poem now before us, is not one of the ancient Poems which have been ascribed to him, only *because he transcribed them.*

No. V.

" DINSEANCHUS."—*folio, parchment.* Sæculi XIII.

The title *Din-Seanchus* means a History of the Sacred Hills, and Artificial Forts of Ireland. It is a fragment of a larger work, of which the oldest copy extant shall be minutely described under No. VIII.—This fragment supplies valuable readings.—*Fintan-File's* Poem of 44 verses beginning—" *Teamhair breadh ciani diati,*" Temora beautiful, though not religious, (1) may be seen at folio 1. *b.* and is followed by the Poem " *Do beir maissi dono mnaib,*" of 84 verses, by an anonymous author. Both these Poems are ante-Danish. *Fintan* the Druid, has been already mentioned, pag. 48, as different from S. Fintan.

Fol. 3.—A valuable Poem follows, bearing the name of its author *Cuan O'Lochan,* who died in 1026. It begins " *Teamhair togha na Tulach,*" Temora, choicest of hills; and consists of 190 verses. *Cuan* is quoted in the 12th Century by *Gildas Moduda,* in his Poem " *Eire og Inis na naomh,*" where he says, that after the death of *Melachlin* II. in 1022, there was an Interregnum, and that contending factions agreed to commit the government of the whole kingdom to *Cuan O'Lochan,* and to *Corcran,* two learned men and Poets, the former of whom died in 1026.

Fol. 4.—The next Poem is *Cenneth O'Artegan's,* of 92 verses, beginning " *Domain duthain a laiden.*" In this Poem the origins of the names of several remarkable places in Ireland are explained by references to ancient histories, which exist no longer. In some instances they are fabulous, in others historical. In both, curious and unknown. It is followed by another of the same author's, 72 verses, on the name and origin of the royal seat of *Aicill,* beginning—" *Acaill araice Temair;*" Acil, strength of Temora, &c. and then follows another on the name of *Rath-Easa,* 96 verses, beginning—" *Sund deisi.*" Both are by the same author.

Fol. 5.—Another Poem by ditto, on the royal seat of *Brogha,* 52 verses, beginning " *Ansin a Maigh mc Noisf,*" is continued at *Fol.* 5, by *Aengus mac Nia's* Poem, of 92 verses, on the same subject, beginning—" *A Caem breath brigh.*" Ye Nobles of Judgment strong.

Fol. 6.—An Anonymous Poem of 94 verses, on the origins of other local and historical names, begins " *A firu Muridh miadh ngle.*" Ye men of Mured of bright renown, &c. describing the origin of the Royal Seat of *Almaine,* and of the name *Allen,* &c. is followed by an anonymous Poem, beginning—" *Deachaidh fert in nitaigh Neill,*" which gives the origin of the name of Ochan in Meath, in 66 verses.

(1) For *Fintan,* see above, p. 48.

Fol. 7.—Another Poem explains the name of *Meath*, in 54 verses, beginning—"*Midhe Maigin nambarc mear*," Meath Plain of swift sailing Ships. This is followed by a metrical account of the name "*Magh Breag*," the field of *Bregia* in Meath, in 30 verses, beginning—"*Secht mac Breogan*," in which the author derives it from the *Clan Breogan*, or *Brigantes*, who sailed to Ireland from the *great tower of the sea port of Bragantia in Spain.*

To this Poem it may be objected that *Braganza* is not a Sea Port; that there is no ancient tower nor any vestige of a tower to be seen there; and that a sight of any part of Ireland from any tower in Spain, is absurd and ridiculous. But though Braganza be now inland, it was anciently a sea-port; and that there was a lofty Pharos in remote ages, is stated by Æthicus and Orosius. (1) I am not inclined to refer Æthicus to the 2d Century of our æra, as many of the learned have. His Cosmography, as we now have it, is subsequent to the foundation of Constantinople; but he says in his Preface, that J. Cæsar ordered a survey of the Roman Empire to be written and entitled *Cosmography;* and Fabricius thinks with Grævius, Gronovius, and others, that Æthicus preserved Cæsar's survey, adding his own discoveries. His work was improved by subsequent editions, and in later ages, interpolated. (2) But, with respect to *Orosius*, there can be but one opinion. He was one of the most learned men of the 5th Century, a Spaniard by birth, and thoroughly acquainted with the history of his country; and he mentions the Pharos of Brigantia to have been of such antiquity, that it was believed to have been founded by the *Tyrian Hercules*, in the remote ages of Phænician navigation. (3) Now Pliny informs us, that the Tyrian Hercules was *Midacritus*, who first discovered the British Islands.—If then Orosius be united with Pliny, and both with the Irish Bards, the historical fact will be found to be this—that the first Phænician discoverers built this lofty Pharos "*ad Speculum Britanniæ*," to serve as a land mark for their ships in their bold attempts to sail *directly* for the British Islands, which was done in two or three days, whilst a coasting voyage demanded two months.—Cluver remarks on that Pharos, of Brigantia, that the present sea port *Faro* derives it name from it, and that the Romans called it *Flavia Brigantium*. It is remarkable that the word *Pharo* in Irish, means—be on the look out—be careful:—and that a line from *Brigantia* in Ireland, (now Waterford,) to Brigantia in Spain, would pass close by the Scillies in a direct course; and from Coruuna in the same course, along the banks of the Ebro to the Mediterranean. That this course was known to the Iberi, appears from another passage in Orosius, where he says, that Ireland was supposed to trend towards Cantabria, and to be *nearer to Spain* than Britain, and

(1) Secundus angulus (Hispaniæ) intendit, ubi *Brigantia Civitas sita est Galleciæ, et altissimum Pharum*, et inter pauca memorandi operis, *ad speculum Britanniæ*," quoted by Casaubon in his Notes on Strabo, l. 3, t. 1, p. 206.

(2) So says Masius in his Commentary on Joshua, p. 331. Æthicus has been published with the title *Æthici Istri et Antonii Augusti Cosmographiæ*. In some MSS. it is attributed to Antonius Augustulus; in others, to *Julius Orator*. Vossius Philologia, p. 59. The best editions are that of Basil, 12mo. 1575, and H. Stephanus, Paris, 1577.

(3) Oros. adv. Gentes, l. 1. c. 17. Cluver. Geogr. Lond. 1711, p. 59.

to lie in a due North-West course from *Brigantia*. (1) From this passage the Iberian ideas of this navigation are obvious. The coasts of Ireland were supposed to approximate to Brigantia more than those of Britain, because that course was *direct*, and more frequented, as stated by Tacitus. Orosius well knew that the southern Provinces of Ireland were inhabited by the *Velabori* and *Lucensi* tribes, which were no where else to be found except in Spain. Coeman mentions the expediton of the Scots from the tower of Breogan in his Poem, "*Canam bunadus na s' Gaoidhil*,—I sing the origin of the Gael," written in 1072. The same narrative is found in the *Leabhar Gabhaltas*, MS. No. I. It is given also by *Eochoid* in his Poem "*Taoisig na loingsi tar leir*." The Spanish migration is quoted from Irish MSS. in the 12th Century, by Giraldus, Dist. 3, c. 7; by Nennius, in 850, as in Bertram's edition from the MS. of Copenhagen; and in the "*Liber Hymnorum*," a MS. 1000 years old.

The Irish Poems no where say that Ireland was *seen* from the tower of Braganza. Some recent blunderers have misrepresented their words. I have now before me the ancient metrical account rendered into Irish Prose, in the *Reim Riograidh*, thus:—"*Bhi mac maith aig* "*Brath .i. Breogan agan derna Tor m Breoghain 7 in Cathair .i. Bregsansia 7 cuirther* "*Ithe mc Breogain do brath na h Eirenn, 7 adchias Eirin i bfhrescuir geimhrigh .i. oidhche* "*Samhain, amhail ro chan Giolla caemhain ionna Duain gaoidhil glas*,—Brath had a good son "Breogan, who built *Tor-Breogan*, and the City of Brigansia; his son *Ith* was sent to *discover* "Ireland, and he saw Ireland in the beginning of Winter; that is, on the night of *Samhin*, as "Gildas Coeman sings in his Poem "*Gaoidhil Glas*." (2) In this account what is absurd? what incredible? what repugnant to ancient migrations?

There may be fable mixed up with the primeval accounts of the Bards. But there is always much history; and considering the scantiness of ancient materials, every ancient fact is valuable, every truth ought to be cultivated, every *ancient name* ought to be carefully preserved. Strabo says, that there were four stations for passage boats from the Continent to the British Islands, from the mouths of four great rivers—the Rhine, the Seine, the Loire, and the Garonne; and there is every reason to believe that all these courses were *direct* in his time. (3) Now the course from *Flavium Brigantum* to Ireland, was not more difficult than that from the Garonne to Britain; and it is well known from a collation of the Greek Map of Ptolemy, and the Roman Map preserved by Richard, that the Brigantes of Ireland extended along the South and South-Eastern shores of the kingdom, having Brigantia (or Waterford) for their capital, stretching through parts of Wexford to East Meath, and leaving their name to

(1) Hibernia Insula, *inter Britanniam et Hispaniam sita*, longiore ab Africo in Boream spatio porrigitur. Hujus *partes priores* intentæ Cantabrico Oceano, *Brigantium Galleciæ* civitatem ab Africo sibi in circium occurrentem spatioso intervallo procul spectant, ab eo præcipue Promontorio ubi *Scenæ* fluminis ostium est, et *Velabri Lucenique* consistunt." Havercamp's ed. in Rer. Hibernicar. vol. 1. See these tribes mentioned at the end of MS. No. VIII.

(2) This is a fair copy of the *Reim Rioghraidhe*. MS. No. XV. *Fol.* 25.

(3) See the Notes at the end of MS. No. VIII.

the River *Brigus*, now the Barrow, to the Barony of *Bargie*, and to the sacred field of *Magh Breag*, the Plain of the Brigantes, so named to this day. In short the Poem now before us appeals to national history for the origin of the Brigantes of Ireland from Spain; and Tigernac appeals in sober prose to the same authorities.

An objection to all these statements, thus founded on ancient facts and authorities, may perhaps be urged from the intervening extent of sea, to justify the doubts of a Sceptic; but that objection vanishes before modern discoveries. It is not the Sea that forms an impervious barrier between savage nations. The Canoe of the fisherman, driven by the weather out of its course from the sight of land, as easily accounts for the existence of communication between the shores of distant Countries, as the steps of the bewildered hunter account for the inland intercourse of tribes, separated from each other by apparently insuperable interventions of mountains and forests. Islands have been discovered amidst the waters of the Pacific ocean, at the distance of 600 miles from all other land, peopled by one and the same Malay race of inhabitants, all evidently springing from one common stock, scattered by the casualties of human life and time, over regions separate from each other by unknown tracts of intervening seas.

No. VI.

"REIM RIOGHRAIDHE."

This is a Fragment on Vellum. The written pages are 30. Some leaves are missing at the beginning, and several at the end. The letters *i* are never dotted or aspirated, not even to distinguish them from the *u* when the *ii* double occurs. This work is quoted by Keating amongst the most ancient and valuable that remained in his times, in the Preface to the English edition. It is mentioned also by Nicholson. The ancient historical Poems preserved in it, are in the following order.

Fol. 1.—"*Sund ruc Amairgin in mbreit*,—This was the judgment of Amergin," &c. 24 verses.

Ib. Col. 2. A quotation from the Poems of "*Roigne File mac Ugoine.*" This is supposed to be one of the most ancient specimens of Irish Poetry known. Roigne was the son of Hugoni, King of Ireland, many centuries before the Christian æra. Strabo says, that the *Turditani*, a powerful people, who extended along the shores of Lusitania and Bœtica, had written Histories and written laws, in metre, five or six thousand years old. The passage is curious, and is quoted once for all here. "Regionem a fluvio Bœticam appellant, Ab incolis *Turditaniam*, In-"colas *Turditanos* et *Turdulos*. (the inhabitants of the tower country?) (1) Hi ominum Hispa-

(1) Ainsworth observes, that *Turris* is not a Latin but a Celtic word. On the origin of the Latin from the more ancient Celtic and Greek, see *Harle's* Introd. ad Lit. Rom. v. 1. Lipsiæ, 1794, p. 122. *Freret* in the ix vol. of the Acad. des Inscript. and Pelloutier Hist. des Celtes—Haye, 1740. Perhaps the Irish round tower was a rude imitation of the *Tor-Breogan* of Turditania.

" norum doctissimi judicantur, utunturque Grammatica, et antiquitatis monumenta habent " conscripta, ac poemata, et metris inclusas leges a sex millibus (et aiunt) annorum. Utuntur " et reliqui Hispani Grammatica, non unius omnes generis, quippe ne eodem quidem sermone." t. 1, p. 204.

Fol. 1. *b.*—The next Poems in this MS. are anonymous; the first begins " *Se micc Miled miadh n ordain,*—The six sons of *Mile, the Glory of Rulers,*" 32 verses.——The second, " *A Eicsin Banba comblaid,*—Ye learned of Ireland of great fame," 12 verses. ——The third, " *In amsir Eremoin ergnai,*—In the time of Heremon the magnificent," 28 verses.——The fourth, " *Irial osear na Clainde,*—Irial, younger of the sons," 36 verses.——The fifth, " *Ithrial mac Irial da clos,*—Ithrial, the son of Irial, was heard," 16 verses.——The sixth, " *Taoisig na Loingsi tarlear,*—The leaders of the ships over the sea," 72 verses.——The seventh, " *Conmaol cet flaith a Mumain,*—Conmaol was the first King of Munster," 24 verses.——The seventh, " *Tigernmas mac Follaig aird,*—Tigernmas the son of Follaman the illustrious," 56 verses. (1) ——The eighth, " *Oechs Faebur na Feinne,*—Eochoid, sharp sword of the Fenians, (or Phænicians,") 28 verses.——The ninth, " *Oengus Olmuc amhra,*—Oengus, all victorious and prosperous," 32 verses.——The tenth, " *Oengus Olmuc adbat,*—Oengus the all victorious was killed," 28 verses.——The eleventh, " *Ollam Fodhla fechair gal,*—Ollam of Ireland, overseer of Tribes," 32 verses. (2)——The twelfth, " *Cath Mona Trogaidhe,*—The Battle of Mon-Trogad," 20 verses.——The thirteenth, " *Togail Tur Conaing,*—The Storming of the Tower of Conan," 56 verses.——The fourteenth, " *Firbolg batar sunna seal,*—The Belgæ were prosperous for a time." The author of this Poem was *Torna*, who wrote in 1136; the verses are 48.——The fifteenth, " *Dina mor airneis a mhic,*—Make great preparations O Son," 76 verses, bearing the name of S. Columba.——The sixteenth, " *Coic Coicead Eirionne,*—The five Divisions of Ireland," 28 verses.——The seventeenth, " *Eirin con uaill con iodnaib,*—Ireland with grief and pain," 72 verses, having the name of *Eochoid* prefixed to them.——The eighteenth, is *Tanud's* Poem beginning " *Tuatha de Danaan,*—The people of *Damnonia,*" in 44 verses, with Tanud's name prefixed. ——The nineteenth, " *Ethoir ard fo fuair med garg,*—Noble ship, in which was encountered great fierceness," 16 verses.——The twentieth is Flan's Poem, " *Eistid a Eolca cen on,*—Hear ye learned with fearless attention," 148 verses, bearing the name of *Flan*, who died in 1050.—— The twenty-first, " *Aeistid Aos eagna aibind,*—Hear ye Council of the Learned, beloved," 304 verses, by *Eochoid*, ann. 850. The last leaf is illegible.

All these Poems precede the Anglo-norman invasion; some of them are Ante-Danish. Eochoid's are of the 9th, and *Forchern's* of the 7th Century. *Roigne mac Ugoine* preceded the Christian æra; *Amergin mac Amalgaid* was the hereditary Poet of the *Desies of Temor-rath*, not when *Flan Febla mac Scanlain* was Primate, but in the reign of *Dermod mac Cerbheoil*, who died

(1) The Druidic sacrifices of *Magh-Sleuchi*, are mentioned in this Poem.
(2) *Fortchern's* name is prefixed to this Poem of the 7th Century.

A.D. 565. *Amergin* was the original Compiler of the *Dun-Seanchus* MS. No. VIII. in this Collection, as stated in its Title.—But several additions have been made to it since, and in its present shape it is not older than 1072, when *Dermod Mac Maelnambo*, King of Leinster, was killed in the battle of *Obdhbha*, which is mentioned as a recent event at folio 15.

The Poems in the *Reim Rioghraidhe*, relate to the successions and genealogies of Irish Kings, and to some leading events of their reigns. They are in a meagre style, totally different from that of the Poems of Ossian pretended to be translated in our times. Their only ornaments are a few epithets, sparingly bestowed on the hero of the song, and a sort of measure, generally of seven syllables, which jingled in modulation to the voice or the harp of the Bard. Their only object was to record facts in a manner which contributes to help memory, and as briefly as possible, so that a very short song frequently gave the history of whole Centuries. It was from this sort of song delivered with great animation, and on solemn occasions and festivals, that the Chief derived the evidence of his rights. His Pedigree, delivered down by them, was the Patent by which he held his political power; and experience shews how tenacious men are of all customs which tend to the preservation of their privileges. The number of witnesses, the jealousy of claimants, the very brevity of the Poem, and the barrenness of the verse, rendered a strict regard to veracity so absolutely necessary, that we have no reason to question the authenticity of by far the greatest number of these Poems, further than with respect to the different readings, which have been introduced by the negligence of transcribers.

Tigernach says, that the *Monumenta Scotorum*, which precede the age of Alexander, are uncertain. This proposition may be resolved into two; the one a *fact*, namely, that the Irish had such Monumenta; the other is matter of *opinion*, namely, that they were uncertain. The most ancient Monumenta exist no longer, and we can form no idea of them, but from the Poems now before us. But these Poems clearly shew that they existed at a remote period of time. No one will deny that the Welsh had Annals before the days of Geoffry and Caradoc, who wrote in the 12th Century, though those Annals exist no longer. On the same principle it is, that we insist on Irish Annals previous to *Cuanac*, who died in 625, and to *Cennfaelad*, *Forchern*, *Eochoid*, *Maolmura*, *Amergin*, *&c. &c.* writers of the 7th, 8th, and 9th Centuries. It is true that these Poems enumerate the successions of the *Celt-Iberian* Kings of Ireland, during a period of ten Centuries before the Christian æra. But is there any thing improbable either in that event, or in the successions being preserved in the Inauguration songs of their *Turditanian* Bards? We grant to the Chinese genuine successions of Kings through a period of 3000 years; and every one knows that even the first histories of Greece and Rome rest on no other foundations than the genealogies of their Rulers, and the preservation of those genealogies by writers whose works exist no longer. In the reign of Darius Hystaspes, Pherecydes the Athenian wrote ten books of the ancient Genealogies of the Athenians. His work is no longer to be found.—No eye has seen it for the last thousand years; and yet upon these Genealogies are founded the Chronologies of Eusebius, of Newton, of Usher, and Petavius.

Pherecydes is indeed quoted by Dionysius of Halicarnassus; but so are the ancient Monumenta

Scotorum by Forchern, Amergin, Malmura, and Tigernach. Nennius, in 850, states, that they were quoted to him by the Peritissimi Scotorum, whom he consulted on the origin of the Irish nation. The *Reim Rioghraidhe* states that the sons of *Golam*, *Heber*, and *Heremon*, divided Ireland into North and South; that the Southern Kings derive their origin from Heber, the Northern from Heremon, who was the King of Kings, or supreme Sovereign of the whole Island; that his successors erected Raths or Duns throughout the Kingdom; that from Heremon to Conar I. who reigned at the coming of our Saviour, eighty-nine supreme Kings reigned in Ireland in a period of 1014 years, which is little more on an average than eleven years each. In all this, what is there that can cause suspicion?

No. VII.

CARMINA HIBERNICA DE RELIGIONE ET DE VITA CHRISTI.—*quarto.*

The written pages are 64. The leaves are numbered from 8 to 42, inclusive: the first seven are missing. The remaining leaves give 18 Cantos, each of which begins with an ornamented Initial, adorned with the heads and claws of animals, which are intwined in various foldings, coloured *red*, *green*, *black*, *yellow*, and *white*, as in most Irish Manuscripts. The Prayer, frequently addressed to S. Francis, indicates its Franciscan original. The verses amount to above 2000, all in the Irish Language and Characters of the 16th Century.

This Poetical work is followed by another in Prose, on the birth, life, and passion of our Saviour; modern, and imperfect. Of this piece, there are only four columns, containing one chapter on our Saviour's flight into Egypt, and another on the majesty and beauty of his person.

The last Article begins with *Fol.* 45, "*Incipit aisling Tuundail.*—Here begins the Dream or Vision of Tundal."—This is a fiction of modern date. Tundal was by birth a Munster man, born at Cashel. His Book of Visions is in MS. translated into Latin, in Magdalen College, Oxford, No. 53.—It may be seen also in John of Teignmouth's Sanctilogium, and in Vicentius's *Speculum Historiale*, l. 27, c. 88, in the Bodleian, N.E.—B. 3. 16. Bale says that he flourished in 1149. Ware says that this Narrative was written by some person who witnessed his trance of three days and nights, in 1149.

No. VIII.

"DINSEANCHUS, SÆC. XIII."—*folio. parchment.*

The written pages are 180. A short notice of this MS. may be seen in the British Topography, tom. 2, p. 756. "Many Iteneraries made through this Country (Ireland) by learned men, are in "the Cabinets of the curious, and the College Library. *Charles O'Conor, Esq.* communicated to

" Colonel Vallancey, the *Dun Sheanachas*, or ancient Topography of Ireland. This is a very " ancient MS. on Vellum, written in Irish Characters. It contains a description of the scite of " several lakes, mountains, and rivers, with a fabulous etymology of their names."

Contents.

Fol. 1.—The Title on the first page is in these words—" *Dinnsenchas—di roinnè Amhargen mc* " *Amalgaidh mc Maelruain in File do Dheisibh Temhrach—Ba fili sin Diarmadha mc* " *Cerbhaill.*—The History of the Hills or *Duns*, of Ireland, composed by Amergin Mac " Amalgad mac Maelruan, the Poet of the Desies of Temora.—He was the Court Poet of King " *Diarmad*, the son of Carroll." (1)—The King here mentioned died in 565.

Ibid.—A Poem intitled " *Anman Dind Er and so sis*,—Here are the names of the *Duns* of Ireland." This Poem consists of 72 verses, beginning " *Temair Taillti*," &c. Intwined figures of different sorts, beginning and ending with the heads and claws of savage animals, and birds of prey, adorn the initials of the several chapters. Another Poem, beginning " *Teamar Breagh cidh ni diata*," and consisting of 44 verses follows, on the origin of the name of Temora, This Poem has been already mentioned, as *Fintan File's*. MS. No. VI. *Fol.* 1, *b.* col. 2. Next follows *Cinaed O'Artegan's Poem* " *Do ber maisi dona mnaibh*,—Present Jewels to women," &c. of 72 verses, on the same subject.

Fol. 3.—A Treatise in Prose, intitled " *Do Dindsid na Temrach, 7 dlucht a h Eolais, 7 dia* " *dlighthib and so sis*,—Of the sacred hills of Temora, and of its learned men, and of its " laws."

Every one of the Poems in this MS. is a Proof of the error of Gough and others, who ascribe the Irish *Raths* to the Danes. One of the most ancient and sacred ceremonies of the Irish was that of pronouncing the " *Rath na h uile duile acside agus neamhaicsidhe*," or the oath pronounced on the *Rath*, or sacred hill, at the Inauguration of their Kings.

Fol. 4.—*Cuan O'Lochan's* Poem, beginning—" *Temair togha na tulach*,—Temora, choicest of hills," of 184 verses, on the same subject, follows. The author died as already mentioned, in 1026.

Fol. 5, *b.* col. 1.—Origin and name of the Royal Seat of *Midechuarta*, where Con of the hundred battles resided; extracted from the *Book of Ardmagh*—Parts of this are not legible. The book of *Ardmagh* was a MS. of the 7th Century. See Rer. Hib. vol. 1.

Ibid.—The Poem " *Donan Duthain alaine*," by *Cinaed*, 96 verses on the same subject. Cinaed is a writer of the 11th Century.

Fol. 6.—Origins and names of *Dumha N Erc*, and *Dumha Aichir*.

(1) Only some parts of this work are *Amergin's*. See above, MS. No. VI. at the end.

Ibid.—The Poem "*Accail araicce Temhair,—Acil,* Bulwark of Temora," 76 verses, on the same subject, by *Cinaed.*

Fol. 6, *b.* col. 2.—Origin of the name of *Rath Eassa.*

Fol. 7, col. 1.—The Poem "*Sunn Deisig do Muinem,*" in 96 verses, on the name and origin of *Rath-Eassa.*

N. B. The Poem "*Midhe maghenn na mbarccmear,*" of 44 verses, on the name Meath, which follows Cenneth O'Artegan's last Poem in the MS. Copy of the *Dinseanchus,* No. XXVII. in this Collection, may be seen in this MS. at *Fol.* 9.

Fol. 7. *b.*—Kenneth O'Artegan's Poem, "*An sin a magh mc anocc,*" of 52 verses, on the names of the Hill of *Broga,* and its ancient monuments. This is imperfect on account of the loss of a leaf here. It is however, perfect in the Copy No. XXVII.—Another Poem is also missing here, which is perfect there. It bears the name of "*Mac Niad Mc Aengusa.*"

Fol. 8.—On the name of the River *Ollbhin,* with a Poem on that subject, beginning—"*A fira muir miadhngle,*—Ye men of the Sea of bright renown," 96 verses.

Fol. 8, *b.* col. 2.—Origin of the name of *Ochan,* in Meath, with the Poem "*Dechard ſt. imth Neill,*—A wonder has occurred in the House of Neil," 68 verses.

Fol. 9, *b.*—Origin of the name *Meath,* with the Poem "*Midhe Maighen na m barc mer,*—Meath, Plain of swift sailing ships," mentioned above, at fol. 7.

Fol. 10.—Origin of the name *Drum n air brech,* with the Poem "*Cidh diata in Druim,*—Though Religious be Drum-Arbrech."—40 verses.

Ibid.—Origin of the name *Leinster,* with the Poem "*Ro h' ort in Rigraidh,*—Slain was the Governor," 2 verses.—Origin of the name *Bladma,* the Poem beginning "*Bladh mac Con mc Cais,*—Bladh the son of Con, son of Cais," which follows in the MS. No. XXVII. in this Collection, is not in this most ancient copy; a clear proof of the fact already mentioned, that to *Amergin's* original work additions were made in subsequent ages; and that the MS. now before us, being the oldest, does not contain the additions of the more recent Bards. The other *names* accounted for in this collection, are too numerous to be mentioned here; the principal are the *Liffey,* the *Barrow, Loch Carman,* (or Wexford,) the *Boin, Naas* the Royal Seat of Leinster, *Dublin, Athcliath, Ben-Edar,* (or the Hill of Hoath,) *Dun Crimthan, Cincora,* the Royal Seat of Munster, *Loch Lein,* now Killarney, *Cruachan,* (or *Rath-Cruachan,*) the Royal Seat of Connacht, the *Shannon, Taltin, Magh-Sleacht, Athlone, &c. &c.* The Poems on these subjects amount to near 3000 verses. The festival of *Samhin* is mentioned at fol. 12. The first Convention of all the States of Ireland is said, at fol. 13, to have been held at *Loch-Carman,* near *Carnoeir,* 582 years before the Christian æra. The Compiler of this Catalogue is answerable for the truth of this statement, not for the accuracy of this Chronology. The Poets mentioned as authors of some of these Poems, are *Flan mac Lonan,* whose death is recorded in the Annals of Tigernach and the IV Masters, ann. 896; *Fin-File,* already mentioned; *Fintan*

Eatan, Cailti, who was coeval with S. Patrick; *Eochoid Finnin mac L. Eochoig Eol. h. Ceirin, S. Columba,,* &c. The oldest copies of the Poems ascribed to S. Columba are preserved in the Liber Hymnorum already mentioned as 1000 years old.—At *Fol.* 85, *Oscar*, the son of the Poet *Oisin*, son of *Fin*, the son of *Cumhal*, is stated to have been slain in the battle of *Gabhra*, A.D. 296, by Carbre Liffeocar, King of Ireland,(1) and the Reim Rioghraidhe MS. above mentioned, No. VI. is quoted as a work of considerable authority, at folio 90.

The late Mr. O'Conor, in a Memoir in the Collectanea Hibernica, No. X. p. 231, mentions the *Dunseanchus* MS. now before us, in these words:—"For the ancient Topography of Ireland, we have the compilations of *Lecan*, of *Ballimote*, and the book of *Glendaloch*, where we have an accurate recital of most of the tribes of Ireland in the time of Ptolemy. A copy of the latter, (i. e. of the *Book of Glendaloch*,) in the hand writing of the celebrated *Duald mac Firbis*, is now in the choice collection of the Earl of Roden, and *another is in my hands.*"—This last is the MS. here described, and is the oldest copy of the Book of Glendaloch now known.

On the last page are these words in the Irish Language and Characters, and in the hand writing of Mr. O'Conor, which, because they record the pedigree and death of an excellent person, whose memory is still revered for his hospitality and patriotism, and because they contribute to specify more distinctly this valuable MS. even to its last leaf, will require no apology for my inserting them here.

" Kl. en. dia-mairt en. xxx. A.T. M. DCC. L. Mo athair ionmhuin Donnch. m. Cathail oig " mc Cathail oig. m. Aodha m. Diarmada, mc. Cairbr. mc. Eog. Chaoich mc. Feidhlim Ghencaidh, " m. Toirr. oig, m. Aodha, mc Toirr. mc. Aodha mc Eog. M. Ruaidhri m. Aodha mc Cathail " Chroibhdheirg dfhaghail bhais ongtha 7 aithrighe san seisiug bliadhain ar sect moghatt dia aois, " 7 a chur a bfheirt a athair 7 a senathair a m baile an tobair, 7 trocaire dia anmoion a Dhe " throcairidh. Amen."

" Kal. Jan. Tuesday.—On the 30th of January, 1750, my beloved Father *Donnchad*, the son " of Cathal junior, son of Cathal junior, son of Aodh, son of Diarmad, son of Carbre, son of " Eogan the blind, son of Felim the bent, son of Torloch junior, son of Aodh, son of Torloch, " son of Aodh, (2) son of *Eogan*, son of *Roderic*, son of *Aodh*, son of Cathal of the Red-hand, " died, having been anointed, and having had the benefit of the Sacrament of Penance, in the " 76th year of his age, and was buried in the tomb of his father and grandfather in Ballintubber " —mercy to his soul, Lord merciful. Amen."

(1) In the Stowe Copy of the Ogygia, p. 337, is the following marginal note:—*" A leabhar an Dubhalt mc " Fhirbhisiech ghebim gur ecc Finn mc Cumhail an bl. ria ecc Chairbre Lifechair 7 tuit sin gan amhras timcheall na " bl. 296, Oscar mac Oisin domarbh an bl. sin an aois a secht mbl. fichet.* Oisin do gein timcheall 244. Fionn do " ghean 220, 7 beith mur sin cho sen re na cliamhuin Corbm. na Cuinn 7 do eccf san mbl. 76 dia aois, 7 mur sin " bheth goll mac Morna 50 bl. ni bu sinne na Fionn."—That is, literally, " In D. *Mac Firbis's* Book, I find that " Fin the son of Cumhal, died the year before King *Carbre Lifecar*, whose death, no doubt, occurred about the " year of Christ, 296. *Oscar* the son of *Oisin* was killed that year, aged 26. *Oisin* was born about 244; *Fin*, 220; " and so he was as old as his son-in-law, Cormac O'Con; and *Gol-mac-Morna* was fifty years older than *Fin*."

(2) This is the *Aodh*, mentioned by Rymer above, p. 49 and 51.

Notes on the Dinseanchus.

The Greek geographers are more correct than the Roman in describing the situation and dimensions of Ireland; the Greek names of the southern tribes of Ireland, as preserved by Ptolemy, agree with the Irish names preserved in the *Dunseanchus*. Perhaps the importance of this subject, in an historical as well as geographical view, will plead an excuse for some observations which would otherwise be open to the charge of prolixity.---Strabo, who wrote at Rome, in the centre of the civilized world, and nearly a century after Cæsar's invasion, places Ireland *North* of Britain; and Tacitus, falling into an opposite error, places it in the Cantabrian ocean, *midway between* Britain and Spain, calling it *Hibernia*, whilst the ancient Greek geographers place it *West* of Britain, and call it by its Phœnician name *Ierne*. (1)

The ignorance of Strabo is plain, not only from his placing Ireland *North* of Britain, but also from making its distance 5000 Stadia from Gaul, and 12000 from Marseilles, l. 1, c. 63. I grant that the value of the ancient stadium is not perfectly known. Probably it was not accurately fixed by the Greeks themselves in the days of Protagoras, who wrote *de Dimensione Stadiorum*; a book quoted by Hipparchus; but though not precisely ascertained, various combinations have so nearly determined it, that the learned generally agree with D'Anville in eight stadia to one mile; therefore, by Strabo's account, Ireland is 625 miles from Gaul, and 1525 in a direct line from Marseilles! Such is the geography of Ireland by the greatest Geographer of Rome, in the golden days of Tiberius!

If from the Roman Geographers we turn to the ancient Greeks, a flood of light bursts upon us, which leads to the pure sources of antiquity. Pytheas, who wrote his γης περιοδον 400 years before the days of Strabo, places Ireland West of Britain. (2) Long before the days of Pytheas, the Tyrian Annals, quoted by *Festus Avienus*, gave Ireland the same situation. To very ancient

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(1) Mr Gibbon's derivations are sometimes unworthy of his talents.—"The *Picts*," says he, "were styled *Cruitneach* by the carnivorous Highlanders, in contempt or envy of them, as *Wheat-eaters*.—Ireland, from its luxuriant vegetation, obtained the Epithet of *Green*, and has preserved, with a slight alteration, the name *Erin*. *Albion* owes its name to the *White Cliffs* of Dover." 4to. Lond. v. 2. p. 527. Now the fact is, that the word *Cruitneach*, by which the Irish always express the Picts, means *coloured*, a coloured people who painted themselves. See O'Brian's Irish Dictionary, and Llhwyd's Archæol. tit. 1, p. 20. The word *Ierne* was used by the oldest Phœnicians and Greeks, and cannot be derived from the *Saxon* word *Green!* The Celtic words for green are *glas*, *naithne*, and *tais*; the Greek words are χλωρος, ενθαλης, πρασιος. The true derivation of *Ierne* is given by Bochart from the Phœnician words *Ier-nae*, or *Iar-in*, the Western Island of Europe, as it is styled by Herodotus. "The Cassiterides, says he, are Islands at the *Western* extremity of Europe, from which we import tin."

Polybius mentions his design of describing the *British Islands, and their tin mines*; and Strabo quotes this work, p. 104. The νεσαι Βρεταννικαι are called *Albion* and *Ierne*, by Aristotle de Mirabil. Twenty-one Centuries have therefore elapsed since the proper and distinctive name of Ireland was ascertained by the Greeks, in whose writings Dionysius says that Ireland was *long celebrated*. "Insulam *Sacram* dixere *Prisci*," says Festus.

The Celtic meaning corresponds with the Phœnician, for *Iar* in Irish, is West, and *Inis* an Island; the word *Alba* is shewn to be the common Phœnician word for *East*, by Bochart, p. 655.

but vague notions of Fortunate Atlantic Islands, at the *Western* extremity of Europe, several day's sail from the pillars of Hercules, and to floating reports of their mines of silver, of gold, of tin, and lead, &c. may be attributed all those migrations *Westward*, along the shores of Europe, which are mentioned by the Greeks.

These reports induced Scipio to make minute enquiries amongst the Phocæans of Marseilles, who were said to have discovered the Phænician track, which the Carthaginians so studiously concealed. They were the real, though not ostensible motives of Cæsar's invasion. (1) The pearl trade of Britain is mentioned by Mela. (2) Tacitus says, that Britain offers her rich mines of gold and other precious metals, as a reward to her conquerors; (3) and Pliny and Solinus mention a corselet, adorned with the sparkling pearls of Britain, which Cæsar offered on his return in the Temple of Venus at Rome. (4)

The same notions seem to have influenced the Arabs in their progress Westward, after the Conquest of Palestine. In the burning sands of Numidia, their leader Akbah encouraged their sinking spirits by describing the most Western of the Atlantic Towns of Africa, founded by the Phænicians, as abounding in opulence, having houses roofed with gold, forests enriched with ivory, gardens watered by the clearest fountains, and celebrated for the most cooling and exquisite fruits. Thus encouraged, they advanced until their career was checked by the Atlantic. They then directed their course to the Pillars of Hercules; to Iberia they gave the name of *Andalusia*, agreeing with the *Hesperides*, the unknown regions of the *West;* (5) and they advanced still *Westward* in the direction of the British Islands, until the Atlantic again interposed its waters on the shores of Biscay.

To the Western voyages of the Phænicians, in a *direct* course from Spain, to those of *Midacritus* and *Pytheas*, of *Hanno* and *Himilco*, is to be ascribed the notion which prevailed in Rome, that Ireland was so near Spain, as to be *midway* between Britain and Brigantia. (6) Tacitus says, " Hibernia *medio* inter Britanniam et Hispaniam sita; Melius aditus portusque per " commercia et negociatores cogniti." Mr. Pinkerton adds, that " as lying to the West of Britain, Ireland seems to have been known to the Phænicians *even before Britain*. (7)

It is a vulgar error, that before the discovery of the compass, navigators dared not to steer

(1) The title of the 47th chapter of Suetonius, in Cæsare, is—" Britanniam spe Margaritarum petit, et gemmas immenso pretio comparat."

(2) Mela Varior, Lugd. Bat. 1748, t. 1, p. 277, l. 3, c. 6.

(3) Tacit. Annal. l. 12, c. 36, and Agricola, xii. 8, 9.

(4) Harduin's Pliny, l. 9, c. 35. On ancient Irish Mines, see the MS. No. XVI.

(5) Casiri Biblioth. Arab. Hisp. t. 2, p. 327.

(6) The Irish ascribe to this contiguity the first discovery of Ireland by *Ith* the son of *Breogan*. Cormac of Cashel, in the 9th Century, gives the Pedigree of Breogan in the 21st descent from *Feni*. See Annal. IV Mag. p. 16--17, and Rer. Hib. v. 1. Prolegom. p. lxiii. The same Pedigree is in the MS. No. I. of this Collection. Compare Thomassin Voce Brigantia, and above, p. 47, n. 3.

(7) Enquiry, v. 1. p. 7. The Roman Map, published by *Ricardus*, makes Ireland stretch out in the Cantabrian Sea, towards the Pyrenees, as does Orosius in the passage quoted above, p. 57, Note.

from sight of land. We know that the Phœnicians steered at night by the *Cynosuros*, or the Polar star of Ursa Minor. Pliny says, that the usual course from Ostia to the Streights, was *only seven days;* from Ostia, to Alexandria in Egypt, *only ten.* (1) Now these are *direct* courses, and frequently out of sight of land. S. Brendan sailed in an open boat in the 7th Century, in a *direct* course from the Island of Arran in the Bay of Galway, to *Iceland*, which is a more dangerous and distant navigation, than that from Spain to Ireland; (2) and Festus Avienus reports from the Tyrian Annals, that the Phœnicians sailed from Cadix to the Scillies, and to Ireland, touching no doubt at the *Sacrum Promontorium* of Spain.

To these ancient navigations we must ascribe the superior knowledge of the Greek Geographers, who adhered to the Phœnicians, whilst the Romans of the Augustan age seem to have arrogated a right of dictating in defiance of experience and in contempt of the Greeks.

Strabo follows the *modern explorers* of the Western regions of Europe, and blames Pytheas who lived 400 years before him, because that Geographer places Ireland *West* of Britain; "for we know, says he, from the moderns, who are now exploring those regions, that Ireland is *North* of Britain!" (3) But the Greek Geographers profited by the experience of the ancients. *Ptolemy* adheres to Hipparchus. (4) *Hipparchus* says that he adheres to *Artemidorus;* Marcianus of Heraclea, selects from all three, and from Geographers *more ancient*, and of greater authority. (5) Herodotus says, that he inquired of the Phœnician Merchants concerning the *Cassiterides*, at the *Western extremity of Europe*, but could not discover any particulars respecting them, no doubt, because the Phœnicians monopolized the trade. In about a Century after, the *general* name of νησοι Βρεττανικαι, and the *proper* names *Albion* and *Ierne*, appear in Aristotle. In another Century after him, we find Polybius writing *two books on the British Islands, and their manner of making tin.* (6) Diogenes, who wrote a book on *Thule*, in the age of Alexander, says that he collected his accounts from the Annals of Tyre, which were found when that City was taken by the Greeks. (7)

With all this light before him, it is provoking to find, that Strabo treats Pytheas as an

(1) Plin. l. 19, c. 1.

(2) See his ancient life in MS. in the Cotton.

(3) Strabo, l. 2, c. 114, and l. 4, c. 201. pages 175, and 307 of Casaubon's edition. And yet Casaubon justly observes that the more ancient Greeks borrowed much from Pytheas as a man of great veracity; and he adds "Eratosthenes eum tanti fecit, ut singulas ejus sententias singula oracula existimasse videatur." Not. ad Strabon. l. 1, c. 63, p. 110.

(4) "Ptolemæus ubique Hipparchum fere κατακολουθα insequitur," Scaliger. Epist. l. i. Ep. 3.

(5) "Quin et nos aliorum *ex veteribus complurium Periplos* perscribentes, duobus in libris complexi sumus." Geogr. Min. Oxon. 4to. 1704, p. 1 and 2. Dodwell says that Marcianus took his Geography "ex *antiquis*, "parisque cum eo (Artemidoro) fidei auctoribus." Geogr. Min. p. 145.—Artemidorus wrote in the 169th Olympiad, ib.—Pliny also assures us that the Greek Geographers followed the ancient Discoverers, (l. 5, c. 1.) and that the *Phocæans* of Marseilles pursued the course of the Phœnicians.

(6) Polyb. l. 3. This work is quoted by Strabo, l. 2, pag. 104. Bochart. p. 724–5.

(7) Photius, Cod. clxvi. p. 363, ed. P. Stephani, 1612.

impostor, "*homo mendacissimus,*" because he states that Ireland is *West* of Britain. "Qui "enim *hodie* terras perlustrant, ultra Hiberniam nihil possunt referre, quæ non longe *versus* "*septentrionem ante Britanniam* jacet. Ibi ergo *finem* constituendum censeo."

How different are the accounts of Marcianus of Heraclea, who says *from the ancients*, that "Ireland, a British Island, is bounded Northward, by the Northern Ocean; Eastward, by the "Ocean which is called *the Irish;* and Southward by the Vergivian Sea. It contains sixteen "nations, eleven remarkable cities, fifteen remarkable rivers, five remarkable promontories, and "has six remarkable Islands."(1) The Greek accounts are founded on the Tyrian Annals and voyages of Himilco and Hanno, who sailed from Carthage, 500 years before the Christian æra, with a large fleet, to establish factories on the Western Coasts and Islands of Europe and Africa. Hanno's voyage is quoted by Aristotle, Pliny, and Mela, by Bougainville, and Montesquieu. (2) Campomanes refers it to the 9th or 10th Century before the Christian æra. (3)

It will be found by a collation of Ptolemy's Geography with the Dinseanchus, that both agree in the names of the Southern tribes of Ireland, that those names are originally Iberian, and that some of them are no where else to be found, except in Spain.

Ptolemy begins his description from the *Boreum Promontorium* in Donnegal, from whence he proceeds Westward by Sligo and Galway, to the South and East, as far as the *ακρον Ιερον* the *Sacred Promontary* of Ireland, corresponding with the point near Wexford, which in Irish is called *Carne-Soir;* or with the opposite point of Wexford Bay, called in Irish *Grian-oir*. Harris justly observes, that Ptolemie's Sacred Promontory of Ireland must be one or the other of these two points, and nothing can be more accurate than his decision. How much would have been his surprise, had he known that the Irish names of both are *Religious* and correspond in meaning with Ptolemie's *Ιερον ακρον* to this day.—The word *Carne* means a Sacred Altar, *Grian* means the Sun, *Grianain*, the Circle of the Sun; *Soir* and *Oir* mean *Eastern*, these being the Eastern points of the Island; both correspond exactly with the *Ieron acron* of Ptolemy, both were the landmarks of the Phœnicians, and the first land seen in *their direct* course from Spain.

In the remote ages of navigation, the most conspicuous *Western* head lands of Europe were consecrated by pillars, temples, oracles, altars, and religious names, as stated by Strabo. (4) These were generally dedicated to *Melicarthus*, the first discoverer of the British Islands, whom

(1) Dodwell's translation guarantees mine Geogr. Min.

(2) Aristot. de Mirabil. Plin. l. 2, c. 67. Mela, l. 3, c. 10, Bougainville Acad. des Inscr. v. xvi, and 26. Montesq. Esprit. des Loix, l. 21, c. 8, 9, 10, 11.—Bougainville refers Hanno to ante C. 570. Goshen to ante C. 1000.

(3) Antequedad Marit. de Cartago con el Periplo de Hannon, &c. Madrid, 1756. Compare Hanno's Periplus, in Greek and German, Brunswick, 1764.

(4) The passages are curious, and deserve the attention of Geographers, Strabo, l. 1, c. 257, l. 3, c. 170, and 171, l. 10, c. 49; or in Casaubon's edition, t. 1, p. 258, 259, 305, 407, and t. 2, p. 705.

the Greeks called *Midacritus* and *Hercules Tyrius*. (1) In process of time they multiplied so much along the Coasts of Europe, that Dicæarchus and Eratosthenes were at a loss to ascertain which were the original pillars erected by that navigator, since so many were dedicated to him by the subsequent adventurers who followed his track. Originally that track was circuitous along shore, but when head lands were discovered, a less tedious course was preferred in a *direct* line from one *sacred* Promontory to the other. At these Promontories the sailors landed to make offerings, they consulted the Oracle, they delayed or proceeded on their voyage. Long before historical truth was obscured by fable, there was an altar and an oracle on the Scyllean rock of Calabria. The Promontory of *Scilly* was another land mark in the direct course from the Promontorium Sacrum of Spain, to the Ιερον ακρον of Ireland. Rennell observes, that in remote ages the Scilly Islands were but one great Peninsula stretching out at the land's end, and at low water united to the Continent of Britain. (2) In Strabo's days, these Islands were only ten; (3) now they are 140. The violence of the sea, says Harrison, "hath devoured the "greatest part of Cornwall and Devonshire on either side, and it doth yet appeer by good recorde, "that, whereas now there is a great distance between the Scyllan Islands and the Land's End, "there was of leate yeares to speake of, scarselie a brooke or draine of one fadom water betweene "them." (4) Borlase, after describing the Scillies as nearly united at low water, says that the largest (S. Mary's,) before it was torn to pieces, had several head lands, of which that now called *Scilly*, was the *highest* and *westernmost* of all, and *first discovered by traders from the Spanish coast*." Diodorus says, "that at low water the Scillies appeared like a Peninsula united to Cape Belerium, or Land's End." (5)

In Irish, the word *Scelig* signifies a Promontory to this day. The great *Scelig* of the Coast of Kerry, had a Druidic altar, on the remains of which the Monastery of Scelig Michael was founded in the 7th Century, by *S. Finian*. The Druidic Wells in those Islands which were anciently objects of Pagan worship, are now dedicated to S. Michael, as is the Hill, in Mount's Bay, near Penzance, in Cornwall. The Land's End of Cornwall, opposite to the *Scillies*, was called Cape *Belerium* the Land's End of Kerry, opposite to the *Sceligs*, is Cape *Bolus*: there was another Cape *Belerium*, near Coruuna in Spain. The Land's End of Sicily opposite to Scilla, is

(1) "Plumbum ex Cassiteride Insula *primum* apportavit Midacritus," Plin. l. 7, c. 36. Homer mentions the lead and tin of Sidon, Iliad, ψ verse 30.—Philo Biblius, who translated Sanchoniatho's Phænician fragment into Greek, says, "*Melicarthus* qui et Hercules." Sanchoniatho quoted by Eusebius, Præp. Ev. l. 1.—Bochart says, "Pro Midacrito legendum Melicarthus, i. e. Phænicius Hercules ad quem occiduas navigationes Phænices "refrebant. Nam *Midacritus* Græcum nomen est." p. 784.

(2) Rennel's Geogr. of Herodot. p. 4. Borlase's Scillies, p. 58.

(3) Strabo, l. 3, c. 175, t. 1, p. 265.

(4) Harrison's Descr. of Engl. prefixed to Hollingshead, t. 1, c. 10, edit. 1586.

(5) Diod. Wesseling, l. 5, c. 109, t. 1, p. 347. Amst. 1746. Ptolemy places a "*Promontorium Herculis*" in Cornwall. There was an Ιερον ακρον Lyciæ. Cellarius, p. 97, v. 2.

Cape *Pelorus.* (1) Every Promontory named *Scylla* had a Temple or an Oracle; that of the Morea was supposed to be near the descent into hell. Its Temple was dedicated to Neptune.(2)

These notices illustrate a valuable passage in the Dinseanchus relative to the *Ieron Acron* of Ireland, in which we are informed that the most ancient mart for Irish trade that is recorded in History, was that of Loch Carman, *(Carne-ain)* i. e. Wexford, near the Ιερον ακρον of Ptolemy, 588 years before the Christian æra. The words at *Fol.* 14, col. 1, are—

" *Aenach Carmain, hi Kl. aug. noteightis ind, 7 a Vld. Aug. nothigtis ass, 7 cantrea blina* " *fognitis, 7 da blina fria thairec. lxx. 7. d. blina o regnigh in c. na aenach ann, cus in dara* " *blin. xl. at. flaithesa Octavin Aug. in ro genair Cr.*"

That is, " The Mart of Carman, i. e. Wexford, was held on the Kalends of August.—On that " day the people assembled there, and on the 6th they left it. It was held every third year, " and 582 years elapsed from its first meeting to the forty-second of Octavianus Augustus, when " our Saviour was born." Perhaps *Carman* is a corruption of *Carne-ain*, i. e. the Circle of the Sacred Altar or Carne of Baal, from *Carne* an Altar and *ain* a Circle.

A Poem follows, which mentions the same facts, in 136 verses, beginning with the verse " *Eisdidh a Laighnen na Lecht,*" above mentioned.—One verse of this Poem shews that it was composed in 1072; Others give the number of the Kings of Ireland from the first Mart of Carman, to the time of Maelnambo King of Leinster. Another Poem on the same subject, by *Eochoid Eol. h. Ceirin, &c.* consisting of 204 verses, begins at *Fol.* 27, *b.* with the verse—

" *Ri na loch in loch sa tes—Loch Garman na nglan eices,*
" *Cuan Craebach—letan na long—Aenach na Ethar netrom.*

" King of Lakes is this lake—*Carman* the lake of the famed and learned.
" Harbour of the Religious—Capacious of ships—Mart of the foreign ships of light burthen."

The following verses are extracted from the first of these Poems,—the second Poem is in a more antiquated idiom, and would lead to prolixity.

1. *Fertan Carman cia ro chlaidh—in fadhbaidh na in feadabair.*
2. *Iar mas gach deagath dil—Breas mac Ealadain-Eisdigh.*
3. *Ceithre xx it v. c. cain—Futil uaidh ni breg do blin,*
4. *O Charmain fo cisu ceacht—co hairm gen Isu iorndaendacht.*
5. *Dabl. xxx. at cccc. o ghen Cr. nisaebin set.*

(1) Guthrie's Map of Spain in his Geogr. Lond. 1766.—*Pelorus* in Sicilly is opposite to Scilly, and had a Pharos. Strabo l. 3, called *Pelori* Turris.

(2) Cluver Geogr. 4to. Lond. 1711, p. 250. Compare Josephus contra Ap. l. 1, c. 3 and 14. The modern Cape Corso was anciently the *Promontorium Sacrum* of Corsica. Cellarius. Geogr. Lond. 1768.

6. *Go Crimhthan os Carmun Chucht—Co Padruicc nadhbul ndedrucht.*
7. *Coic righ xxx. at cen tried tair—Do Laighnibh tar Cr. creidibh.*
8. *A nuall os Eirind ro saidh—dodchuan co bind a Carmain.*
9. *Coic Righ L. at Sactraighse-do laecraidh na Craindhe.*
10. *O Crimthand coimh dhas na cneadh co Diarmaid na dornamhas nurghen, &c.*

Verse 72.

11. *Hi Kl. Aug. cenail-tiagdais and each tres bliadhain.*
12. *Adadhtais seacht ngraiffne imne—Secht laithe na seachtmaine.*
13. *And luaighdis fri bagha bil—Certa 7 Cana in choighidh.*
14. *Cen reacht riaghla go roghar—Cachtreas blina a corraighadh.*

Literal Version.

1. The Monument of Carman, who was it who built—say according to ancient histories?
2. According to Chroniclers of chosen fame—'Twas *Breas* the son of *Elatan*.—Hear ye.
3. Five hundred and eighty-two years—have elapsed from him—no falsehood this.
4. From the time when *Carman* was compelled to pay tribute to the powerful,—to the birth of Jesus incarnate.
5. Four hundred and thirty-two years from the birth of Christ—an event delightful.
6. To the reign of *Crimthan* over *Carman* powerful—and to Patrick great in wisdom.
7. Thirty-five kings, free from strife—of the Leinster race reigned since Christian faith.
8. Their deaths sat heavy on Ireland—Sweet were their dirges in *Carman*.
9. Fifty-five kings diligent—Champions of the surrounding people, (reigned.)
10. From Crimthan the Lord of bountiful acts—To Diarmad (mac Maelnambo) of slaughtering hand, &c. (1)

Verse 72.

11. On the Kalends of August the Tribes—assembled there (at Carman) triennially.
12. They remained seven anxious days together—the seven days of the week. (2)
13. There they paid, in friendly intercourse—the tributes and duties of the Province.
14. Each law and rule was strictly observed—Every third year precisely.

It is not easy to re-unite the fragments of history, which, in the numerous migrations of the Ancients, have been scattered over the globe. In the absence of facts, the attempt is hopeless; but when many facts concur, and dates coincide, the probabilities encrease, until truth finally emerges

(1) This *Diarmod*, King of Leinster, in whose reign this Poem was written, was the son-in-law of Brian Boromh, who was killed in the battle of Cloontarf, in 1014. Diarmad was killed in the battle of Odhbah, 1072.

(2) For Irish Weeks, see above, p. 25, 26, 28, 33.

from the mist which concealed her from our sight. The accounts of the Deluge which may be gleaned from the mythologies of the Ancients, are extremely various and obscure. The accounts of the Trojan War are as broken and various as those of the Flood. In both cases their variety shews their generality, and their generality shews their truth.

In the instance before us, there is a remarkable coincidence between the period of the Phœnician discoveries, and the institution of the National Convention of Ireland at the Ιερον ακρον of Ptolemy. The superior knowledge which distinguished the Greek geographers cannot be explained otherwise than by ascribing it to their intercourse with the ancient navigators, and to that of those navigators with the Irish; neither can we otherwise account for the assertion of Tacitus, that the *ports of Ireland were better known and more frequented than those of Britain.* Festus, himself an ancient author, describes the track of the Phœnicians from the Promontorium Sacrum of the Celt-Iberi, in Spain, to the Promontorium Sacrum of Ireland, in the following words:—

" Ast hinc duobus in *Sacram*, sic Insulam
Dixere *Prisci*, Solibus cursus rati est.
Eamque late gens Hibernorum colit,
Propinqua rursus Insula Albionum patet,
Tartesiisque in terminos Oestrumnidum
Negociandi mos erat, Carthaginis
Etiam Colonis. Et vulgus inter Herculis
Agitans Columnas, hæc adibant æquora
Quæ *Himilco Pœnus*, mensibus vix quatuor
Ut ipse semet rem probasse retulit,
Enavigantem posse transmitti asserit,
Hæc olim *Himilco Pœnus* Oceano super
Spectasse semet et probasse retulit.
Hæc nos *ab imis Punicorum Annalibus*
Prolata longo tempore edidimus tibi."

Maitaire, Corp. Poetar. t. 2, p. 1335.

The voyages of Hanno and Himilco, thus quoted by Festus, are also quoted by Pliny, l. 2. c. 67, and Mela, l. 3, c. 10. Hanno's Periplus affords internal evidence that it was written before the age of Alexander. It mentions Tyre as a flourishing city, under kingly government when Hanno wrote, and also as situated on an island which was united to the continent by a causeway of three stadia,—a description which is applicable to Tyre only before it was destroyed by the Greeks. That Periplus ranks, in the opinions of Bale, Bochart, and Montesquieu, with the most precious monuments of antiquity. (1)

(1) Esprit. des Loix, l. 21. c. 8. Mela, l. 3, c. 9. Mem. de l' Acad des Inscr. t. 19, p. 152, t. 26, p. 10, t. 45, p. 29.

These observations have already been prolonged farther than is consistent with the plan of this work; and another copy of the *Dunsenchus*, No. 23 of this Collection, will present an opportunity for shewing that the Southern tribes of Ireland, mentioned in Ptolemy's map, were of Spanish origin, and coincide in name with those mentioned in this valuable topography.

No. IX.

"ANNALES CONNACIÆ, HIBERNICE."—*folio, parchment.*

The written pages are 174, beginning with the year 1223, and ending with 1562. Ireland produces no Chronicle of the affairs of Connacht to be compared with this. The narrative is in many instances circumstantial; the occurrences of the different years in every part of the Province are noticed; as are the foundations of Castles and Churches, and the Chronology is every where minutely detailed.

There is no history of the Province of Connacht; neither is there of any town or district of that most populous part of Ireland, except this unpublished chronicle. The barren *Orkneys*, and the Wilds of *Caithness, Sunderland, and Morey* can boast of their histories; whilst the rich plains of Roscommon, Maio, Sligo and Galway, and their Towns and Capitals, are unrecorded and undescribed. "*Nos numerus sumus, et fruges consumere nati.*"—This Chronicle is therefore invaluable. Many are the inducements which it holds out to dwell upon some of its events, many the notices which would enrich this Catalogue; many which would inform and instruct the people to whose counties they refer. But in the vast variety of matter *hitherto unpublished*, the difficulty of making a Selection, and the danger of exceeding the limits of a Catalogue, forbid the attempt.

Those who have been misled by elaborate discussions on the antiquity of Irish Castles and Churches, will find the errors of ponderous volumes corrected in this MS. with a brevity which leaves no room for doubt, and an accuracy which leaves none for conjecture. The pride and dogmatism of learning must bow before the barbarous narrative which gives the following information.

Fol. 6.—*MCCXXXII. Casl. Bona Gallme dode namh do Ric. de B. go, 7 Casl. Duiningen a tinscal la h Addam Stondun.*

Fol. 11.—*MCCXLV. Ksl. Slig. do denamh le mac M. m. G. ailt.*

Ibid.—*MCCLIII. Monastir do denamh 7 Rel. do chosecrad do na br. ribh p. cuir hi Sliccech.*

Fol. 16.—*MCCLVII. Manastir Muire i Rascomain do chosecrad do Tomalt. h. Concob. do na bra. rib p. cuir—Cairt a thab. t o Righ Sax do Fedhlim h. Conch. ar u tricha an righ.*

Fol. 18.—*MCCLXII. Mac U. Barc. 7 sl. mor ro tornetar in at Cais. irruscomman. &c.*

Fol. 19.—*MCCLXV. Cais. Slic. do Scaoil la h Aod h. Conch. 7 Cais. m Bennaata 7 Cais Raith aird Craibi do scail 7 do los. lais beos.*

Fol. 20.—*MCCLXIX. Caisl. Slic do denam la M. Muiris m. Gerailt. An Justis nua Hobard-Sufad a Connacht 7 Cais. do denamh do 7 do Gall. Er. mailli. fris hi Ruschomain.*

MCCLXXI. Cais. Tigitempla do bris. 7 Cais Slic. 7 Cais Athaliacc la h Aed h. Conc.

MCCLXXII. Cais Rosacomain do bris la h Aed h Conc.

Fol. 21.—*MCCLXXVII. Cais. Rosa comain do lec. do mc Feidhlim.*

Fol. 22.—*MCCLXXXIV. Cais. Cilli Calman do lecad la Cath. mc Concob. r. Con.*

Fol. 25.—*MCCC. Cais. Atha Cliath in Cor. do tinsc. al .i. e Caislen bhaile an Mhuta.*

Fol. 27. *b.*—*MCCCX. Cais. Slig. do dinam las in Iarla in h. anno. xx. tunda fina do cur fo tir i moig c. ne.*

Fol. 29.—*MCCCXV. Cais Slic. do lecad la h Aed h. n Domhnaill.*

Fol. 34.—*MCCCXLI. Cais. Rosa commain do gabail do Toir. h. Concobhair m Feidhlim. h. Conch. do bhi illaim isin Chais, &c.*

Fol. 47.—*MCCCCVII. Cais. tobair Tulsci do bris la Brian mc. Dom. mc Muircertaigh hi Conch.*

Fol. 51.—*MCCCCXVI. Man. Slic. do athdenam, &c. Cais. Etain daire do lecad.*

Fol. 53.—*MCCCCXX. Cais. Bona dr. aisi do denamh la Br. h. Concob.*

Fol. 69.—*MDVII. Mainister Baile n Duin do tinsgna la Tomos h Ferghail.*

Literal Version.

A.D. 1232. The Castle of Bonagalme was built by Richard de Burgo, and the Castle of Dun-ammon was begun by Adam Staunton.

1245. The Castle of Sligo built by Mac Maurice Fitzgerald.

1253. The Monastery of Sligo built, and its church-yard consecrated for the Friars preachers of Sligo.—The Monastery of the Virgin in Roscommon, consecrated by Tomaltach O'Conor for the Friars preachers. A Charter granted by the King of the Saxons (of England) to Felim O'Conor, granting him his five royal Tricenaria, or Baronies free of Tribute.

1262. Mac William Burk and his great army laid out ground for a Castle in Roscommon.

1265. The Castle of Sligo destroyed by Aod O'Conor—and the Castle of Benada, and the Castle of the Rath of Ard Creevach, destroyed and burned by him also.

1269. The Castle of Sligo rebuilt by Maurice Fitzgerald. The Justice Hubert Ufford comes into Connacht, and he and the foreigners of Ireland build a Castle at Roscommon.

1272. The Castle of Teach-Temple, Sligo, and Athleague destroyed, by Aod O'Conor.

1272. The Castle of Roscommon destroyed, by Aod O'Conor.

1277. The Castle of Roscommon levelled by the son of Felim O'Conor, and by Donnald O'Donald, and by the people of Connacht.

1284. The Castle of Cill-Calman levelled by Cathal the son of Concobar, King of Connacht.

1300. The Castle of the Ford of Hurdles in Coran, begun—that is, the Castle of Ballimote.

1310. The Castle of Sligo built by the Earl this year, and twenty tons of wine distributed about the country on that occasion.

1315. The Castle of Sligo levelled by Aodh O'Donnell.

1341. The Castle of Roscommon taken by Torloch O'Conor, son of Felim O'Conor, who was prisoner in that castle.

1407. The Castle of the Fountain of Tulsk broken down, by Brian son of Donnald the son of Murcertach O'Conor.

1416. The Monastery of Sligo rebuilt, and the Castle of Edenderry levelled.

1420. The Castle of Bonadrobhas built by Brian O'Conor.

1507. The Monastery of Ballindoon commenced by Thomas O'Ferral.

Nothing is more apt to mislead than the authority of Antiquaries who erroneously determine the ages of numerous ruins, which, if properly determined, would contribute to indicate the state of the arts in Ireland, and, in a great measure, to ascertain the state of the kingdom at the time when they were built. Those antiquaries happen, for instance, to discover by some chance that " the Annals of *Dudley Firbus* ascribe the Castle of *Tulsk* (in the C. of Roscommon,) " to Phelim O'Conor in 1448, whose kinsman built that castle in 1406;" (1) and they lead their readers to the inference that therefore the ruins of the castle of Tulsk, of which they give accurate drawings, are remains of that time.

A little reflection might have suggested the possibility that the castle of 1448 or 1406, (2) may have been since levelled and rebuilt, and relevelled and rebuilt again. A little more reflection would have led to an enquiry whether *Felim O'Conor* existed in 1448. The Irish Annals inform us, that " Cathal the son of Roderic O'Conor, son of Torloch-og was King of Connacht from 1425 to 1439; that to him succeeded *Aodh* the son of *Turloch-og* jointly with his brother *Teig*; that Aodh died aged 63, in 1461, and Teig in 1464; that both were interred in the Monastery of Roscommon, all the nobility of Connacht attending their funerals; that no kings of Connacht were ever more honourably interred from the days of Cathal of the Red hand;

(1) Grose's Antiquities of Ireland, t. 1, p. 86. Lond. 1791.

(2) The Antiquary knows not the true date, and leaves us to conjecture the meaning of his words, which are designedly unintelligible. Who was the contriver of this intentional obscurity? Could Mr. Grose be capable of such a blunder as to ascribe the Castle of *Ballintubber* in the C. of Roscommon, to *Sir J. King*? ib.

that they were the last kings of Connacht, who were both by name and in reality kings; that it is not to be wondered if their funerals were so nobly attended, since they were the last kings of the Milesian race; that the head of that family was never after styled by the name or title of *King of Connacht*, but only by that *O'Conor;* and that this falling off is to be ascribed to their family feuds, by which the nobility of the country were divided into parties, weakened by dissensions, and left an easy prey to the *Gals*.

The indulgent reader will excuse my transcript and translation of this passage at the bottom of the page. It will not take him from the main object of this short discussion; and even though it did, historical truth will compensate for the intrusion. (1)—Meantime it is a fact that *no Feilm O'Conor reigned during* 160 *years, from the death of him who was killed at the battle of Athenrigh, in* 1316.

Let us now see whether the ruins engraved by Mr. Grose are the ruins of the Castle either of 1406 or 1448.

The Annals of Connacht inform us that *Tulsk* Castle was burned and destroyed in 1485. "*Sluagh le Uillic a Burc mac Uillic for Machaire Chonnacht, &c. dia ro loisg 7 dia ro bhris* "*Caislen Tuillsge,*—An army led by Ulic the son of Ulic de Burg into the great Plain of "Connacht, by which was burned and destroyed the Castle of Tulsk."

The same Annals inform us not only that it was destroyed in 1407, but that it was rebuilt,

(1) "*Aois Tighernα MCCCCLXIV—Tadhg ua conchob. dfhaghail bhais 7 a adhnacal a Roscomain a bfhiadhnaise "uaisle an Choig. go huile, nar hannac. aon do Righ Connacht O Chath Chrobderg a nuas ni bo h onoraigh, 7 nir "bhiang. sin do dhenamh leis an Righ lu deighein. do bhi ar Chonnachta a riamh le febhus a threithe. Nior goir "aon Righ a g Connachta on am sin a leith 7 ainim ui Conchob d fhaghail go coitchen daibh 7 onach raibh siad fein "geal da cheile do agrios iad le haindligh eas. ronn. 7 maithemn. o Dhia go bfhag. in eiric a bpeac.*" Domine ne statuas nobis hoc peccatum. As leabhar chille Ronain ro thairingus sin cum approbatione quatuor Magistrorum.—Cathal O'Conchabhair, 2 Aug. 1728, MS. in Stowe Collect. No. 3, *Fol. 27, b.*

Literal Translation.

"A.D. 1464 Taidhg O'Conor died, and was buried in Roscommon, the Nobility of Connacht all witnessing "that interment; so that not one of the Connacht kings down from the reign of *Cathal of the red hand*, was "more honourably interred; and no wonder, since he was the best of the kings of Connacht, considering the "gentleness of his reign. There was no King of Connacht after him—they after obtained the title of *O'Conor* "and because they were not themselves steady to each other, they were crushed by lawless power, and the "usurpation of foreigners. May God forgive them their sins—*Domine ne statuas nobis hoc peccatum.*—This ex- "tract is taken from the book of *Kilronan*, which has the approbation of the *IV Masters* annexed to it, by me "Cathal O'Conor, (of Belanagre,) 2 Aug. 1728."

The Annals of the *IV Masters* agree with this book of *Kilronan*, excepting that they give the title of *Kings of Connacht* to the successors of *Taidhg*, down to 1400. At 1381 they say "*Cathal mac Ruaidhri ui Conchob. Ri* "*Connacht do gabhail,*" i. e. "Cathal the son of Roderic O'Conor, *King of Connacht*, was made prisoner," &c.

It is not denied that there were other *Felims* of the O'Conor family after 1316. *Felim-Geangach O'Conor* was inaugurated after the death of *Aodh* in 1461. Annal. Con. *Fol.* 58, *b.* col. 1; and *Felim-Fin*, the son of *Taidhg, mac Tordeal.* was inaugurated *O'Conor* in 1488, when mac Dermot asserted the right of *putting on the young king's shoes*, ib. *Fol. 67*, col. 2. and Annal. IV M. an. 1488, MS. No. XXX. p. 240 and 242.—But these are the only *Felims* Kings of Connacht, mentioned in History, since 1316, and the last died in 1490.

and taken soon after by Cathal O'Conor Roe, in 1425, (1) and destroyed again in 1485. The present ruins, therefore, which are engraved in *Mr. Grose's* Antiquities, are not the ruins of the first, but of the second castle, a more recent edifice, the date of which is known, whilst that of the first remains yet to be ascertained; and he who would infer from the ruins now remaining, the style of architecture which prevailed in the County of Roscommon, in the 14th Century, when the first castle of Tulsk was built, down to 1407, when that Castle was destroyed, would undoubtedly mislead, taking the ruins of one for the ruins of another.

The same observation applies to other ruins described in *Mr. Grose's* collection. After giving accurate drawings of the ruins of *Ballindoon* Abbey, 7 miles north of Boyle, he informs us that that Abbey, the ruins of which he describes, was founded *about* 1427, whereas the Annals of Connacht inform us that it was founded in 1507, fol. 69, *b.* col. 1: the words are "*Mainister Baile-an-Duin do tinnsgna in hoc anno.*" These admit of no doubt; they leave no room for verbal criticism: the word is not *do athnuagadh* renewed, but *do tinnsgna* commenced. It cannot be too strongly inculcated that history is deprived of one of its principal and strongest supports, when the annals of these monuments which constitute its most important evidences, are misrepresented, and the dates of their erection or destruction misplaced.

The reader will remark, that the comments which have been made upon the fallacy of the dates attached to the erection of public and monastic buildings in Connaught, have been confined to two instances in Roscommon and Sligo. If it were consistent with the object of this work to swell a Catalogue into an historical examination of the antiquities of Ireland, many other instances might be adduced to prove the danger of attempting to transmit to posterity the antiquarian history of a Country, without referring to its most ancient documents, or even understanding the language in which they were compiled.—It is to be lamented that the first part of the Annals of Connacht are missiug in this collection, they are quoted by Usher in his Primordia, and confounded with the Annals of Boyle by Nicolson.

No. X.

"O'DUVEGAN'S POEMS ON THE DIVISIONS AND TERRITORIES OF THE "CHIEF CLANS OI IRELAND, with other Poems on the sama subject, "composed in the 14th Century."—*quarto, paper.*

The written pages are 28.—The first of these Poems is thus described at the head of the first page; "*O'Dubhagan-Sean-mor-ollamh O'Maine a Seanchas do chum an Duan sa in Dan—Aois "Chr. an tan ro ecc*, 1372,—"Great John O'Duvegan, the historical Professor of the District "of Hi Mani, (in Connacht,) composed this Poem in metre. He died in 1372."

(1) "*Caisl. Tuilsci do gabail la Cathal mc Ruaidhri hi Conch. Ri Connacht*,—The Castle of Tulsc taken by Cathal the son of Roderic O'Conor, King of Connacht." Annal. Connacht, An. 1425, fol. 55, b, col. 2.

The stanzas are thirty-eight, on the Province of *Meath:* twenty-five on *Ulster;* twenty-five on *Orgial* or *Uriel,* as it is called by the English; seventeen on the heroes of the red hand, and their District in Ulster; eighteen on the O'Donnels, Chiefs of *Tireonnel;* thirty-one on the O'Conors, Kings of *Connacht,* and their subordinate Chiefs; six on the O'Ruarcs of *Breifne;* ten on the Clans of Leitrim, called in Irish *Muinter Eoluis;* eighteen on the District of *Hi Fiachra;* fifteen on that of the O'Kellies, called *Hi Manie;* and fourteen on *Leinster.* The verses are in all 872. These are followed by *O'Huidrin's* metrical account of the divisions of *Munster,* in 776 verses.

This little volume commences with the Poem "*Triallam timchell na Fodhla,*"—I sing of the heroes of Ireland," in 152 verses, ending *Fol.* 2, *a,* and giving a metrical account of the Kings of Meath, its limits, divisions, and dependant or subordinate chiefs.

Fol. 2, *b.*—A second part of the said Poem begins with the verse "*Triallom in iath. Uladh a nach,*—I sing of the lands of Ulster," 100 verses ending with the 104th verse of this work. Both are by O'Duvegan.

Fol. 3.—A Poem on the territories of the Kings of *Uriel,* beginning "*Gluaisidh uaibh go luath alle,*—Depart quickly, turn aside," 100 verses, being the third part of O'Duvegan's account of the principal Clans of Ireland.

Fol. 4.—The fourth part of the said Poem, intitled "*Do chuid na Craobruaidhe,*" of the Division (of Ulster) called of the red hand," 70 verses, beginning "*Togbhaim isin Craobh ruaidh cenn,*—I lift my head in the country of the red hand." This gives an account of the most ancient military order of Ireland, noticed above, p. 37.

Fol. 4, *b.*—The fifth, intitled "*Cuid Chenel Conaill,*—The Division of Tirconnell," 72 verses.

Fol. 5.—The sixth, intitled "*Cuid Connacht anuso 7 a thus do Cruachain,*—Of the Division of Connacht, and first of the Royal Seat of Cruachan," 124 verses.

Fol. 6.—The seventh, intitled "*Cuid na Breifne,*—The Division of Brefne," 28 verses.

Ibid.—The eighth, intitled "*Muinter Eoluis,*—or The Division of the County of Leitrim," anciently called *Muinter Eoluis,* 48 verses.

Fol. 6. Three other districts of Ireland, and their Clans and hereditary possessions, are described in 982 verses, amounting in all to 1656, in the purest dialect of Connacht. These illustrate the internal topography of those parts of Ireland, on which the English power had made little or no impression before the year 1372, when O'Duvegan died. This volume of topographical Poetry, united with the *Dinseanchus,* forms the most complete collection of this kind that can be produced at so early a period by any of the northern nations, not excepting Giraldus's Itinerary of Wales. The Itineraries of the Roman Empire are Roman, and belong not to this class of national composition. Perhaps the most ancient chorographical book of the middle ages is that of an Irishman of the 7th Century, "*Adamnani de locis Sanctis,*" published by Serrarius and by Mabillon. Every district and division of Ireland which was governed by a Chief of any ancient

family, is noticed by O'Duvegan; and the forces and peculiar characters of each, and their situations and boundaries are described. Another Poem on the same subject by *O'Duin*, who died in 1160, is preserved in the MS. No. XVI.

No. XI.

"LEABAR GABHALTAS—Fragment, Sæc. XIV. et VITA ANTIQUA HIBERNICA S. CUMEANI ALTI, incerto auctore Sæculi VIII."—*folio, parchment.*

The written leaves of the first article are eight; those of the second, eleven. The first folio begins with this title, "*Gabhail Goeidhil 7 a Comamserad*,—The Conquest of the Gael, and their Synchronisms." The Poems contained in it have been already noticed in the MS. No. I. They are *Eochoid's* and *Malmura's*, of the 9th Century. (1)

The Life of *S. Cumean* consists of twenty pages folio; the first and last are nearly illegible. The characters correspond with those of the Irish Harleian Bible, No. 2082, written in 1138, and with those of the president De *Robien's* Irish MS. of the same age, described in the *Nouveau Traité de Diplomatique*, t. 3.

The S. *Cumian*, whose life is related in this MS. must be distinguished from *Cumian Fin mac Ernain*, who wrote the life of S. Columba, which is quoted by Bede, and published by Mabillon, and who died in 669. (2)

There was also a third *Cumian* of the same age—Cumian of *Iniscealtra*, whose MS. copy of the four Gospels is mentioned in the *Rerum Hibern.* vol. 1, and who died 653. (3) Cumian *Fin* (or the white) was of the Tir-Connel family, from which S. Columba's descent is derived by Adamnan. All the first Abbots of Hiona were of the same family, and *Cumian Fin* was the 7th. His pedigree is thus given by Selvacius:—

"Cumeneus Albus filius *Ernani* filii *Fiachni*, filii *Feradachi*, filii *Nennedii*, filii *Fergusii*, filii "*Conalli* Gulbanii."—S. Columba was of the same house in the fourth generation, as stated by Adamnan, and in the Acta SS. p. 408, 411.

Those who ascribe Cumian's *Paschal Epistle*, preserved in the Cotton Library, to *Cumian the Tall*, ought to consider that he was of the Royal House of West Munster; whereas the writer of that Epistle inscribes it "Segieno Abbati Hiiensium et Beccano Solitario, charo *Carne* et

(1) One of the Poems at fol. 7, beginning "*Ollam Fodla fechair Gal.*" has the name of *Forchern* prefixed to it. Forchern flourished in the 7th Century.

(2) See Annal. Ult. an. 688 and 702.

(3) Annal. Ult. and Usser. Primord. 1639, p. 972. *Cumian-foda*, or the Tall, whose life is given in the MS. now before us, died in 662. Selvacius of Cashel accurately distinguishes these three Cumians, in his *Sanctilogium*, of which an imperfect copy, in the Irish language and characters, is preserved in this collection.

"spiritu frati." Now the Monks of Hiona were invariably Ulstermen, and of the House of O'Donnel, or nearly allied.—The succession of the Abbots is in the following order:—

1. S. Columba, who died in 576-7.
2. Baithen, ... 595, or 600.
3. Laisrean, ... 601
4. Fergna, ... 622.
5. Segien, ... 651.
6. Suibne, ... 654.
7. Cumian, ... 669.

Bede dates the conversion of the Picts from the foundation of *Hiona*, though that work commenced from the arrival of the Irish Colony in *Ard-Gael*, the Highlands of the Gael or *Argyle*, in 503. The epoch of 503 has been already mentioned.(1) Tigernach dates it in the Pontificate of Symmachus, who was Pope from 498 to 514. The Irish Poet *Flan*, who preceded Tigernach, dates it twenty years after the battle of *Ocha*, where *Oliol Malt*, King of Ireland, was slain in 482. An ancient MS. quoted by Camden in his Scotia, agrees with the above statement; and the Ulster Annals confirm the date of the battle of *Ocha*, 483—From that period the Irish settlers, who had hitherto confederated with the Picts, in plundering the Roman Provinces of Britain, induced them to coalesce in the grand design of subverting the abominable Altars of the Druids. Fergus had himself humbly received the benediction of S. Patrick, when his brothers disdained to hear him. (2) Druidic superstition had clouded their intellects, and tainted the principles of rational discernment and morality. They worshipped the spreading oak, they sacrificed the first-born of their children to the upright stone: the sun was their visible Deity. Invisible spirits they believed to exist, but these were spirits of their ancestors; and what had Patrick to *say*, that could be compared with what the Bards could *sing*, of their warlike race? Could Patrick raise the enormous *Cromlechs*, or the immense Carnes, or the Circular Areas of the *Ball-tinne?* what had he to substitute for the Majestic Religion of the Druids? what was his learning compared with that of men who contrived to raise ponderous blocks of stone from the bowels of the earth, to transport them over hills and vallies, to poise them on a single point, and to make them bow by the slightest touch of the Druid's hand! Polluted with bloody sacrifices, the brother of Fergus rejected the sublime truths of a spiritual world, which soon after drew aside the curtain of ignorance, and not only induced Fergus to submit to the doctrines of Christianity, but support them by temporal rewards.—His successor *Congal* granted the Island of Hiona to S. Columba, (3) and from the moment that he took possession of that Island, the genius of

(1) See above p. 47. Ward quotes this Epoch in Vita Romualdi, p 364. Jocelyn agrees in Vita Patricii, c. 130; 135, 137, as does the Vita antiqua Kierani, p. 460, in Actis SS. Annal. IV Mag. ann. 488—Vita 3tia antiq. S. Brigidæ, l. 1, c. 11, in Triade and Vita S. Patr. Tripart. part. 2, c. 134.—These are curious coincidences.

(2) Compare Jocelin's Life of S. Patrick, with Adamnan's Life of S. Columba, in Triade.

(3) See Rer. Hibern. v. 1 Indexes word *Hiona*.

Idolatry and the dæmons of Druidism fled before him. He established the Religion, and secured the settlement of his Irish relatives in the Highlands and Western Islands; and, notwithstanding the contempt in which Mr. Pinkerton holds Irish intellect, he is compelled to acknowledge, that, *to a late period* of its history, the only Clergy in Pictland were *Irish*, ever since the days of Columba.—He adds that those Irish suppressed the Pictish language and laws, introducing their own; that they did not admit the Picts to holy orders; that they did not communicate to them any share of their learning, excepting the common rudiments of Christianity; that not one Pictish Saint is to be found in the Calendar; not one Pictish scholar or churchman in History! that, even in England, until the arrival of S. Augustin, as appears from Bede, (1) *most of the Churchmen were Irish*, and came from Ireland and Hiona at once to English Sees; that Hiona itself was supplied from Ireland, which it always regarded as its parent country; and that no one but an Irishman ever succeeded, or could be the successor of *S. Columba*, down to the 12th Century. (2) The exercise of such a Dominion argues either much intellect on one side, or a great degree of barbarism and stultification of intellect on the other.

When the Danes destroyed Hiona in the 6th Century, the Abbot and Monks retired into Ireland, and maintained a regular succession of *titular* Abbots down to the time when S. Margaret of Scotland rebuilt that Abbey in 1080. She then invited over the titular Abbot, who took possession accordingly. (3) It is remarkable that not one Bishop of Scotland can be found antecedent to *Tuathal Mac Arthguss*, an Irishman, whom Tigernac mentions by the title of Archbishop of *Fortren*, that is, of all Pictland, and Abbot of *Dun-Celd*, A.D. 864.

The Christian Religion, which humanized the wildest barbarians, of course humanized the Irish; but yet without much altering the impetuosity of their national character. They were as vehement in the propagation of the Gospel, as they were before sanguinary in the use of the sword. The violence which *even their saints* betrayed in the Pascal controversy, is notorious. Their irascibility betrayed itself even in the practice of a religion by which anger and passion are inexorably proscribed. Possessed once of the power of teaching Christianity, and supported by a race of Kings of their own Country, they erected a spiritual dominion which soon became arbitrary and exclusive. They monopolized the power of teaching truth. They permitted no Bishop excepting an Irishman. They compelled even him to reside in Hiona, and to derive

(1) Bed. l. 3, c. 6, l. 2, c. 5, l. 3, c. 27, and De nat. rer. c. 28. Gratian Lne. p. 142, 143, 146–7. Camden's Remains, p. 19.—S. Colman, third Irish Bishop of Lindisfarne, founded the Monastery of *Magio* for Saxon students in Ireland, A.D. 608.—"This College, says Bede, is in the possession of the Saxons to this day, consiederably enriched by the inhabitants of that country." l. 4, c. 4.

(2) Pinkerton. Enquiry, v. 2, p. 270–279.

(3) This curious circumstance is noticed by Pinkerton, from *Ordericus Vitalis*.—The titular Abbots frequently returned to *Hiona*, after the first ravages of the Danes, and several of the Irish Kings went there on pilgrimages, in intervals of quiet. *Anlaf*, Danish King of Dublin, died there in pilgrimage, A.D. 980; as in the Annales Insulæ SS.—When that Monastery was ravaged by the Danes, the Irish Culdee Monastery of *Dun-Celd* became the Primatial See of Scotland, till the reign of *Grig* in 883, when the Supremacy was transferred by him to S. Andrews. In *Abernethy* and *Dun-celd*, as well as Hiona, the Bishops derived their jurisdiction from the Abbot. See Keith and Dempster.

jurisdiction from the Abbot, who was of the second order of the Hierarchy, in imitation of Columba, and they inhibited any other Bishoprick beyond the Forth and the Clyde. Even in the 9th Century, says Wilkins, there were but two Bishopricks in Scotland, one *ancient* for the Irish at Hiona, the other recent for the Picts at Abernethy. (1)

Mr. Pinkerton says, that " this institution of Hiona, an Irish Seminary, was, and is without " example in History;" (2) But S. Martin's Monasteries in Gaul followed the same Discipline, as noticed by Mabillon. (3)—That this Irish Discipline prevailed in Scotland down to the Danish invasions, is clear from the fact that no Scotch Bishop, can until then be found in history; that the Caledonian Bishops always adhered to the Irish Ritual; that the next after Mac Arthgusa, already mentioned, is *Ceallach*, first Bishop of S. Andrews, 909, as in the Chronicon Pictorum and Ruddiman; the next is *Fothad*, who was expelled by Indulf 954–966, as in Fordun; the third is *Maelbrigda*, from 966 to 971; the fourth is *Ceallach*, whose name, as well as the names of all the others, would alone vouch for their Hibernian descent. " From Columba's time " to the 11th Century, says Pinkerton, the *Culdees* were the only Monks and Clergy in Scotland, " and *all Irish* as already shewn." (4)—The word *Culdee* is a corruption of *Coli-Deus*.

The *Culdees* were Monks of Columba's order, consisting, each society, of twelve brothers, in imitation of the twelve Monks who originally came with him from Ireland. (5) After the Danish invasions, the corruptions which gradually prevailed, produced a great revolution.—They married and left their possessions and professions to their children, until they were reformed in the 11th Century, by the Institution of regular Canons, as shewn by Mosheim. At S. Andrews they elected the Bishops, till 1140; and they existed there till 1297, as shewn by Usher. At Dunkeld, Dumblane, and Brechin, they elected the Bishops yet later; and at the two last they constituted with their prior, the Dean and Chapter of that Diocese, down to 1297, as stated by Dempster, Hist. Eccl. Scotor. l. 1, No. 45, Scotichron, l. 6.

No. XII.

" MISCELLANEA HIBERNICA."—*folio, parchment.*

The written pages are 119. The writing is of the time of O'Duvegan, 14th Century. The first article is a fragment of an Irish Dictionary of ancient words used in Poetry, with quotations illustrative of their meanings.—This Article consists of 14 pages, in two columns each: the abbreviations are very numerous. O'Duvegan composed a Dictionary of this kind before 1372, intitled *Foras-Focal* or an Exposition of words. From a marginal note at *Fol.* 79, it appears

(1) Councils, v. 1, p. 28.
(2) Enq. v. 2, p. 279. Ib. p. 270 and 272.
(3) See Rer. Hib. v. 1. voce *Hiona*. Mabillon. Annal. v. 2. Dict. Diplom. Voce *Abe*.
(4) Ib. p. 272, and again 273.
(5) See Colgan on the ancient Irish fashion of travelling, with twelve companions, in imitation of S. Columba.

that this MS. was in 1600 the property of *Sedhan O'Maolconaire*, the Ollamh or chief Poet of Connacht. This Article is all in metre.

The second article consists of 24 pages, and is part of an Irish Grammar written in verse, down to *Fol.* 18 of the MS.

The third article, of 38 pages, contains the Grammar and Prosody of the Irish Poets, illustrated by numerous quotations from Poets of the 7th, 8th, and 9th Centuries, and from other Poets whose ages are unknown.

The fourth and last article is part of another work on the same subject.—In many instances the text of this article is interlined with a gloss. A leaf is missing after p. 48. After p. 64, the remainder of the MS. is a fragment of Monastic History, of the 6th and 7th Centuries. Some of the leaves of this MS. are misplaced.

Ancient Irish MSS. containing Grammars and Dictionaries of that language in metre and rhyme, remind us of Strabo's account of the *Turditani*, above, p. 60. Rhyme was unknown to the Romans before the days of Pope *Damasus*, who imported that mode of versification from *Turditania*, his native Country, A.D. 366. (1) From the same country it was imported by the *Celt-Iberi* into Ireland. Nothing like rhyme can be discovered in the hymns, or the canticles, or the psalms of the Jews; nothing in the poems ascribed to Orpheus, Homer, Callimachus, Proclus, nor in the fragments quoted by Pausanias, Stobæus, Laertius, though Proclus enumerates all sorts of hymns, in the *Excerpta*, preserved by Photius, Cod. 239.

In short, Damasus, a Spaniard, is the first writer who composed Latin verses terminating in a jingle of Rhyme; whereas the farther back we go in Irish History, the more we find that practice deeply rooted and established by immemorial usage in the country. We have it in the fragments of *Columbanus*, in the *Hymn of Fiech*, and in the quotations of our Annalists from the remotest periods of our history.

No. XIII.

VITÆ ANTIQUÆ S. COLUMBÆ, LINGUA HIBERNICA."—*folio, parchment.*

The written leaves of this MS. are twenty-six. The first and last are missing. The age is uncertain: probably it is of the 12th century. It contains extracts from the most ancient Lives of Columba, interlined with a copious commentary and glossary also in Irish, and illustrated by quotations from ancient poems of the 7th and 8th centuries. Adamnan's Life of Columba was written between 686 and 702, as appears by his own account of his embassy to King Alchfred, when he was sent to demand reparation for the plunders and massacres committed by King Egfrid

(1) *Damasus's* Poems published with Notes by Andreas Rivinus, Lipsiæ, 8vo. 1652, and much better by Martins Milesius Sarazanius, 4to. Romæ, 1638, Paris, 1672. Compare *Columbani Hiberni* Epistola ad Hunaldum aliaque Poemata per Christianum Daunium, 8vo. 1672, and Cassander's Hymni Ecclesiastici, Paris, fol. 1616.

in Ireland. Now he refers to Lives of Columba written before his time, which was half a century before Bede. Cumian's Life of Columba is published by Mabillon.

No. XIV.

"LEABHAR GABHALTAS,"—*folio, paper.*

The written pages are 101. This copy was transcribed in 1647, from a MS. on vellum, by *Aodh O'Heodhiusidhe*, as stated by himself at the end. On the back of the MS. now before us are these words in the hand writing of Mr. O'Conor:—

"*Leabhar Gabhala ro tiodimaic damh Doctuir Froinsias O Suilleamain a n Ath Cliat Duibh-*
"*linne*, A. D. MDCCLXIV. a m bel tinne. i. e. The Book of Conquests which was presented to "me by Doctor Francis O'Sullivan, in Dublin, A. D. 1764, in the Month of Baal's fire (May)."

It is needless to enter into further details, as this work has been already described at No. I. But it ought to be observed, that Maolmura's poem, at page 81, is stated to be transcribed from the copy of *O'Clery*, who was one of the IV Masters; and that a MS. marginal note, at fol. 101, refers to an ancient copy on vellum, which was then preserved in the Monastery of Donnegal.

No. XV.

"LEABHAR GABHALA AND REIM RIOGRAIDHE," &c.—*folio, paper.*

The written pages are 293. This volume was presented to Mr. O'Conor, of Belanagare, by *Dr. O'Sullivan*, as stated on the back of its green cover.—It contains—

1. A copy of the *Book of Conquests*, transcribed from the book of the *Mac Donnaghs* of the Castle of Ballimote, as already stated. The original was purchased from *Mac Donnach* by *Aodh Dubh O'Donnel*, the writer of the *Irish Life of S. Columba*, the original of which is in the Bodleian Library. The copy before us ends at page 115 of this MS.

2. The *Reim Rioghraidhe;* or, Times of the Kings of Ireland, begins with the reign of *Leogaire*, who was king at the arrival of S. Patrick, and is continued to 1073. O'Halloran says that the author was *Gildas Moduda*, vol. 2. p. 226. But though Gildas was the author of some of the poems preserved in it, the prose narrative founded on these poems, is more recent. There is a correct copy of his "*Eire og Inis na Naomh*," at p. 125 of this work. Two copies on vellum having been already mentioned, a minute detail is unnecessary.

In this MS. p. 141, is the ancient poem "*Clan Ollamhain uaisle Eamhain*,—Ye Sons of Poets, Nobles of Eamania," 324 verses on the Successions of the *Ulster* Kings. Vide infra, p. 88.

Pag. 150. *O'Duin's* Metrical List of the *Leinster* Kings, written before 1160, and beginning "*Coigedh Laighen na leacht Riogh*,—Leinster, thou Monument of Kings," 280 verses.

Pag. 158. The ancient Metrical List of the Connacht Kings,—"*Cruachan Connacht go ruth*,"

consisting here of 300 verses; and at p. 166, is *O'Duvegan's* Metrical List of the Kings of Munster—"*Caiseal Cathar Clainne Mogha*,—Cashel, Fortress of the Sons of Mogha,"—in 304 verses. These four valuable lists are here transcribed with great diligence from ancient MSS.

3. Next follows the Book of Conquests, transcribed from the ancient MS. of the *Mac Firbis* family, of Lecan.—p. 177.

4. The successions of fifteen Ulster kings, from *Kimbaoth* to Concobar Mac Nessa, who was king of Eamania at the birth of Christ.—p. 207.

5. The wars of Con of the Hundred Battles, and of Mogha.—p. 217.

6. The ancient poem entitled *The Battle of Muerum*.—p. 237.

7. The Expeditions of Ceallachan Cashil against the Danes, &c.—p. 256. Ceallachan died A. D. 953. There is another copy in the College Library, Dublin.

8. The Expeditions of *Brian Boroimhe*.—p. 278. Brian was killed by the Danes, in the battle of Cloontarf, An. 1014.

9. A poem on the successions of the O'Kellies, princes of Hi Mani, by *O'Duin*; whose death is thus mentioned by Tigernach's Continuator, Anno 1160:—"*Giolla na Naomh O'Duin Fer leighin Inis Clotrain, Saoi Senchusa, agus Dana 7, deglis erlabhra XVIII. Dec. MCLX.*"—"The Servant of Saints, O'Duin, Lecturer of the Monastery of Inis Clotran, learned in History, and Poetry, and in several languages, died 18 December, 1160."

No. XVI.

"CARMINA HIBERNICA."—*quarto, paper.*

The written pages are 324. The writing is of the reign of James I. The marginal notes and collations are chiefly in the hand writing of the learned author of the Ogygia, who is reported, on the cover, to have died, aged 89, in 1718.—Some of the marginal notes are in the hand writing of Mr. O'Conor of Belanagare. The text is stated by the transcriber to have been copied by him, from an ancient MS. on vellum, which belonged to the Monastery of Donnegal, and was entitled, "*Leabhar hua Congabhla.*" This MS. is quoted as ancient and very valuable by Keating and the *IV Masters*; since whose time it has disappeared, leaving the collection now before us as its only representative. (1)

Contents.

1. The first poem in this MS. is imperfect, as the first leaf is missing; but 124 verses

(1) Keating enumerates the most ancient MSS. he could find in the reign of James I. one of which is this MS. another is the *Leabhar Gabhala*; a third, the *Din-Seanchus*; a fourth, the *Reim Riograidhe*, &c. The Book of *Hua Congabhla* is quoted in the Ogygia, p. 92. From a Marginal Note at fol. 123 of this MS. which shall be noticed in its proper place, it appears, that it was preserved in the Monastery of *Kildare* in 1626, where the Copy now before us was transcribed in the course of 1626 and 1627.

remain, and these verses, and the catch-word, *Canam*, at the end, sufficiently shew that it is *Maolmura's* poem, beginning—" *Canam bunadus na n Gaodhil*,—I sing the origin of the Irish," &c. of which there is another and a perfect copy in this very MS. fol. 116, and a third in the MS. No. IV, already mentioned.

A marginal note in O'Flaherty's hand, at fol. 116, mentions Maolmura in these words:—" *Maelmura Othna*, i. e. Maelmurius Fothaniensis in Peninsula *Inis Eoghain*, hujus Poematis " Auctor habetur in *Michaelis O'Clery* libro Coloniarum Hiberniæ—P. Jo. Lynch Epist. 44. " et juxta Annales Dungallenses decessit Anno 884, egregius Poeta, et in lingua Scotica celebris " Historicus, ut testantur ibidem Versus." The IV Masters quote a coeval poem in his praise which was written soon after his death. (1)

It is remarkable that *Maolmura* was unknown to Sir J. Ware, and still more strange that he should have escaped Harris; who, in his additions to Ware's writers, never mentions him.

Fol. 4.—Maolmura's poem is followed by *Coeman's* Metrical List of Irish Kings, from the remotest ages to 1072, when he wrote. It begins, " *Eire ard Inis na Righ*," and consists of 640 verses. Another copy is preserved at fol. 101. Both are enriched with marginal collations in the hand writing of Rod. O'Flaherty, whom the learned Doctor Smith justly commends for his learning and accuracy, in his Catalogue of the Cotton Library.

Fol. 10.—A Chronological Series of Irish Kings to the reign of Torlogh the Great, 1140.

Fol. 12.—*Gildas Moduda's* Metrical List of the Christian Kings of Ireland to the reign of the said Torloch, when he wrote it, in 1143, beginning, " *Eire og Inis na naomh*." The verses are 338. In one verse he states the period of which he treats to consist of 594 years, from 428 to 1022; and in another he says that the year in which he composed it was 1143. (2)

Harris speaks of this poem as lost, in his Additions to Ware's Writers, p. 67. There are, however, five copies in this collection. The author of the Ogygia had two copies in the reign of Charles II. " Unum distichon," says he, " ad calcem Poematis, Regum numerum a principio " 136 continet. Alterum, Coemanum, Antiquarium, utriusque Scotiæ præstantissimum auctorem, " contestatur.—Gildas Coeman et *Gildas Modudius* 136 tantum Ethnicos Hiberniæ Reges " absolutos fuisse consentiunt, ut in Poemate *Eire ard* Coemani, et *Eire og* Modudii. Aliud " Coemani Poema—*A Eolchuid Eirionn Airde*,—eorumdem 136 Regum genus et nomina recen-

(1) An account is given of him in Rer. Hibern. vol. 1, p. 78–94; and above, p. 33, and 54.

(2) Colgan's account of this poem is founded on ancient copies. " Fuit et alius *Gildas* cognomento *Modudas*, " gente Hibernus, in magno pretio habitus, qui de Regibus Hiberniæ Christianis, sive a *Laogario*, in quo *Gildas* " *Coeman* destitit, usque ad Brianum Boromeum, et Malachiam, post ipsum secundo regantem, produxit his- " toriam Regum Hiberniæ. Vixit autem, ut ipse in Calce operis scribit, tempore Theodorici, seu Tordolbachi " O'Conor, Regis Connaciæ, quem Principatum Hiberniæ *ambiisse* refert, dum ipse scriberet, et postea obtinuit, " tempore Malachiæ Primatis Hiberniæ. Addit etiam ibidem annum quo opus suum, Patrio idiomate scriptum, " conscripsit, quem dicit fuisse 1143. Fuit autem Monachus Cluanirardensis in Midia, ut ipse ibidem significat." Acta SS. p. 200. Again in Triade, p. 565, No. 8. " Gildas Modudius, gravis et magnæ auctoritatis Historicus, ab anno 431, usque ad annum 1143, quo suam Historiam absolvit, *fidelissime scripsit*.

"set." (2) A catalogue of Moduda's Poems in the Louvain Library is given by Colgan Acta, p. 198,

Fol. 16.—The fifth poem in this MS. is O'Duvegan's "*Ata sunn Senchus,*" of 564 verses. This is a system of metrical chronology written before the year 1050, when its author, Flan, died. (2.) In this poem the ancient kings of Ireland are synchronized with those of the four great monarchies of the ancient world as given by Eusebius. It is quoted in the Ogygia thus:—"Synchronismus Regum nostratium cum quatuor orbis Monarchiis (a Flanno conscriptus ante Ann. 1050,) habetur in O'Duvegani, O'Kelliorum Hi Mani Dominorum Antiquarii, Codice membraneo, folio 104, antequam Murchertus O'Kelly, Seu Mauritius Cluanfertensis Episcopus ad Tuamensem sedem, Anno 1394 evectus est, exarato." (3)

Fol. 21.—*Coeman's* Poem, "*A Eolcha Eire aird,*" of 192 verses, quoted in the Ogygia, pages 101, 247, 342, and transcribed from the MS. of *Hua Congabhla,* which was preserved in the Monastery of Donnegal, and after in that of Kildare.

Fol. 23.—*Gilla-na-naomh Ma-Duin's* Poem—"*Avibhinn sin a Eire ard.*" O'Duid, chief bard of the Leinster kings, died in 1160, as already mentioned. He is highly extolled for his fidelity to his originals, by Colgan, Acta, p. 220, and in the Ogygia, p. 247, 300.

The verses of this poem are 388: the subject is the history of the various Clans of Ireland, their origins, the limits and boundaries of their respective territories, and their chiefs, down to the reign of Torlogh the Great, when *O'Duin* wrote. A copy of this poem, written before the 1372, is mentioned in the *Ogygia Vindicated,* Dublin, 8vo. 1774, p. 169. See above, p. 78.

Fol. 27.—An Irish Poem of 2000 verses, beginning—"*Eol damh Scisir cloinne Chuinn,*—Inform me of the seven Sons of Con." A marginal note in Irish, states that it was composed in the reign of Torloch the Great, about the year 1140. The marginal collations, refer to other copies, in the library of Ulick de Bourgh, Lord Clanrickard, and are in O'Flaherty's hand.

Fol. 29.—Donnchad Mac Brian's Metrical Controversy, on the history of Ireland, against *Mac Coissi's* Poems, written in the 11th century, and beginning—"*Freccair meisi a mc Coissi,*—Answer me, O Son of Cossi."—Verses 176. The title is "*Eider-chomhradh sunn ag Donnch mc Brian 7 Mac Coissi,*" or, "The Controversy between D. Mac Brian and Mac Coissi."

Fol. 32.—*Concobar O'Ceallaig's* Metrical History and Genealogy of the O'Kelly's, Princes of Hi Maine; in 476 verses. A marginal note, in O'Flaherty's hand, states that another copy may be seen in *O'Duvegan's* MS. written before the year 1394. In another marginal note the author is stated to have composed it, A. D. 1200.

(1) Ogygia, pag. 101, 247, 342.—This last Poem of Coeman's is preserved also in the MS. now before us, fol. 21, in 192 verses, and is supported by a fourth of Coeman's, beginning "*Gaoidhil Glas a taid Gaoidhil.*" All these poems were composed before the death of Tigernach, in 1088.

(2) This Poem is referred to by Usher. Primord. p. 1029.

(3) He mentions the above Poems of *Coeman* and *Moduda,* preserved in the MS. which was the property of Lord Clanricard, with *Coeman's* "*Annalad Annal uile.*"

Fol. 40.—*Colman O'Seasnan's* Poem, beginning "*Cland Ollamhain Uaisle Emhna*,—Ye Sons of Poets, nobles of Eamania."—The verses are 328, on the successions, names, order, and pedigree of 34 kings of Ulster. This Poem is quoted in the Ogygia, p. 13, 18, and 305. (1)

A marginal note in O'Flaherty's hand, mentions copies on vellum of a more ancient date, and says that the author is uncertain—"Poema hoc *incerti auctoris*, habetur in libro *O'Duvegani*, "fol. 78, constatque 80 Distichis." But in this copy the Distichs, of four verses each, are 82, or 328 verses, bearing the name of the author.

Fol. 44.—*Colman O'Seasnan's* Poem, beginning "*Eamain Elain Aras Ulad*."—Eamania Ultoniæ sedes pulcherrima Regum."—The verses are 76, on the Successions of the Pagan Kings of Ulster. The following account of this Poem is taken from the Ogygia:—"Trigintaquatuor Regum "Eamaniæ nomenclaturam, &c. penes me habeo, e vetustis Majorum Monumentis excerptam, "cum quo in temporum enumeratione convenit Poema, in quo *Colman O'Seasnan*, vetus Anti-"quarius, Ultoniæ Reges *a Conquovaro Nessano ad eversam Eamaniam* complexus est, cujus "initium—*Eamhain Abuinn aras Uladh*—nisi quod ex postremi Regis tempore decem anni in eo "penes me Apographo desiderentur." (2)

Fol. 44.—*Gildas O'Duin's* Poem, of 272 verses, beginning—"*Cruacha Connacht Rath co* "*raith*"—on the Succession of the Connacht Kings. It has been already stated that this poet died in 1160. O'Flaherty says, in a marginal note, that a copy on vellum is preserved "*in* "*Codice Mathæi O'Lunin.*"

Fol. 47.—An ancient anonymous Poem, of 296 verses, on the same subject, beginning—"*Fionnat Senche ffer Ffail*,—A sincere narrative, ye Men of Ireland." Another of O'Duin's poems, at folio 79 of this MS. and a second copy of the same at folio 132, incline me to think that the Poem now before us ought to be ascribed to him.

Fol. 50.—*Donncha Baccach ua Maolconaire's* Metrical List of the Connacht Kings. This valuable Poem, of 172 verses, begins—"*Eistigh a Eigsi Banbha*."—Hear ye learned of Ireland," &c. This Poem was written a little before the death of *O'Crede*, Archbishop of Tuam, in 1348; for that Archbishop is mentioned, in the last stanza, as yet living, and then on the verge of the grave.—It is the oldest document of the kind extant, illustrating the legitimate succession of the Connacht Kings from the reign of *Torloch O'Conor*, called the Great, 1120, to that of *Torloch O'Conor*, whom the Poet mentions as reigning when he wrote, in 1347. These dates will be found consistent with those of pages 75 and 76.

Fol. 52.—An anonymous Poem, of six verses, on the most celebrated women of Ireland,

(1) Another Poem of O'Seasnan's, on the most ancient and principal writers of Ireland, and one by *Conaeus O'Cormac*, is quoted in the Ogygia, p. 184. See above, No. XV. p. 84.

(2) Epist. ad Lynceum, p. 14, and again, p. 305, he says "In Ultonia, ad Conquovari excessum, anno C. "48, quindecim Reges enumerat *Achaius O'Flein*, in Carmine *Eamhain iodhnach*, &c. ad Eamaniæ excidium, "anno C. 332. See the list of these kings at the end of this MS.

beginning—" *Cianocc inghen Ciocharai,*—Ciannac, Daughter of Ciachran." The age and the author of this Poem are equally uncertain.—The verses are 68.

Fol. 53.—A Poem of 232 verses, ascribed to *Flan of Bute*, on the O'Nial Kings, beginning—" *Conall Cuing. cloinde Neill,*—Conal, favourite of the Sons of Nial."—Another Poem beginning with the same verse, in this MS. folio 64, must not be confounded with this. The supposed author of this died, as already mentioned, in 1056. Conal was the Ancestor of *S. Columba*, first Abbot of Hiona.

Fol. 55.—The Poem, " *Ata sunn rulla na riogh.*" 116 verses ascribed to *Flan*. The poems which follow, are attributed to the same author; they begin with the following verses:

" *Enna dalta Cairpre cruaid,*—Enna, the Pupil of Carbre the hardy," 184 verses.

" *Eistidh re Conall Calma,*—Hear the voice of Conal the Brave," 96 verses.

" *Cairpre, Eoghain, Enda, enn,*" 44 verses.

" *A Eolcha Chonaill Ceiol,*—Ye learned of musical Tirconnel," 128 verses.

" *A liubhair Atha ard olar,*" 68 verses.

" *Ata sunn senchus nach Suaill,*—Here is a narrative which deceives not," 68 verses. Another more recent poem, on the Kings of Connacht, begins with the same verse; but a marginal note in O'Flaherty's hand, at folio 60 of this MS. ascribes this to *Flan*.

Fol. 61, *b.*—A Poem of 52 verses, by *Laitheog Laidheach*, or *Laiteog the Pretty*, the daughter of Laignecan, of the race of *Conal Gulban*, begins, " *Bendacht ort a Floinn Aidhne,*—May blessings be upon thee, O Flan of Adne." This Poetess was the mother of the Poet *Flan mac Lonain*, of the 9th century, as at folio 62 of this MS.

Fol. 62.—" *Congal cinn Maghair Maith Ri,*" a Poem of 28 verses, on the reign of King Congal, probably by *Flan mac Lonan*, whose name is prefixed to the Poem immediately following it. *Congal* reigned seven years from 704.

Ibid.—*Flan mac Lonan's* Poem, " *Ard na Scela a mheic na ecuach,*" begins here with his name thus prefixed to it—" *Flann mac Lonan, Ollam Connacht, cc.*—Flan mac Lonan, the " Chief Poet of Connacht, sung this Poem." A marginal note correctly states, from the Irish Annals, that he wrote in 890; another traces his pedigree to *Guaire Adne*, King of Connacht in the 6th century; and informs us that his mother was Laitheog, the Poetess. The verses are 252. Flan was killed in 896, as stated by Tigernach, who quotes him. The IV Masters mention his death in these words, under that year:—" *Flann mac Lonain Virghil Sil Scota,* " *Primh File Gaoidheal, File as deach bai in Er in a aimsir decc.*"—Literally, " Flan mac " Lonan, the Virgil of the Scots, *the chief Poet of the Gael*, the Poet the most divine that " flourished in Ireland in his time, died in 896." Another Poem of his is preserved in the *Dinseanchus*, MS. No. VIII. already described, fol. 17, col. 2. Several of this *Flan's* poems have been already mentioned in our account of the *Dinseanchus*, MS. No. VIII. He writes in the purest idiom of Connacht.

Fol. 65.—Another poem, of 164 verses, on the same subject, by *Gildas Briccde mac Connidhe* begins—" *Rocca na Cloinne Conail,*—Chosen of the Sons of Conal."

Fol. 67.—The Poem, "*Conall Cuing Cloinne Neill*,—Conal, favourite of the sons of Nial," of 124 verses, on the exploits of the Chiefs of Tirconnel, composed by *Gildas Brigde mac Conmidhe*, a Poet of the 14th century. (1) Another poem, beginning with the same verse, has been mentioned at fol. 53, where it bears the name of *Flan* of Bute, who died in 1056.

Fol. 68.—The Poem "*Iomdha Urraim ag Ult*," of 96 verses, follows; bearing the name of its author, "*Brian mac Conmide*."—At the end of this Catalogue of Irish MSS. will be found a Register or Obituary of Irish Poets of the 13th, 14th, and 15th centuries, whose names and dates are to modern Antiquaries utterly unknown.

Fol. 69.—The Poem "*An ceist for Cloinne na Ccolla*," of 92 verses, anonymous; but probably by the same author, as its subject is a continuation of that of the preceding Poem.

Fol. 70.—The Poem "*Midhe Maighen Cloinde Cuinn*,—Meath, Plain of the Sons of Con." of 204 verses, gives the Successions of the Kings of Meath, from the time of *Con of the Hundred Battles*, to the year 1073, when it was composed. (2) After giving a list of 47 kings, from Conal, the Son of Nial the Great, to *Concobar*, who reigned in Meath after *Maelsechlan* 2d, this Poem adds, that Maelsechlan's successor reigned seven years; that Donnchad reigned forty-two, counting from the last of said term of seven years; and that he himself wrote in 1073. *Conal*, whom he mentions in the last distich as the first of said forty-seven Kings of Meath, is mentioned in v. 21, by the name of *Conal Cremthan*, son of *Nial the Great*, and contemporary with S. Patrick. The whole period described in this document, is 611 years, counting from the death of King *Laegaire*, the brother of Conal; which gives to each King about $11\frac{1}{2}$ years, on an average, and confirms the veracity of our former statements on this subject.

Fol. 72.—*Mac Coissi's* Poem, "*Maelsechlain Sinnser Gaoind*," of 108 verses. In the Annals of the IV Masters, this Poet's death is referred to 1023, where he is styled "*Ard-Croinic nan Gaoind*,—the chief Chronicler of the Irish." They add, that he died at *Cluan mac nois*. (3)

Four Poems follow these, by the same author, describing three of the chief regal residences of Ireland, and their respective domains. These are the royal seat of *Ail-lech*, i. e. the Seat of the *Sacred Stone*, in Ulster; *Teamor-Rath*, or the Sacred Hill of the Great House, commonly called *Temora*, in Meath; and *Dun-Eogan-Bel*, in Connacht.—The ancient Irish measurement of the quantity of land annexed to each division of Ireland, is next stated in metre by the Poet *Fintan*; and it is very remarkable that his accounts do not much differ from those of Strafford's Survey. By that Survey, Munster contains only 453,095 acres more than Ulster. By the same Survey, Ireland entirely contains 11,042,642 acres; and, according to *Fintan*, it contains 11,040,000: the difference is 2,642!—Did Strafford see this ancient Irish measurement?—Certainly not; neither could the author of this Poem, whoever he was, have seen Strafford's;

(1) See *Fol.* 92 of this MS.

(2) A Marginal Note mentions a more ancient Copy on vellum.

(3) O'Flaherty states on the margin, that another copy on vellum is preserved in O'Duvegan's MS. fol. 12.

nor did he know the meaning of the word *acre;* for though that English word is derived from the Latin *ager*, it is only since the reign of Edward I. that it has a *defined* meaning, even in English. (1) We find the word *acre* in charters of the 10th century, as in *Edred's*, of 948—"duas "Caracatas terræ et dimidiam, et 26 *acras* prati, et 50 acras Sylvæ, et 70 *acras* de Brushe." There are also numerous instances of this word in deeds, and chartularies, and other documents from the reign of Henry III.; but in all, the meaning of the word *acre* is very vague and undefined, until the 14th century: whereas *Fintan* is a writer of the 8th or 9th. Granted that *Fintan's* original is lost, and that this is only an extract by a more recent author, yet, in every hypothesis, the extract before us is more ancient than the days of Strafford. It is taken from the MS. of *Hua Congabhla*, which was preserved in the Monastery of Donnegal, and is quoted as *ancient*, in the days of James I. by Keating, and in the days of Edward III. by *O'Duvegan!*

A specimen of ancient Irish Mensuration, from this MS.

The following extract will give some idea of the notions which prevailed in Ireland on this subject, before the Anglo-Norman invasion of the 12th century.

1. *Ca lion xxx ind Er-ain—Ca lion leth triocha cembaidh.*
2. *Ca lion baile comhall nglo—ca lion baile congbus cen baile.*
3. *Ca lion baile is Tricha cet—Ind er. coniolur setá.*
4. *Ad. im ribh tolaibh suas—grennan colach a thombas.*
5. *Na tabhair mo ghrennan fein—do raidh Fintoinn fer co cill.*
6. *Uair is me as colcha ro chinn do neoch ro tairill Er.*
7. *x mbaile sa xxx. a. c. ar xx—baile ni brecc.*
8. *Ceithre imirce doibh dhe—ghan bhoin do buain re cele.*
9. *Airmimsi u. xxx. x. ar xx.—triucha ni brecc.*
10. *A derim ribh tolaibh gal—ata in oll choicc. Uh.*
11. *VIII. xxx. x. co becht—iccrich Midhe na moir nert.*
12. *x. triucha xx. uile iccrich Connacht Culbhuidhe.*
13. *Aen triocha. x. illaighnibh—7 fiche co saidhbir.*
14. *O Inb. Duibhlinne atle—co bealach na boroimhhe.*
15. *X. tricha indiathaibh Mum. is tri xx. co. cub.*
16. *Ar as da cuicc. dar linn—fil sa Mum. Mor fhairsing.*
17. *Airemh c7ri tricha ced—ar naoi fichtibh nocha brecc.*
18. *Cen easb. ar b. de—ar trichu na ar leth baile.*
19. *XX. baile 7 v. c.—ar cuicc mile nocha brecc.*
20. *O in ga uairemh malle—numhir na h Er uile.*

(1). "Acra mensurata terræ portio *olim incerta*, sed nunc statuto anni 31 regni Edwardi I. *bis Octogies* per-"ticam continens. Pertica vero dimensionis virga 16 pedes et dimid. habens in longitudine. Apud Saxones "*Acer* non tantum *definitam terræ* quantitatem, sed, ut ex Ælfredo liquet, *latum* quantumvis *agrum* significabat." Spelman's Glossary.

21. *Eolus Er do meabair—mar ta do reir gach leabhair.*
22. *Finntain fire eolach go fir—ise in dius calin.*

Literal version.

1. How many tricenaries in Ireland Noble—How many half tricenaries pleasant?
2. How many town lands brave, renowned—how many are inhabited of chief towns?
3. How many towns and tricenaries—in Ireland abounding in treasures?
4. I tell you in numbers full. A learned calculator has measured it.
5. Controvert not my computation—It was composed by *Fintan*, a man of skill.
6. The best informed am I of those—who have described Ireland.
7. Ten towns and twenty in each tricenary—no falsehood this.
8. Four divisions to each there are—without their herds interfering with each other.
9. I number five thirty and ten, above twenty tricenaries—no falsehood this.
10. I tell you in numbers learned—there are in Ulster entirely.
11. Eight tricenaries and ten, certainly—in the district of Meath of great power.
12. Ten tricenaries, and twenty in all—in Connacht, Country of the Golden Locks.
13. One tricenary and ten in Leinster—with twenty very rich.
14. From the river of Dublin, South—to the road of the Tribute of Cows.
15. Ten tricenaries in the Southern Districts of Munster, and thrice 20—fairly.
16. Above twice 50 I think are in Munster's wide extent.
17. I count four tricenaries, above nine twenties—no falsehood this,
18. Without deficiency in any part of a tricenary, or half town land,
19. Twenty towns and 500 above 5000—no falsehood, (i. e. 5520 towns)
20. Is without erroneous counting—the counting of all Ireland.
21. This account of Ireland is given—as found in every book.
22. By Fintan the man of knowledge true—He it is who tells how many.

Observations.

According to the number of acres now ascertained in Ireland, each town of those thus numbered by Fintan had above 2000 acres of land; each tricenary 60,000. The 30 tricenaries of Connacht had 2,000,000 of Acres; and certainly Connacht contains more.

According to the Ogygia, p. 25, each tricenary consisted of 30 towns, and 14,400 acres, with pasture for 300 cows to each town, and a proportion for sheep land. The *triochaceud*, or tricenary, was so called from its 30 towns, corresponding with hundreds in Englands, or Baronies in Ireland. Each town had pasture for 300 cows, and consequently each tricenary had pasture for 9000.

According to Fintan's computation, the tricenaria in Ulster were 35; in Connacht, 30; in both the Munsters, 70; in Leinster, 31; in Meath, 18; that is, in all 184. (1)—The Chief of each

(1) He gives 5520 towns of 300 cows each; that is, 1,656,000 cows.

tricenary had the title of *Toaiseach*, and was subject only to the provincial king, to whom he was accountable for the annual tribute in kind, and for the forces to be mustered for war.

O'Flaherty states in a marginal note, at the head of these metrical surveys, that he saw a more ancient transcript in *O'Duvegan's* collection on parchment, written in the 14th century, folio 12.(1)

Fol. 75 and 76 are missing.

Fol. 77.—O'Duinn's Poem, beginning—" *Coicc Laighen na lecht Riogh*," on the Chronology of the Leinster Kings. The time of *O'Duinn's* death, 1160, has been already mentioned, with another copy of this Poem. It is quoted in Colgan's Acta, p. 220. A marginal note, in *O'Flaherty's* hand, states that another copy is preserved on vellum in *O'Duvegan's* MS. fol. 63. The verses in this copy are 276. See above, folio 44 of this MS.

Fol. 79.—A Poem of 140 verses, beginning—" *A coicc Cain Cairpr. Cruaidh.*" The author of the Ogygia says, in a marginal note, " Hoc videtur esse Brogani Pii, seu Devoti, Opus Metricum " de Actibus Heroicis Regum Hiberniæ, cujus meminit Colganus in nota 6 ad librum 2 Vitæ 4tæ " S. Brigidæ, et in nota 24 ad vitam S. Kiarani." There is, however, another copy in this MS. at folio 132, where it is ascribed to *O'Duin*. In the copy before us, the verses are 144; in the other copy, at folio 132 of this MS. they are 148. This variation claims attention. The additional four verses are missing in this copy, folio 80, line 10.

Fol. 82.—An Irish Commentary on the Metrical Lists and Poems of Ulster Bards in this MS. in the hand writing of Mr. O'Conor; giving the names and order of succession of sixteen Kings of Ulster, from Kimboath to the Christian æra. See the conclusion of this MS.

Fol. 83.—A Poem of 292 verses, on the names, order, and years of the Munster Kings, beginning, " *Caisel Cathair Clainne Mogha*," with marginal collations by the author of the Ogygia, and in his hand.

Fol. 85.—*Maoilin occ mac Bruaideg's* Poem, of 392 verses, beginning, " *Cuirfeit Cummaoin ar Cloinn tail.*" This is a recent Poem, when compared with the preceding. It was composed in the reign of Elizabeth: the author died in 1602, as stated in the Annals of the IV Masters under that year, where several other Poems of his are mentioned thus:—" *A se chum na se Duanta Senchusa* " *an Dandrech .i.*—1. *Cuirfett cum aoin ar chloinn Tail.*—2. *Tug damh thairer inse an loigh.*—3. " *Athin mise a mheg Cochlain.*—4. *Gabhram an chuairt si ar chloinn Tais*—5. B. e. *Deora sonna* " *sliocht Cathaoir.*—6. *Agus-O cherthair gluaisid Gaoidhill.*" After this last of his Poems, the Annalists add his character: " *Seanchadh, File, agus Ferdana in a aimsir do bferr do bhi in Eirinn.*"—" He was an historian, poet, and teacher of poetry, the best of his age in Ireland."

Fol. 89.—*Mac Coissi's* Poem, " *Martain duit a Joraird feil.*" Mac Coissi died in 1023, as already stated. He must not be confounded with Mac Coissi, a Poet of the 17th Century.

Fol. 91.—A Poem of 88 verses beginning, " *Na tri Cuinn do sliocht Annruaidh*,—The 3 Cons

(1) Other Surveys shall be mentioned under the Article *Down Survey*, in these sheets.

of the race of Anruad." This Poem is anonymous. In the last distich the author mentions *S. Moling*, *Baotan*, and others of the 7th century, as his friends and contemporaries.

Fol. 92.—*Gildas Brighde mac Conmide's* Poem, of 132 verses, in honour of *Aodh O'Donnel*, the son of Domhnall og O'Donnell, who died in 1333. This Poem gives the pedigree of the O'Donnel family in the maternal line, as well as in the paternal, up to the first English invasion of Ireland. See another Poem of this author's above, fol. 65.

Fol. 94.—*Tadhg-mor-ua Higgin's* Poem in honour of *Magnus O'Conor*, King of Connacht, who died in 1293. The verses are 164, beginning, "*Gach aen mar a adba oirdeirc.*" The successions of the Connacht Kings are enumerated down to 1293, when the author wrote.

Fol. 95, to *Fol.* 101, missing.

Fol. 101.—Coeman's Poem on Irish Chronology, beginning—"*H Erin ard Inis na Righ,*" already mentioned at fol. 4. O'Flaherty mentions another copy, on vellum, in O'Duvegan's hand, who died in 1372, fol. 11, and another in the *Liber Lecanus* fol. 303. The copy before us gives 604 verses; whilst that at fol. 4, of this same MS. gives 632. That the diference is owing to transcribers, appears from the marginal collations in O'Flaherty's hand.

Fol. 107.—*Conang O'Maolconar's* Poem, of 148 verses, beginning—"*Ata sund forba feasa;*" giving the names, years, and order of succession of the Irish Kings, from the time of S. Patrick to the battle of Cloontarf, 1014. The author died in 1314. (1) O'Flaherty quotes another copy on vellum, by *O'Duvegan*, and a third in the *Liber Lecan*, fol. 303. It is quoted in the Ogygia, p. 10, and by Keating, p. 41.

Fol. 109.—*Coeman's* Chronological Poem, beginning—"*Annalad Anal uile.*" This has been printed and translated, for the first time, in the "*Rerum Hibernicarum*, vol. i." where the the various readings of the Bodleian copy are given at the bottom of the page. The Ogygia quotes other copies in Lord Clanrickard's Library, where O'Duvegan's MS. was preserved in 1684, as stated in a marginal note in this copy, in O'Flaherty's hand.

Fol. 112.—*Flan's Synchronisms*, beginning—"*Rhi Temhra dia tesband tnu,*" of which an ancient copy has been mentioned in the MS. No. I. In this copy the verses are 140, followed by the second part of said Poem, beginning—"*Righ Temhra tocbhaighe iartain,*" of 208 verses, composed in the reign of Maelsechlau II. between 1014 and 1022.

Fol. 116.—*Maelmura's* "*Canam bunadus na n Gaodhil,*" in 232 verses, on the origin and history of the Scoti, or Scyths of Ireland, already mentioned at fol. 1. of this MS. O'Flaherty says, in a marginal note, that there is another copy "*in Michaelis O'Clery libro Coloniarum* "*Hiberniæ,*" and refers us also to *J. Lynchæi Epist.* 44. Malmura died, as already stated, in 884. See above, pag. 33, 54.

(1) The transcriber of this copy attributes it to *Coeman*. But the author of the Ogygia says in a marginal note "Conang *ua Maolconaire* auctor hujus Poematis, ut in *vetere membrana penes me.*"

46. *Fol.* 120.---The next article in this MS. is extremely curious. It is an Irish Poem, the title of which ascribes it to *Fland Fiona*, that is, to *Aldfrid*, King of the Northumbrian and Bernicean Saxons, who, during his exile in Ireland, as Bede states, " passed his time in study,"--- " *in regionibus Scottorum lectioni operam dabat.*" (1) Lynch mentions this Poem, in his Cambrensis Eversus, p. 128--9, thus:—

" *Aldfridi Poema Hibernicum.*

" In *O'Nellicæ* Prosapiæ tabulis, apud O'Duveganum, proditum est hujus Alfridi matrem, " ex ea familia progenitam, *Fionam* nomine, Colmanni Midiæ Regis filiam fuisse, et Alfridum " *Flanni Fioni* etiam nomen, a matris nomine deductum retulisse, qui non sui tantum literis " excolendi causa in Hiberniam venit, verum etiam, ut Sanctis Hiberniæ deprecantibus, limace " qui in aurem ejus irrepsit, et Capitis humoribus attractis intumuit, educto molestia, et morbo " ex ea re contracto, immunis efficeretur. Precationibus igitur ac jejuniis cum aliquamdiu incum- " beret, tandem voti compos factus, Hiberniam peragravit, et Hibernorum mores accurate advertens, " singularum ditionum incolas, alios uno vitio, alios alio laborasse, plures etiam probioribus " Institutis ac moribus imbutos fuisse videns, singulas Hiberniæ plagas, incolentium laudes, et labes " in Carmen Hibernicum retulit, cujus initium est—" *Roidheat in Innis, Finu Fail,*" *&c.*

Mr. O'Conor states, in a marginal note opposite to this account in the Stowe copy of *Cambrensis Eversus*, that he had another copy " *in Codice Membranaceo antiquissimo.*" He then gives the first distich, from that copy on vellum, in these words:—

" *Redet a ninis Finu Fail---in Eirinn rimmarb*
" *Iomad ban ni baoithin br.*
" *immat Laoch immad cleir.*
" *Ro det an g. cuig---an a cuig cuig Eir.*
" *It. chill is tir co f. aig. imadh bidh immad ettoigh.*
" *Ro det or is airgeadeacht---Ro det mil, cruitneacht.*"

(1) Bed. De Vita S. Cuthberti—Cambridge ed. c. 24, p. 248. Aldfrid was recalled from Ireland on the death of Ecgfrid, in 685. Ibid.—" Ecgfridus Pictorum gladio trucidatur, et Aldfridus in regnum, frater ejus " nothus, substituitur, qui, non paucis antea temporibus, in regionibus Scottorum lectioni operam dabat, ipse " ob *amorem sapientiæ* spontaneum passus exilium."

Smith observes justly (Not. 8 to Bede's Eccl. Hist. l. 5, c. 19, p. 206.) that some confound the Kings of Northumbria, *Alchfrid* and *Aldfrid*—" Hunc Authores confundunt cum *Aldfrido;* sed eorum nomina plane sunt " diversa. Hic etiam fuit filius Oswii legitimus, et vivo patre mortuus est. *Aldfridus* vero putaticius post " *Ecgfridum* fratrem regnavit. Hic Uilfridum habuit Magistrum—*Aldfridum Hiberni doctores erudiebant.*"

Bede repeats this account of *Aldfrid*, in his Metrical life of S. Cuthbert, c. 21. Malmesbury relates the facts " Reg. l. 5. Factione optimatum, quamvis seniorem, regno indignum existimantes, &c. in Hiberniam, seu vi, " seu indignatione, secessisse; ibi, et ab odio germani tutum, et *magno otio literis imbutum*, omni philosophia " composuisse animum. Quocirca Imperii habenis habiliorem æstimantes, qui quondam expulerunt, ultro " expetiverunt." Scriptores post Bedam, fol. Trancofurti, 1601, pag. 21.

Harpsfield says—" Invitatum *ex Hibernia* a Proceribus ad regnum capescendum, ubi exul, sed magno suo " bono delituerat," &c. &c.

This extract shews that the copy from which it was taken was somewhat different from the copy now before us, the first lines of which, though corresponding in sense, differ widely in *orthography;* thus

1. " *Rod det a h inis Find Fail—in h Erind cen immarbaigh,*
2. " *Imbad ban ni baet in bret—imbat Laec 7 clerech*
3. " *Roddet in cach coiciadh ann—do coiccedaibh n h Erend,*
4. " *Et. cill is tir co fraig imbad bid 7 etaig,*
5. " *Ror is argat dacht—Ro det mil roddet cruitnecht.*"

The literal version of the first specimen, which is the most ancient, is as follows:

I found in the isle of fair *Fail,* (that is, in Ireland,) without deceit,
Many women not weak in judgment—many laymen and clergy;
I found in every province there—of all the Provinces of Ireland
Many churches and towns from sea to sea, abundant provisions and clothes.
I found gold and silver—I found honey, I found wheat, &c. &c.

Whoever was the author of this Poem, its idiom sufficiently shews its antiquity; no fact is mentioned, no name, no art, no custom which is not antecedent to *Danish* times. The verses are 96. It is a question not hastily to be solved whether it is the composition of the author to whom it is in all copies uniformly ascribed.

Fol. 121.—A poem follows which is ascribed to *Oliol Ollam,* King of Munster, an. 212, beginning " *Beir mo Sciat,*—Fetch my Shield," and consisting of 104 verses, transcribed in the reign of James I. from the MS. of *Hua Congabhla,* which was preserved in the Monastery of Donnegal. On the margin are these words in Irish characters, in the hand writing of Mr. O'Conor, of Belanagare:—" *ni maith thuigim an thsen Duain so,*—I do not well understand this " ancient poem." The age of *Oliol* has been fully ascertained in the Prolegomena to *Rerum Hibernicarum Scriptores,* vol. i. p. 29, 39, 50, 53, 119, and Annal. Ult. p. 127, 152. The idiom of this Poem supplies abundant evidence of its antiquity; and it is followed by a second, bearing the name of the same author, and equally obscure.

Fol. 122.—This second Poem begins at folio 122, with the verse—

" *A Maccain na ci cia so do gra ar a tai—*
" *Mo chridhe doslofa dia clorfa do chui.*"

The verses are 184. The subject is the death of his seven sons, killed in the battle of *Mucrum.* This Poem is quoted in the Ogygia thus:—" Extat Poema pervetustum—*A Macain na ci cia so*—" Olilli Regis nomine ad Frachum nepotem, deplorans septem filiorum, in Mucromio prælio, " præsertim Eoganii casum, et Fiachi pupilli miseriam, patre et matre orbati. Sed ne Olilli " genuinum suspicor; siquidem de benedictionibus quas Eugenio tam *mortuo,* quam vivo impertit " mentionem faciat Ethnicis vocabulo et praxi inusitata." p. 328.

On this criticism it may be observed, that the word *bennachi,* in the 26th stanza, on which it

is chiefly founded, will not bear out the objection, unless it should appear that that word is derived from the Latin *benedictio*. It has been demonstrated by the most learned writers on the subject, that the Latin language is founded in a great degree on the Celtic. (1) If the word *Benedictio* had been introduced into the Latin language by Christianity, as many Ecclesiastical words have, then the argument would hold good; but *benedico* and *benedictio* are ancient Latin words, and used even in the sacred sense of blessing the memory of the dead. "*Hic super ossa cineresque tuos, benedicta quiescis.*" Inscr. apud Gurter. p. 875, n. 3.

A marginal note, in the Irish language and characters, and in the hand writing of Mr. O'Conor, at fol. 124, states that this poem was but imperfectly intelligible to him---*ni maith thuigim an thsen Duain so.*" "At the end of it is this note, in the hand writing of the transcriber of the whole volume.—"*As leabhar na hua Congabhla ac Cilldara immainisteir na brat. do scriobhad na naoi n Duanta sin a mi Octob. na bl. sa*, 1627—i. e. From the book of *O'Congabhla*, in Kildare, in "the Monastery of the Friars, were transcribed these nine last poems, in October 1627."

No solid reason has hitherto been alledged for ascribing this poem to Christian times. The objection from the *assumed* fact that no Pagan author is produced, vanishes before the quotations from Pagan Poems, and the *Monumenta Scotorum* mentioned by *Tigernach*, *Eochoid*, *Cuanac*, *Fiech*, and other more ancient writers, who precede the 7th and 8th centuries.

Colgan says that he had in his possession in 1647, a very ancient MS. on vellum, in which were preserved some of the poems of *Dubtach Mac Lugair*, who was Royal Poet in the reign of Laogaire, when S. Patrick arrived in Ireland.(2) There are several poems in this collection, and in the Bodleian, which are ascribed to Pagan authors, a majority of the words of which are not to be found in any Dictionary of the Irish language. The following is an extract of an original letter written by the late Mr. O'Conor to Colonel Vallancey, in 1779.

"I send you the inclosed Abstract of the *Teagusg Flatha* of Cormac O'Cuinn, King of Ireland, "at the close of the 3d century. That Monarch was a Filea (a Philosopher) and professed him-"self a pious Theist in opposition to the pantheism of the Druids, whose order he attempted to "reform, not to abolish. The copy you gave me I have compared with the one now before me, "transcribed in the year 1396. In both I find some variations and transpositions, all owing to "ignorant transcribers, and the difficulties thrown in our way by bad copies, are not greater than "those occasioned by the complex terms, and the mixed modes used in the 3d century. We "*want a glossary for explaining these obsolete terms;* and yet, as I proceeded, I believe that my "translation will be found just. The *more obscure parts I would not attempt*, till better "instructed than I am at present. This piece should not be considered as the composition of "King Cormac, but as the epitome of some writer of an ulterior age. The cast of the phraseology "shews that the work is very ancient."

(1) Pelloutier Hist. des Celtes, t. 1. Harles Introd. ad ling. Lat.

(2) Dubtach is erroneously called *Mac-Lugair*, instead of *O'Lugar*. He was not the son, but the grandson of the Poet Lugar. Triad. p. 31. More ancient Poets have been quoted in these sheets.

Those who have stated that " the Irish language has suffered no alteration since the days of King Cormac," will find here abundant reasons for acknowledging their mistake. (1) If the works either of *Ollam*, or of *Oliol Ollam*, or of *Cormac*, existed now in their original state, no Irishman could understand them thoroughly. No doubt many words are yet the same; but many are so long obsolete, that they are not to be found in any dictionary, ancient or modern.

Cormac's works are mentioned by the IV Masters, ad ann. 265, in the following words: (2)

DEATH OF K. CORMAC.

(From the IV. Masters.)

" *Aois Cr. da ced Seascca aṗe. Cetracha bliad. do Corbmc. mc Airt mc Cuind hi rige ner. go* " *bfuair bas icclet. iar lenmain do cnaimh bradain ina bragait tre san siabradh ro imir Mailgen* " *Drai fair, iar niompodh do Corbmc ar na Draoitib, ſo bitin adharta de do tairsib, conadh aire* " *sin ro aimsigh diabal eisiumh tre ſuraileamh na n Druadh go ttuc bas dochr. do. A se Corbmc.* " *do tracht teguscc na righ do cohm2h modh, bes agus ſollamnuighte na righe. Ughdar oird. c* " *eisidhe in dligtib, hi ccoimgnibh, agus hi senchus. ar a se ro siol reacht riaghail, 7 dirgiath.* " *gacha haoi, 7 cecha caingne iar ccoir. conadh e an dligh ro smacht ſ. chach baoi ſ. congbhail leo* " *gus an aimsir freacnairc. A se an Corbm. so m. airt beos ro thionoil croiniche Er. co* " *haonmhaighin go Temraigh gur ro ſ. congair ſ. ro Croinic er. do. scriob. inenliubar dar bo* " *hainim Psaltair Temrach. ba hisin liubar sin bat. coimhgna, agus comhaimsira riogh r. e Ereann* " *ſri riogh. agus impir. an domhain agus riogh naccoicch, &c.*

Literal Version.

" A.D. 266.—In the 40th year of Cormac, the son of Art, son of Con (of the Hundred Battles), " King of Ireland, he died at *Cletti* (the royal seat on the *Boin*), the bone of a salmon sticking in " in his throat, through the incantations of *Malcon the Druid*, because Cormac had rebelled " against the Druids, opposing their worship. For this, the *Dia-bhael* (i. e. the Devil, alias the " *God-Baal,)* induced him, at the instigation of the Druids, to put the king to a painful death. " It was Cormac who composed the *Precepts for Kings*, which are still followed, and also the " *Government of Kings*. He was an illustrious compiler of laws, of synchronisms, and of history. " He established rules of law and equity to be observed in all compacts and covenants, according

(1) " We are told by Keating, Walsh, O'Flaherty, &c. that the Irish language has suffered so little change, " that what was written in it *many ages ago*, is as intelligible to the moderns as if penned yesterday." Nicolson's Pref. to his Ir. Libr. 8vo. p. xii. See above, p. 53.

Nicolson confounds King Cormac of the 3d century, with *Cormac King of Cashel* in the 9th. Ib. p. 183. The former was *Cormac Mac-Airt*; the latter *Cormac mac Cuillenain*. Cormac's *Teagasg na Riogh* is quoted in the Ogygia, p. 337. He was succeeded by his son *Carbre Liffecar*.

" to principles of equal justice: so that his laws were those which restrained all who obeyed them " (that is, all except the English), even to our own times. It was he, also, who assembled the " Chroniclers of Ireland at Temora, and persuaded them to write their Chronicles in one book, " which was called the *Psalter* (or *metrical* book) of *Temora*. In that book were entered the " coeval exploits and synchronisms of the Kings of Ireland, with those of the world at large, as " well as with those of the provincial Kings of Ireland in particular," &c.

Fol. 125.—Next follows a narrative, in prose, of the exploits of the reign of *Fiach Finn-fol*, king of Ireland about the beginning of the second century. This is intitled " *Bruighin mc Dareo*,—The Fight of the Son of Daire. The transcriber states at the end, that he copied it from the book of *Hua Congabhla*. The narrative is partly historical; but chiefly fabulous " quorum fidem " penes me non recipio." It mentions the war of the *Attacots*, a powerful people of Connacht, who rebelled in the reign of *Fiach*, and usurped the government of the kingdom. The first of the Roman historians who notices the *Attacots*, is Ammianus, about the years 364 and 368. After they were expelled out of Ireland, they invaded the Roman provinces of Britain; they were invited soon after to enlist in the Roman armies; and they make a conspicuous figure in the *Notitia Imperii*, a work of the 5th century, published with learned notes by Panciroli. S. Jerom mentions his having seen them in Gaul; and says that they were ferocious cannibals: but he often exaggerates the vices of the barbarous nations who invaded the Empire. One body of them was stationed in Illyricum—their ensign a mullet; another at Rome—their badge a circle. The *Attacotti Honoriani* were auxiliaries, stationed chiefly in Italy. Mr. Pinkerton observes, that they must have been very numerous. " From the figure which they make in the *Notitia*, says he, they must have been, at the smallest computation, not less than ten thousand effective men."

Fol. 129.—The above narrative is followed by anonymous chronological notices in Irish metre, and then by a Poem bearing the name of *Cenfaelad mac Ailella*, who flourished in the reign of *Domhnall mac Aimire*, King of Ireland, A. D. 620, and whose death is referred by Tigernac to 678. This Poem begins " *Suidiucc thige Midhecuarta*. Of this Poem there is a copy in the Dinseanchus, as already mentioned: the verses are 124: the idiom alone would prove their antiquity. Tigernac quotes the works of Cenfaelad at the years 513, 521, 533, 562. In this poem, as in several ascribed to S. Columba, and certainly of that age, the *cruth*, or harp, is frequently mentioned, as are *Druids*, *Ollamhans*, or professors of sciences, *Fileadha*, or poets, &c.

Fol. 132.—Cenfaelad's Poem is followed by *Gildas na naonih O'Duinn's* " *A Coigiod Caom* " *Cairpri Cruaid*," of which another copy has been already noticed at folio 79. This consists

(1) Mr. Pinkerton dates their first invasion of Britain from Ireland, anno 258. Enq vol. 1. p. 210, and 136. To Ptolemy's Map of North Britain, the Roman Map published by Richard adds the *Attacotti*, placing them in the Highlands North of the Clyde, in what is now called Argyle, that is *Ard Gael*, the mountains of the Gael, which formerly included *Cantire*, *Knapdale*, *Lorn*, *Argyle*, and *Braedalban*.

of 140 verses; and so far both agree. But here it bears the name of *Cinfaelad;* there it is ascribed in a marginal note, by O'Flaherty, to *Broganus Pius.* The subject is the history of the successions of the Leinster Kings.

Fol. 133.—Another Poem, of 196 verses, follows, beginning "*A ben nacham Aicille.*" This is anonymous; but from the idiom it appears to have been composed soon after the *Mugna,* where *Cormac,* King and Bishop of Cashel was killed, in 908.

Fol. 135, b.—The Poem "*Feachoir mo luan rem les mac,*—Let my sword be tried by my stepson;" 36 verses; to which is prefixed this notice in Irish characters, and in the hand writing of Mr. O'Conor:—"*Ni thuigim na rainn so sios,*—I do not understand the following verses." The subject is the clan of *Hua Bhascoine,* or the Vascons of S. Munster, and their exploits. The idiom agrees nearly with that of the most ancient poems ascribed to *Oliol Ollamh.*

Fol. 137.—Four Poems ascribed to S. Columba follow. The first, of sixteen stanzas, begins "*A Muiri min maith inghen.*" The second, of eighteen stanzas, "*Dia lem fri cech sniomh.*" The third, of fourteen stanzas, "*Ds ms adjuva me—tucc damh,*" &c. The fourth, of fifteen stanzas, "*Maon Aran immairglan,*" &c. See below, fol. 141.

Columba's Poems are quoted by Colgan, in his Appendix, in Triade, and an ancient copy, on vellum, is preserved in the Bodleian.—The transcriber of this copy states, on the margin, that he transcribed it from the book *hua Congabhla,* in 1626. It has been already observed that the oldest copies of the Poems ascribed to S. Columba, are preserved in the Liber Hymnorum, which, by Usher's account, is above a thousand years old.

Fol. 139.—A Poem of twenty-eight stanzas, bearing the name of *Manchen* of Leth, follows those of S. Columba. The first verse is, "*Neach at cobrai dol for nem;*" and this is followed, at folio 140, by another of his beginning—53. "*Iodhal o ro hairccedh som.*" This last consists of twenty-four stanzas. It has been demonstrated, in the *Rerum Hibernicarum Scriptores,* vol. i. that *Manchen* of Leth died in 650. See Prolegomena, p. cxxv. Another Poem of his has been mentioned above, p. 29.

Fol. 141.—Manchen's Poems are followed by several bearing the name of S. Columba, which are quoted from older Irish MSS. at Louvain, by Colgan, p. 426. These are devout Hymns; four of which have been mentioned above, fol. 137, namely, 1. "*A Muiri min-maith inghen—tabhuir forchat duin,*—Mary, gentle—thou good daughter—give comfort (1) to us." 2. "*Dia lem fri cech sniomh,*—O God be with me in every difficulty."—3. "*Dns meus adjuva me—tucc damh do h setc a meic dil De,*—Help me, O Lord—give me (2) thy love, O loved Son of God." &c.—4. "*Maon Aran immairg lan,*—Beloved Aran, in swelling seas."

(1) The Celtic word *fortacht* or *furtachd* ease, consolation, relief, seems to be the original of *comfort.*

(2) The word *tucc* here should be *tabhair* in prose. But the Irish Poets did not always bend to Irish Syntax. In many instances they brought the Syntax to bend to them.

The Poem, "*Ainmcairdes Manchain Leith*,—The Soul's Friendship, by *Manchen of Letha*," follows, in 112 verses; and then the anonymous poem—"*Iodhal o ro airccedh som—ro h aircced* "*cech olc amhl*,—Since idols were destroyed, each vice was humbled also"—96 verses, already "mentioned. S. Columba's name is prefixed to the next, which begins with the verse—"*Ropadh* "*mellach a mic mo De*,—'Twas most painful, O Son of my God"—40 verses, fol. 141, followed by his poem, "*Isinebal dom imarbudh a met elas*"—48 verses.

Fol. 142.—The next Poem begins, "*Usaile Epscop Eirenn Aodh*,—Noble Bishop of Ireland, "Aodh."—142 verses.

Fol. 143.—"*Patraicc machamartai Gaidil-glaine Riagla*,—Patric, son of eternal hope to the "Gael of chaste rules," &c.—52 verses. All these Poems, from folio 137, to folio 144, are in the ancient idiom, abounding in obsolete words, differing widely from the Irish language as now spoken in Ireland. They claim the aid of historical illustrations, which are the province of Philologists.

55. *Fol.* 144.—The next article is entitled "*Aided Bresail*,—The advice of Bresal." The stanzas are mixed up with a narrative in prose, relating transactions of the Pagan Kings of Ireland, down to fol. 148, where miscellaneous extracts in verse, from ancient MSS. and in the same hand, fill the remaing leaves to the end.

The following marginal note, in the hand writing of Mr. O'Conor, of Belanagare, may be seen at folio 155, *b*.—"*Dan do fhoclaibh sena 7 is deacair a gcraobhsgaioiledh*,—This poem is in an "ancient idiom, which it is difficult to translate. Another note in the transcriber's hand, folio 156, states that he transcribed them "*as duilf aibh Maoilsechlainn mc Fitil*,—from the leaves "of the book of *Maolseachlan*, the son of *Fitil*." *Calteus*, a Poet of the 4th century of our æra, is stated to be author of some of them." Fidem autem, penes me non recipio.

Some of these Poems are quoted in the 11th century, by Tigernach,—a circumstance which renders them invaluable, especially as no other copies are now known to exist. In some instances they are interlined with a glossary, which explains the ancient obsolete Irish by other Irish words of more recent date; but this glossary is evidently the work of a person who was bewildered himself, since he leaves many more words unexplained than those he decyphers.

The most ancient and difficult of these Poems occupy twenty-two pages, from folio 146 to 158; but yet, these are not all of one age; some are of the 11th century, and not so difficult as others. The verses of these twenty-two pages amount to about 900. A technical chronology, in the Irish language and characters, and in the hand writing of Mr. O'Conor, closes this valuable MS. and the following list of the Ulster Kings, from Kimbaoth, the founder of Eamania, is given from Tigernach, and the Ulster Bards, as the most accurate extant.

I. *Cimbaoth* reigned 7.—II. *Macha Mongruadh*, or the red-haired, 7. (1)—III. *Eocha Eolochair*, 20.—IV. *Uamhanchenn*, 1.—V. *Conchobar Rod*, 30.—VI. *Fiachna*, 16.—VII. *Daire*.—VIII. *Enna*, 5.—IX. *Fionnchad*, 2.—X. *Conchobar Maol*, 12.—XI. *Corbmac mc Lait*, 17.—XII.

(1) She is not counted by some Bards, though they acknowledge that she reigned 7 years.

Mort, 3.---XIII. *Enna*, or *Each*, 4.---XIV. *Rughraidhe*.---XV. *Breasal mac Rughraide*, 12.---XVI. *Eoch. Sulbuidhe*, 3.---XVII. *Congal*, 15.---XVIII. *Fachtna Fathach*, 30.---XIX. *Fergus mac Leide*, 12.---XX. *Fergus mac Roigh*, 3.---XXI. *Conchobar mac Nessa*, 60.---XXII. *Comhusccrach*, 3.---XXIII. *Glaisne*, 9.---XXIV. *Irial Glunmhar*, 40.---XXV. *Fiach Finnemhnas*, 20.---XXVI. *Elim mac Conrach*, 10.---XVII. *Mal mac Rochraidhe*, 33.---XXVIII. *Breasal mac Briuin*, 19.---XXIX. *Tiobraidhe Tireach*, 30.---XXX. *Ogaman*, 12.---XXXI. *Aonghus Gaibhnenn*, 15.---XXXII. *Fiacha-Araidhe*, 10.---XXXIII. *Fergus Dubh dheattach*, 4.---XXXIV. *Ros mac Imchadha*, 1.---XXXV. *Aongus Fionn*, 2.---XXXVI. *Ferghus Fogha*, the last King of Eamania, killed A.D. 330, reigned 15. Compare the Ulster Lists, above, fol. 40 and 44, p. 88, and fol. 82, pag. 93.

This list of thirty-six Kings, reigning, on an average, 11½ years each, gives a period of 414 years from the foundation of Eamania, by Kimbaoth, to the year 330 of our æra. Probably the Chronology of the Pagan Kings of all Ireland will be found to correspond.

No. XVII.

"THE POEMS OF TORNA."—*quarto, paper.*

The written pages of Irish verse are 166. The following extract from Gough's Camden, vol. iii. first ed. p. 446, shews how imprudently men, even of considerable learning, venture to be dogmatical in advancing opinions, and giving their own unfounded conjectures for history.

Speaking of *Torna's* Poem, in Mr. O'Conor's possession, Mr. Gough says---"This Poem "relates to the Bardic Academies, supposed to have been established in Ireland by the *Northern* "*Scalds*, under the conduct of *Gurman*, or *Gurmund*, commander of the *Dubhgals*, about the "beginning of the 9th century, &c. It is said to be the composition of *Torna Eigeis*, bard of "the O'Neals in the 4th century; but neither its versification nor language place it beyond the "12th; and, on examination, it proves to be an almost literal translation of a Scaldic poem on that "subject, (the Bardic Academies)."

One would imagine from this dogmatism, that Mr. Gough understood the language of this Poem; that he saw it; and that he collated it with a Scaldic Poem on the Bardic Academies of Ireland;—whereas, the fact is, that he never saw it; that Mr. O'Conor never sent it to him; that Colonel Vallancey, to whom Mr. O'Conor sent it, did not understand one word of it; and that Mr. Gough quotes from it a verse which some one gave him from quite a different and recent composition, thus:—*Jar bannul faidh Fionn go fail Mic Nimidhe mhic Adhnomain.*—"The "origin of *Nemeth*, the son of *Agnomin*, says he, is taken from the ancient historic Poem of the "Tuatha Danaan, said to have been the composition of *Torna Eigis.*"

This is incautious in a Commentator on Camden. In Torna's Poem there is not one allusion to *Nemed*, the son of *Agnomin*, nor to the Tuatha Danaan. It consists only of 78 stanzas, or 312 verses. These are divided into three parts; the first beginning with the verse, "*Gabh mo theagasg* "*a Neill nair*,---Hear my precepts, O Nial the good." The second begins, "*Mo dha dhaltan-nior* "*sad lisin*,--My two pupils are no more with me," &c. The third is intitled, "*Nuall gubha*,

" (the mourning voice) *i. Torna Eacces ag caoineadh a daltadh innsin, 7 ionn so beos.*" That is, Torna, the Learned, lamenting the death of his pupils in the above verses, and in those also. This last part begins, " *Dail catha eithir Corc is Niall,*---The battle between Corc and Nial."

O'Flaherty's account of this Poem is in these words, Ogygia, p. 86:---Magna exorta est " contentio, Patrum memoria (An. 1616,) Jacobo Rege M. Britanniæ et Hiberniæ clavum " tenente, inter Thadæum Darii Bruodinum, Tuamoniæ, et Lugadium O'Cleri, Tirconalliæ anti- " quarios, super vetusto Poemate Hibernico, *Tornæ Eigios*, antiquitatum Hiberniæ olim Pro- " fessoris, sub nomine evulgato; in quo *Torna* arbitrum se interponit ad conciliandam pacem " inter Niellum Regem Hiberniæ, A.D. 405 mortuum, et Corcum Regem Momoniæ, cujus ini- " tium *Dail Catha*, &c. Australis Hiberniæ partes *Bruodinus*, controversiam movens, septen- " trionalis *Cleri* in se recipiens, uterque carminibus Patriis, ultro citroque transmissis, tutatur."

The MS. now before us contains the principal part of this controversy between the Poets of Munster and Connacht in the reign of James I. as well as the Poem ascribed to *Torna*, all in O'Cleri's own hand.

Colgan quotes Torna's Poem as genuine, Triade, p. 173, note 28. O'Halloran follows his example.—" We have yet preserved," says he, " a Poem wrote by *Torna Eigeas*, chief Bard of " Niall the Graud, A.D. 398, reciting the bloody contests between him and *Corc*, King of " Munster, for the monarchy. In this he lays before the reader the pretences of both houses, " and the arguments used by their different advocates, and recapitulates the wars waged for this " object, from the days of Heber, to his own time."---Hist. of Irel. vol. i. Prelim. Disc. p. v.

This is nearly the true account; whereas Mr. Gough injudiciously takes the fable of *Gurmund* for an historical fact! Even that fable is misrepresented in his narrative,---for he makes Gurmund commander of the *Dubhgals* of Ireland; whereas, the fable makes him commander of the Africans;(1) so that Mr. Gough's tale has not even the merit of being an old fable: it is a fable of his own,---a fable of a fable. Geoffery of Monmouth's ghost would rise in judgment against this perversion of his text. It is painful to find such men as Gough and Pinkerton, who deserve well of the republic of letters, adopting errors in Irish history, which have been rejected even by the prejudiced Giraldus. Gurmund, says Giraldus, is unknown in Irish history. In the written histories of Ireland we find a *Turgesius*, but no where do we find a Gurmund.---" Hibernenses et " eorum Historias *scriptas* Turgesium prædicare, Gurmundum autem *prorsus ignorare*."---Topogr. Hib. Dist. 3, c. 38.

No pains have been spared upon this subject; and therefore we hazard nothing in asserting

(1) Galfr. Monemuth l. 11, c. 8. " Iverunt Saxones propter Gormundum Regem Africanorum in Hiberniam " qui exin, proditione eorum, cum 166 millibus Africanorum ad Britanniam transfretavit." This story is quoted also by Giraldus, Topogr. Hib. Dist. 3, c. 39, 40. But not a word of *Gurmund* in William of Malmesbury, or in any preceding author. There is indeed a *Guthrun* mentioned by him, De Gest. Reg. l. 1, c. 5, and l. 2, c. 4, whom some have metamorphosed into *Gurmond*; though there is a *trifling* difference of 500 years between the time of the former and the *supposed time* of the latter. " Rex *Gudrum* quem nostri *Gurmundum* vocant." Malmesb. Reg. l. 2, c. 4. in *Saville's* Script. post Bed. pag. 43.

that there is no better evidence for a Gurmund in Ireland, than the modern title of *Lord Gormonstown*, or the Irish name of *O'Gormon*. Marianus O'Gorman wrote a supplement to the Martyrology of Ængus the Culdee, and was Abbot of Knock near Louth, in 1171.

These observations are made, not for the purpose of maintaining the authenticity of *Torna's* poems. The idiom alone would create suspicion: the town of Cashel is called *Cashel of Bells*, (1) and the Christian religion is mentioned. But that this Poem is subsequent to the Danish invasions, as stated by Mr. Gough, there is not a shadow of reason to suspect. It was preserved by Cormac of Cashel, in his *Psalter*, written before the year 900.

With respect to the remaining Poems of this MS. they are all of the age of James I. and they consist of several thousands of Irish verses, in which the contending Poets of Connacht and Munster extol the actions of their respective Kings as more glorious than those of their opponents, both in peace and war. The controversy is chiefly managed by *O'Cleri* for Connacht, and *O'Bruodin* for Munster. Nicolson, speaking of Peter Walsh, in his "Historical Library," says that "O'Flaherty lets fly at him a whole chapter of remarks, for his pretending to criticism in the Irish language." (2) But this is a gross error: the person alluded to in the passage which Nicolson quotes, is *O'Bruodin*, an Irish monk, then residing in Prague, and a relative of the author of these Munster Poems of the reign of James I. of whom O'Flaherty says—"Antiquariam litem "inter *Bruodinum* et *Clerium* denuo resuscitat, jampridem ab illustrissimo Archiepiscopo Tua-"mensi, *Florentio Conrio*, penitus discussam."—The Clergy, as well as the Laity, and the Bards of Connacht and Munster, took such an active part in this controversy, that the Archbishop of Tuam found it necessary to interfere. The verses in the MS. now before us, are the productions of both parties, fairly transcribed in one hand, of the reign of Charles I. down to page 113.

At page 114 begin the Poems of "*Taidhg-dall-mac Mathghamhna ua Uigin*," on the History of the O'Donnels of Tirconnel, particularly the son of *Aod*, the son of *Magnus O'Donnell*, down to page 128; where his Poem on Con O'Donnell the son of Calbhach, son of Magnus, son of Aodh Dubh, son of Aodh Roe, follows to page 134.—At page 134 begins the Elegy of the said *Con O'Donnell* by *Fergal-og mac Fergal*, who died 13th March, 1583. This Elegy consists of 324 verses, ending at page 140 of this MS.

Pag. 140.—An Elegy intitled (in Irish) "An Elegy composed by *Cu-Ulad mac Conard Roe* "*the Great, the son of the Bard*, for the daughter of O'Donnell, *Graine*, i. e. The daughter of "*Aodh*, son of *Magnus*, who died in Bally-Shannon *(Bel-atha-Sean)* of the measles, after she "had reached the age of marriage, and after her wedding had been celebrated with the son of "*O'Nial*, that is, *Art-Og*, the son of *Torloch Luineach*. There was no young lady in Northern "Ireland so much beloved."

(1) Jocelin mentions that S. Patrick first imported bells into Ireland. They were first used in Churches by Felix, Bishop of Nola, a little before S. Patrick's time. See Jocelin De Vita Patr. c. 173.

(2) Nicolson's Irish Historical Library, 8vo. p. 48, where he quotes the Ogygia, part 3, c. 27.

Pag. 156.—A Poem, the title of which is in these words :—

" *Maolmuire mac an Cu-Ulad cedna do rinne on Dan so do Mac i Domhn. Aodh Ruadh, m.* " *Aodha, m. Maghnusa ag choimh airlingh 7 ag cuir meisne ann. an tan bhaoi illaimh ag Gall. iar* " *na gabh roimhe sin le foirind luinge do cuir da gabh. go Cuan na Suil. e. re sin ranaig cuig bl.* " *na x. comhlana dia aois. Aois cr. artan sin,* 1587.

First Verse.—" *Jomchuir thathtuirsi a Aodh Ruaidh.*"

Literal Version.

" Maolmuire, the son of the above (Poet) *Cu-Ulad*, (the Greyhound of Ulster) composed this " Poem for the son of O'Donnell, that is, for *Aodh Roe*, the son of *Aodh*, the son of *Magnus*, " advising and encouraging him, whilst he was in captivity in the hands of the English, " having been made prisoner some time before by the crew of a ship which was sent to take him " to the harbour of the Swilly, before he had reached the 15th year of his age complete, " in the year 1587. The first verse is " *Iomchuir tha thuirsi, a Aodh*,—Carry bravely thy weary hours, O Aodh Roe." The verses are 196.

Pag. 151.—A Poem in honour of the same *Aodh Roe*, intitled—*Iom chuir thathuirsi a Aodh.* " *An Maolmhuire cedna do rinne an Dan so eile ag eccaoine Caislein Duin na n Gall do bris.* " *la hua n Domhn. iar. n gabhail tigernais do.* 7 *iar mbris ceithre Ccaislen decc do Chaisleannaibh* " *contae Sligigh ar dhoigh na aittreabhatais Goill inntip ag aidhmill, an tire ina nuir tlimchioll* " *A.D.* 1595."—i. e. " The same (Poet) Maolmure composed this other Poem, lamenting that " the Castle of Donnegal was destroyed by *O'Donnel*, after he had obtained the Chieftainry of " Tirconnel, and after he had destroyed fourteen of the castles of the County of Sligo, on the " estates or places of residence of English, from whence they annoyed the surrounding country. " A.D. 1595." The verses are 128.

Page 154.—A Poem intitled, " *Cu Connacht Mac Moileachloinn oig i Dal. Con Mum. i. do* " *bhi seal fada i ffochair i Domhn, Aodh Ruadh, do rinne so do ria tt. iall do dutth*, i. e. " Cu " Connacht, i. e. The Greyhound of Connacht, the son of Maoleachlann Junior O'Daly, the " hero of Munster, who was long the companion of *Aodh Roe O'Donnel*, composed this Poem " in praise of him before he came to his Chieftainry." The verses are 124.

Page 156.—A Poem intitled, " *Dubhtach og mac i Duibhgennain do rinne an Duan senchasa* " *so don Tigherna c7na*, 7 *do fech. le Choincoig criche O'Cleir. do ridhisi le seinleabhr i go ro* " *glan am. as follus as gach senchairt in a bf. in ro sgriobh i o thus*,—Dubtac Junior O'Duigenan " composed this Historical Poem for the same Prince *(Aodh Roe O'Donnell;)* and it has been " collated by *Cucoigrih O'Clery*, a second time, with other copies in old books, and emended " accordingly, as is clear from every old copy extant, in which it was written, from the beginning."

This valuable Poem, on the history of the O'Donnels, consists of 364 verses, all in said *O'Cleri's* hand, as is the whole of this MS.

Page 166.—A Poem intitled, " *Marbhn an i Domhnaill cedna iar na ecc isin Spain an x. m.* " *la do Sept.* 1602, *iar mbrith darmhail urt liomp congluaisde ainge o Righ na Spaine dionnsorgh*

" *Eirionn---Ferg-og mac Ferg. mac Baird dorinne so,*---The Elegy of the same *O'Donnel*, after he " died in Spain, 10 Sept. 1602, when he was arming, Commander in Chief, fit to set out on his " expedition, appointed by the King of Spain for Ireland,—Fergus Junior, the son of Fergus, " Son of the Bard, composed this Poem."

It is to be lamented that this last Poem is imperfect, only 24 verses remaining, which are the last in this MS.

Account of Aodh O'Donnel's Captivity.

The Poems which relate to *Aodh Roe O'Donnel* in this collection, owe their origin to what was deemed, in the reign of Elizabeth, one of the most signal services performed by the Lord Deputy Perrot, during his eventful administration in Ireland from 1583 to 1588. The facts, as briefly and partially related by his biographer, (1) are stated in these words:—" O'Donnell being sus- " pected, because his people began to play some bad partes, and hymselfe stood upon some " terms not fitting for hym to do, or insist upon, therefore the Lord Deputy and Counsell entered " into consultation how he might be apprehended, wherein some of them did advise to send " forces into O'Donnell's country, and to bring him in by force. But the Lord Deputy argued " against that project, alledging that this could not be done without an army of 2 or 3000, " which would be both hazardous and chargeable, &c. His devise was thus:---He had pre- " pared a shippe with some wines, to be sent into O'Donnel's country, and the captayne of that " shippe, beinge one chosen for the purpose, had this geiven hym in command from the Lord " Deputy—that when he came into O'Donnell's contry, he should sayle as neere his dwelling as " he might, and there profferre his wines to be solde, being *sackes*, which the Irishmen love best, " and soe he did. At his coming into the country, the country people came unto the shippe, some " to drink, some to prise the wines, and all of them, according to the Captayne's instructions, had " what wine they would drinke for nothinge, as a taste; with this kinde offer, that if O'Donnell " would come hymselfe, he should buy the best wine at a reasonable rate. At length O'Donnell " came hymselfe (2) to buy some wines, whom they used so courteously, that they gave him his " full allowance, and finding him well fraughted, and the windes servinge well for that purpose, " that they came to return backe and to carie O'Donnell with them, they stowed hym under " hatches at the first, and soe brought him to Dublin, without stroake or loss of any man's life, " which to have byn effected by force, as it was first intended, would, by all conjecture of reason, " have cost the Queene much treasure, if not blood of her subjects, because *O'Donnell*, at that " time, was one of the strongest and most dangerous subjects in that kingdome, &c. The Lord " Deputy left in the Castell of Dublyn, before his departure from Ireland, 19 Sept. 1588, the

(1) Life of Sir J. Perrott, 8vo. Lond. 1728, from the original MS. written about the latter end of the reign of Queen Elizabeth, p 277.—We are indebted for this valuable work to Dr. Rawlinson.

(2) The IV Masters say that not *O'Donnel*, but his eldest son *Aodh*, and two companions were thus surprised. Leland's History is very defective, in many instances very erroneous, and, almost in all vague, and so general, that it is impossible to collect from him the dates of many of the events he relates.

" following as pledges for the peace of the severall contries within that kingdome:—Sonnes to " *Shane O'Neale, Henry* and *Arte-og*.—Pledges for *Munster*—1. *Philip O'Reelie;* 2. *Patrick* " *Fitz Moris;* 3. *Edmund Fitz Gibons*, Esq. alias the *White Knight;* 4. *Patrick Conden;* 5. " *John Fitz Edmonds*, Esq. alias the *Senechall*.—Pledges for *O'Neale* and his contry: 1. *Mahon* " *mac Gilfon;* 2. *Rory Ballagh;* 3. *John Croan*.—Pledges for *O'Donell* and his country: " 1. *O'Donell* hymselfe, lefte prisoner; 2. *Hugh Roe O'Donell;* 3. *Donell Goran;* 4. *Mac* " *Gwynie-Fanett;* 5. *Owen Mac Gwynie;* 6. *Owen O'Galgho*.—Pledges for *Mac Gwen* and his " country: 1. *Owen Mac Hugh;* 2. *James Manas*.—Pledges for *Mac Mahon* and his country: 1. " *Brian Mac Mahon;* 2. *John O'Duffe*.—Pledges for *Feugh Mac Hugh*, and his contry," &c. &c.

Remarks.

It is no new observation, that no two things can more widely differ than a *cunning* government and a *wise* one. Perrott's scheme for taking O'Donnell, was extolled as a political stratagem of the greatest importance to the state. A dangerous enemy was taken without expence; a formidable district was subdued without an army; the most popular of the Queen's enemies was secured without the loss of a single soldier, and at the expence only of a bottle of sack! But treachery is odious to every nation; and to none more than to those whose manners have not been corrupted by refinements which a more improved state of society seems to require.

The treacherous manner in which O'Donnel was surprised, convulsed the minds of his already exasperated countrymen, with alternate agitations of grief, indignation, and revenge. The whole of the North of Ireland kindled at once: and that which was supposed to have cost the Queen not one shilling, soon put her to an expence of 100,000*l.*!—For to this very transaction is to be ascribed the origin of the *Tirone War*. (1)

He who treacherously invades the liberty or property of another, can hardly complain of retaliation. The Irish now maintained that the English had, during an interval of peace, entrapped the heir apparent of Tirconnel, in the 15th year of his age, making his innocence instrumental to his ruin; and that every practise and every principle which contribute to mitigate the calamities of war, must give way to the necessity of self defence.

Possessed, like the *bilingues* Pœni, of the advantage of speaking two languages, English and Irish, whilst they affected to speak only one, their spies in Dublin watched opportunities, obtained access to the young captive, and contrived his escape. His first attempt in 1590, failed. The particulars are mentioned by the IV Masters. His second was successful. He slid down from the summit of the castle by means of a rope, and climbing over walls and ditches, with his companions Henry and Arthur O'Nial, reached the defile of *Glenmalura*, before

(1) English readers have been so often misled by assertions, and the effrontery of writers on Irish History has been so shameless, that we are obliged at every step to refer to Documents. Peter Lombard, an eye witness, refers the origin of the Tirone war to this abominable transaction. De regno Hiberniæ Lovanii, 1632, p. 348, where a marginal note in Irish characters and in Mr. O'Conor's hand gives *Aodh Roe O'Donnel's* pedigree—" *Aod Ruadh m' Aodha in Maghnusa, m. Aodha Duibh m. Aodha Ruaidh mc Neill Gairbh m. Toirr. an Fhina.*"

government was aware of his flight. The hardships of his journey are detailed by the Irish Annals, 1592, and by Peter Lombard in his Descriptio Hiberniæ. (1)

On his arrival at his father's castle of Ballyshannon, the people crowded to his standard, and the old Chieftain resigned to him, 3d May, 1592, the principality of Tirconnel, in a solemn convention held at *Kilmacnenan*, the usual place of Inauguration of the Princes of that house, down to the reign of James I. (2) and the war which ensued, laid a lasting foundation for that implacable hatred towards England, which yet inflames the passions, and disturbs the tranquility of the Irish nation. (3)

No. XVIII.

KEATING'S HISTORY OF IRELAND," &c.—*folio, paper.*

The first thirty-five leaves are missing, a circumstance to be regretted, perhaps, as it is nearly coeval with the author, who finished his history in 1627. It is well known that Keating's original differs widely from the English translation, printed London, folio 1723, and Dublin, 8vo. 1809; but if this is a cause of complaint to the Ludimagistri, they have the means of redressing the evil by translating from the text. The Chandos copy in folio, is preserved in the Bodleian, inter MSS. Codices Baronis Fairfax, No. 29. Another copy is preserved in Dublin, inter Codices MSS. Dudl. Loftus, No. 31. A third was sold at the sale of Den. B. Daly; and a fourth was sold by Vallance, in Dublin, 1799. Nicolson says, that Arthur Earl of Anglesey had a copy of a translation of Keating into English.

There is a copy of Keating transcribed by *Seaghan mac Torna ua Maolchonaire* in 1657; others are mentioned in the vapid Dissertation prefixed to Clanrickard's Memoirs, 8vo. The

(1) "Incommoda tanta passi, ut e sociis unus mortuus, ipsique Principi ambo pedum pollices adeo abrigue-"runt frigore, ut paulo post illarum summitates exciderint." Lombard, p. 350.

(2) Pater, qui etiamnum grandævus superest, consentientibus et id approbantibus universis Tirconallie Proceribus ac populis, Dominium ejus in illum transtulit." p. 351, ibid. See MS. No. XXVI. infra.

(3) The present representative of this ancient family is *O'Donnel of Larkfield*, in the County of Leitrim.—Burke says in his Hibernia Dominicana "*Rodericus O'Donnel*, istius familiæ Primipilus, creatus fuit a Rege "Jacobo I. ejusdem *Tirconalliæ* Comes, die 23 Febr. ut refert *Wareus* in gestis Hibernorum, pag. mihi 176; sed "paulo post, anno scilicet 1607, ob prætensam Rebellionem, causa Catholicæ Religionis suscitatam, ipse, "aliique Ultoniæ Magnates orthodoxi latifundiis suis, &c. privati fuere, sicque privati manent, usque in hodier-"num diem. Porro, a prænominato Roderico O'Donnel legitime descendens Hugo O'Donnel, dictus passim "*Comes* O'Donnel, congenitarum nobilissimæ istius familiæ virtutum hæres, fideque Catholica clarus, pie obiit "in ædibus propriis apud *Larkfield*, Latine Alaudarum Campum in agro Letrimensi, die 27 Nov. 1754, tres post "se relinquens filis, *Conellum* nempe S. Romani Imperii Comitem, atque Copiarum Imperalium Generalem, ut "vocant, Locum tenentem, *Joannem* in Germania quoque Chiliarcum, seu Tribunum, vulgo colonellum, nunc "Generalem Majorem, Annæ Corr Dominæ Vicecomitissæ de *Mountgarret* ex sorore nepti, et *Constantinum*, "&c. Hibernia Dominicana 4to. 1762, p. 282.

Constantine, the last of the brothers here mentioned, was the father of the "present *O'Donnel of Larkfield*. "Field Marshal *Con O'Donnel* the eldest brother, was the second in command under Esterhazy, at the battle "of Prague, in 1757. See Lloyd's War of seven years. Lond. 4to, 1776. "O'Donnel commanded the right "wing of the Cavalry at the battle of *Lowositz*." p. 12.

Dublin edition of 1809 is founded on the splendid London folio edition of 1738, but both are the same faulty translation which was printed first in 1723.

The mutilated copy now before us, ends at folio 123, or page 246, of this MS. and is followed by the Poetical Collections of *Maguire*. The title prefixed to these is in the following words:

"*Ag so Duanaire Chonchonnacht Maghuidhir .i. an Riogh Laoch roi dhearegne ro marbh ann "Achruim an bhadhain d aois Chriosd .i. mile se chead 7 aoinbhliadhain deag 7 ceithre fichit, ag "comamh cirt na coronach, ⁊ b. dul don chine caithreimeach o ar fhas, 7 is mise E. buidhe mac "Cruitin do fuar an Duanaire ceadna idir lambuibh neamhthairise 7 do aithegribh na dantaibh 7 "na dreachtaibh, a ta ionar n diaigh, ar fhoralamh Sheamuis oig Maghuidhir do tuism. san "mbliagham d aois Cr. mile se cead 7 naoi mbliaghna deag 7 tri fichett. 7 is se sin mac Tomais "mc Toirr,*" &c. That is—"This Poem was composed by Cuconnacht Maguire, the Prince of "Poets for elegance of style, who was killed at the battle of Achrim, in 1691, in defending the "rights of the Crown, as was usual with his warlike family: and I, Edmund M'Crutin, called "the Yellow, found this poem in unprofitable hands, and transcribed its verses, and the prose "following them, from a copy in the hand writing of young James Maguire, which was written "in 1679, and he was the Son of Thomas, Son of Torloch," &c.

A Poem of 25 stanzas, or 100 verses, follows this title, and is the composition of said Mac Cruitin. It was written in 1723, in praise of Maguire's Poems, which follow it in twelve pages, folio. The subject of these twelve pages is the prosody of the Irish language illustrated by references to ancient Poets. Other more ancient metrical works on the same subject have been mentioned above, page 83.

The next article begins at page 14 of this second part of the MS. and is a collection of the Poems of *Eochoid, Tadg-dall-ua Higgin, Fergal-og-mac an Bhaird, Eochoid O'Heoghusa*, &c. down to page 51, where this part of the volume ends. The third part contains broken fragments of Irish poetry, collected from different MSS. of the reign of James I. They are the compositions chiefly of *Conaire Og o'Maolchonaire*, who was the Court Bard of Connacht in the 16th century; of *Muiris mac Torna O'Maolconair*, his successor, *Goffard mac an Baird, Thomas O'Higgins, Maolmuire O'Higgins, Fergal O'Higgins*, the Sons of *Brian Dorchagh O'Higgins;* also of *Muris mac Briain oig ua Maolchonaire, Maoileachlainn O'Higgins of Cillbeggan, Taidhg dall O'Higgins, Peter O'Maolconar, Maoileachlainn O'Higgins*, of *Cill-Lugain*.

These Poets often determine unintentionally the ages when they flourished: for instance, when they mention the distance between fixed chronological events and their own times. Thus, at page 21 of this second part, Eochoid, the first of these in order, says, "*Mile do bliadlinaibh is "triched acchomlaine.*"—i. e. 1300 years elapsed in all, from the destruction of Eamania to his time. Now all agree that Eamania was destroyed 100 years before the arrival of St. Patrick; therefore this Eochoid wrote in 1630, and must not be confounded with *Eochoid-ua-Flainn*, of the 9th century. (1)

(1) The *Eochoid* here mentioned is *Eochoid-ua-Heoghusa*, whose name is given so at page 45 of the second part of this MS.

These poems are valuable also in another point of view. When compared with *O'Clery's* poems, in the preceding volume, No. 17, and with *O'Bruodin's*, in the same, they fix the differences between the three idioms of Ulster, Munster, and Connacht in the 16th and 17th centuries.

The Poems of *Conaire og na Maolchonaire*, which follow after page 52 of this second part, are written in the purest idiom of Connacht. They relate the actions, and extol the merits of *Cathal O'Conor*, King of Connacht, in the 12th and 13th centuries, and are followed by the Poems of *Manus Mac Torna O'Maolconar* on the Inauguration of *Aodh mac Eogain O'Conor*, mentioned above, page 49 to 64. The latter are not in the hand writing of Mac Cruitin, but in an older hand, as are also those of *Goffraidh mac an Baird*, and Thomas, and Maolmure *O'Higgins*.

These Poems are chiefly eulogies of the Maguires of Fermanagh, and of particular families and persons who distinguished themselves in Ireland in the 17th century, with their pedigrees in Irish verse. They contain many allusions to ancient Irish History, and many events of the 16th and 17th centuries. Several ancient MSS. are occasionally quoted, and the pedigrees are traced up to the first century of the Christian æra.—The manuscripts quoted in them are the *Book of Ulster*, the book of *Callienus*, or *Kilian*, *O'Duvegan's triallam temchioll na Fodhla*, *Mac Coisi's* Poems; (1) the MS. intitled *Focaloir na Sanusan*, or the Dictionary of old words; the *Teagasg Flatha* of King Cormac, mentioned above, p. 97, 98; the MS. intitled "*Leabhar na ccoighthi*," or Book of Provinces, &c. &c.

The genealogies at the end of this volume are chiefly of Ulster families, and of the *O'Ruarcs* of Brefni, transcribed in 1714. *John O'Maolconar's* metrical genealogy of the O'Ruarcs, begins "*Fuair Breffne a dial do taglonn*,"—Brefni had its share of misfortunes." The genealogies of the O'Conors, O'Brians, O'Nials, O'Reilies, *MacDonnahs*, the *Fitzgeralds*, Earls of Kildare, &c. are followed by a copy of *Torna Eigios's Dail Catha*, which is the last article in this volume, and has been already described. See also the MS. No. XXVI. infra.

No. XIX.

"MISCELLANEA HIBERNICA—De Vita Cumeani De regibus Pictorum, "De ordinibus Hibernorum numero XXI—et de Regum Hiberniæ et "Albaniæ Synchronismis," &c.—*octavo, parchment.*

The written pages are 96. The first page begins "*Cumian fota mac Fiachna*," Extracts from the ancient lives of Cumian the Tall, the son of Fiachna.—The first page is in many parts obliterated, and only four pages of this valuable Irish life of Cumian remain.

(1) There were two Mac Coisis. An Elegy written by the latest Poet of that name on the death of Fergal O'Ruare, Prince of Brefni, is preserved in this MS.

Fol. 3.—The next pages contain a list of Pictish Kings, with the years of each reign, beginning from the words "*Ian. ri irana na P. daise c. ri ro gabh Roman*,—Janus King of Iran in Persia, was the first King of Rome, 7 *is uad ainmnighter mi Anair*, and from him is named the month of January." Then follow the fabulous reigns of his successors the Kings of Latium, and next the first king of the Picts, *Cruithne* the son of *Igne*, son of *Lucta*, son of *Parthalon*, son of Agnoman, &c.

Cruitneach's successors are next enumerated from a MS. intitled "*Leabhar na Cruitneach*,—The Book of the Picts." Perhaps this MS. of the 13th Century is the oldest extant on this subject. Of the four Pictish lists published by Innes, the oldest, taken from the Colbert MS. is avowedly of the 14th. It is to be lamented that the transcriber of the list before us did not carry his accounts lower down than the reign of *Brude Pond Fortrein*, or Bruide, the first Prince of Pictland, of that name.

Fol. 4.—Another article begins from the word "*Einecland na tri seacht n grad*,—or a short "account of the usual taxes by which the twenty-one orders of the State of Ireland were "maintained." The word Einecland means the defence or protection of the twenty-one Orders, and the taxes are stated as their safeguard and support. These twenty-one orders are enumerated from the Clergy and Laity as divided into superior and inferior orders.—To the Bishop, twenty-one cows are allotted; to the Priest, eight; five to a Deacon; two to a Sub-deacon. This taxation for the support of twenty-one orders of Clergy and Laity, Poets, Physicians, &c. is given in a metrical composition, one of the most valuable fragments that remain in this MS. The author's name *Dubdaboiren* is mentioned at the end of it.

Fol. 5.—The next article begins from the words "*Bui measca mor for Ulltaib*,—There was a great commotion amongst the Ultonians." This is a narrative of the battle of *Ath-dare*, where Cucullin first signalized himself in the *Tean-bo-Cualgnian* war, already mentioned. This war is briefly referred by Tigernach to the reign of Concobar Mac Nessa, King of Ulster, at the commencement of the Christian æra. The following passage in the MS. now before us, mentions the sepulchral monument of *Conar* at *Ath-dare*, (the Ford of Oaks) in these words:—"*Is ann do rochair Conhair, 7 a tha a lic and, bail itor 7 a corti fri a cosau*,—There was "killed Conar, and his sepulchral stone is there where he was killed, and his sling is under "his feet."

Fol. 7.—A fabulous narrative follows, of a Conversation between Concobar, King of Ulster, and his Druids, relative to the death of our Saviour; and he and his judge Moran are said to be the first who were converted to Christianity in Ireland.

Fol. 8.—A short Alphabetical list of ancient obsolete Irish words, which are explained by more intelligible words of the 12th and 13th Centuries.

Fol. 11.—An account of Eochoid the just King of Ireland, and of Cucullin, and of the Cualgnian war; and of the wars of *Oliol-Ollam*, King of Munster; and of *Eogan mor* against *Con of the Hundred Battles*. *Fidem penes me non recipio.*

Fol. 13.—A Narrative of the battle of Cinfebrad, where *Oliol-Olam* signalized himself in the 3d Century, about the year 212.

Fol. 15.—Topographical Poems on the names and origins of *Eamania* and Dundalethglas, (now Down) valuable, though in some instances fabulous.

Fol. 17.—A fabulous narrative of the wars of Concobar Mac Nesse, King of Ulster, against a fleet of Asiatic invaders of Ireland.

Fol. 19.—A narrative of the battle of Lethreach, in the reign of *Eochoid Feidhleoch*, or Eochoid, the Just, King of Ireland, before the commencement of the Christian æra.

Fol. 29.—*Forus Focail;* or, a Dictionary of ancient obsolete words, continued from folio 8, above.

Fol. 32.—"*Comamsearacht Righ Eir;*" or, Synchronisms of the Kings of Ireland, with those of the Provinces of Ireland, and of the Highlands of Albania, now Scotland.

Fol. 36.—"*Forus Focail;*" or, a Dictionary of obsolete words, continued from folio 29 of this MS. Ancient Irish genealogies, and detached extracts from the lives of SS. Comgal and Columba, follow to the end.

No. XX.

"VOCABULARIUM VETUS HIBERNICUM ET MISCELLANEA."

Folio, parchment.

The first article consists of fourteen leaves, or twenty-eight pages, divided into two columns each, and is a Dictionary of obsolete Irish words which was used in the schools of Ireland in the 15th and 16th centuries. In those times the classics were explained to the scholars in Irish. The scholars of Connacht frequented the schools of Munster; and those of Munster frequented the schools of Connacht. It was supposed that they would attend to their studies the more carefully, if they were removed from the vicinity of their relatives; and in order to give them a tincture of Irish learning, dictionaries were composed, in which the purest words were substituted for the homely and vulgar jargon of their parents. The use of these purer words, in translating Homer and Virgil, was an indispensible qualification in a candidate for the Ecclesiastical and Bardic profession; and therefore it is that so many fragments of ancient Irish Dictionaries yet remain. David Rooth, Bishop of Ossory in 1648, adverts to those Irish schools in his "*Hiberniæ, sive antiquioris Scotiæ Vindiciæ adversus immodestam Parechesin Thomæ Dempsteri per G. F.*" 8vo. Antwerp, 1621; as does Lynch, in his *Crambrensis Eversus.*

The second article is a fragment of the rules of Irish Grammar and Prosody, written in the 14th century, and part of a much larger work, of which forty-one pages are missing, and only twelve remain. The third is a copy, on paper, of Gildas Moduda's Historical Poem, "*Eire og fuis na naomh,*" and the last contains fac-simile extracts from the Bodleian Tigernach, Rawlinson, 488.

No. XXI.

"ANNALES IV MAGISTRORUM."—*thick and large quarto, (original.)*

The pages are 1044; all in the hand writing of Michael O'Clery. This volume was carried into Spain by *Colonel O'Gara*, who commanded the Irish Regiment of Hibernia in the Spanish service in 1734. He sent it to his relative, the late Charles O'Conor, of Belanagare, as the person best qualified to make use of it; (1) and the late Denis O'Conor presented it to the late Marquess of Buckingham, by a letter in his own hand, as a token of his high consideration, and gratitude for attentions shewn to Mr. O'Conor during his Lieutenancy in Ireland, and his personal regard for Lord Nugent.

This volume begins, like most Chronicles of the middle ages, from the Deluge, which it dates, with the Septuagint, An. M. 2242, and ends with the Anglo-Norman invasion of Ireland, A.D. 1171.

On the first page are three memorandums in Mr. O'Conor's hand—the first stating that this volume was bound at the expence of Dr. Fergus, of Dublin, in 1735; the second, that "the Archbishop of Tuam, Brian O'Gara, gave the possession of this volume, in 1734, to Mr. Charles O'Conor, the son of Donnchaad; son of Cathal og; son of *Cathal og;* son of *Aodh*, or Hugh, of Ballintubber Castle; son of *Dearmad;* son of Carbre; son of Eogan the Blind; son of *Felimghencaidh;* son of Torloch og, King of Connacht; son of *Aodh;* son of Torloch; son of *Aodh;* son of *Eogan;* son of Roderic; son of Cathal of the Red-hand; son of Torloch the Great, King of all Ireland." The third memorandum is, that on Communion Thursday, 3d April, 1740, the said Archbishop of Tuam died. These three memorandums are in Irish language and characters, and in Mr. O'Conor's hand.

Fol. 2.—The Dedication to Ferghal O'Gara, Lord of *Mgh-ui-Ghadhra* and *Chuile O'Ffind*, now Coolavin, and Member of Parliament for the County of Sligo in 1634. Of this Dedication, the second leaf, containing O'Gara's Genealogy, is missing, as are the original approbations of bishops and antiquaries. But these are supplied from the copies prefixed to the second volume of these Annals, in the Library of Trinity College, Dublin. (2) With these exceptions, this volume is complete. It is all in one hand—the hand of *Michael O'Clery*, the most profound

(1) These particulars are taken from an original letter in the hand-writing of Mr. O'Conor, which shall be mentioned in its proper place.

(2) The Title of the Dublin Copy is in these words:—"*Annala na cceithre Maighistir, on bliadh. d Aois "Domhain da mile da ced ceathrachat a do, gus an mbliadh d Aois Criost mile ced seachtmogat a h aon, ar na "agriobha ar thus las an m brathair Michael O'Clery, a Convent Dhuin na n Gall, do Fhearghal O'Gadhra, 7 ar na "ath agriobha as an leabhar cceadna. do Sean O'Feargusa ambaile Athacliath.* 1734–5.

Literal Version.

"The Annals of the IV Masters from the year of the world 2242, to the year of our Lord 1171, first written

Irish scholar of his age, and the most indefatigable antiquarian. Colgan's well-merited eulogy of him, and of his three associates, and of their Annals, will be found in the *Testimonia* prefixed to the printed edition; their eulogy by Hu Mac Mahon, Primate of Ireland, will be found in the same place, with the extract from Mr. O'Conor's Letter to Mr. M. O'Reily, above mentioned. The original *Approbations*, which are now missing, are supplied in the printed edition from *Dr. Fergus's* transcript in the Dublin Library, and are perfectly accurate: so that, in reality, nothing interferes with our styling this work complete.

Nothwithstanding these approbations, there are some glaring faults in these Annals, which no partiality can disguise. The first, and greatest of all faults, relates to their system of chronology. We quarrel not with their preferring the chronology of the Septuagint to that of the Hebrew text: great men have adopted the same system; making the first year of our æra agree with the year of the world 5199. (1) But in applying it to Irish chronology, they commit two faults. Dating by the Christian æra, they generally place the events *four years*, and *sometimes five*, before the proper year of that æra, down to the year 800, when they approach nearer to the true time; this is their greatest fault; and it is evident even from the eclipses and corresponding events occasionally mentioned by themselves. From the year 800 to 1000, they differ sometimes by three years, sometimes by two. From the year 1000 their Chronology is perfectly accurate. Their second fault is more excusable, because it is common to all the Annalists of the middle ages; they advance the antiquities of their country several centuries higher than their own successions of Kings and generations by eldest sons will permit.

Following the technical chronology of *Coeman*, they ought to have stated, in notes, the chronology of *Flan*, who preceded *Coeman*, and given the Christian æra accurately as it agrees with the years of the Julian period, and of the Roman Consuls and Emperors, whom they synchronize.—This is Bede's method, and has been that of all the best chronologers, who by adhering to it, have successfully determined the chronology of Europe. (2.)

We see no reason for denying to Ireland a series of Kings *older than any in Europe*, says Mr.

" by Michael O'Clery, in the Monastery of Donegal, for the use of Fergal O'Gara, and now newly transcribed " from that identical original MS. (namely the MS. now before us,) by John O'Fergus, in the city of Dublin, anno 1734–5.

(1) S. Augustin, Bede, the Roman Martyrology, Walton, Vossius, and other able writers prefer the Chronology of the Septuagint. Tigernac prefers the Hebrew, which he every where calls the *Hebrew verity;* but he gives both.

(2) The Europeans had no Chronology before the conquest of Darius the Mede, by Cyrus, 538 years before Christ. The chronology we now have of more ancient times is technical, and has been brought to a great degree of accuracy by Petavius and Usher.—Polybius says, (l. 5, §. 33,) that *Ephorus*, the disciple of Isocrates, and the historian of Cumæ, was the *first* who attempted to reduce chronology into a regular science, in the time of Philip of Macedon, about 350 years before Christ. The Arundelian marbles, which were composed sixty years after the death of Alexander, take no notice of Olympiads.—There are no fixed Epochs in Herodotus or Thucidides. Timæus of Sicily, who flourished in the 129th Olympiad, or about the middle of the third century before Christ, was the first who attempted to establish an æra, by comparing the dates of Olympiads, Spartan

Pinkerton. The oldest Greek writers mention *Albion* and *Ierne*, as *inhabited;* and Pliny says, no doubt from the Phœnician annals, which are quoted by Festus, that the Phœnicians traded with those islands in the days of Midacritus, a thousand years before the Christian æra. But to begin the Pagan history of Ireland nearly 3000 years before that æra, is absurd; and to make the events of the Christian period differ, by *four years*, from the regular course of that reckoning, is not excusable. This difference, however, is easily adjusted, because it is uniform down to the year 900, except in very few instances, which are corrected, and restored to their true places in the notes.

The second volume, preserved in the Library of Trinity College, Dublin, is imperfect: how it came there, or through what ordeal it passed, which deprived it of two centuries of history from 1171 to 1335, we have yet to learn. There is another hiatus, from 1606 to 1636. The extracts from the second volume, which are in the Stowe Collection, contain every thing that is valuable in that mutilated manuscript. The grand object of the *IV Masters*, is to give chronological dates; and, with the exceptions above, nothing can be more accurate. The years of foundations and destructions of churches and castles, the obituaries of remarkable persons, the inaugurations of kings, the battles of chiefs, the contests of Clans, the ages of Bards, Abbots, Bishops, &c. are given with a meagre fidelity, which leaves nothing to be wished for but some details of manners, which are the grand desideratum in the Chronicles of the British Islands.

No. XXII.

"O'DUBHEGANI LEABHAR GABHALTAS, ET VITA HIBERNICA SS. PATRICII, ET CALIENI CUM CARMINIBUS NONULLIS S. COLUMBÆ."—*folio, paper.*

Two leaves are missing at the beginning; the remaining written pages are 492. This large volume is entirely in the Irish language and characters; and though but a recent transcript of the reign of Charles I. it is yet very valuable—not only as a transcript from the work of so learned

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Kings, Archons of Athens, and Priestesses of Juno, which he adapted to one another, according to the best of his judgment.—Where he left off Polybius began.

Those who have adopted the Chronology of the lxx, which makes the world older than it is in the Hebrew text, are ably refuted by Natalis Alexander.—Every discovery, and every vestige of the history of Man tends to prove that this Planet is not inhabited above 6000 years. The glaring truth of the recent origin of Man is acknowledged even by Lucretius, l. 5. De rer. nat.

Præterea si nulla fuit genitalis origo,
Terrarum, et Cœli, semperque æterna fuere,
Cur supra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere Poetæ?
Quare etiam quædam nunc artes expoliuntur,
Nunc etiam augescunt?

an Irish Antiquary as O'Duvegan, but also because it contains the parts of the *Book of Conquests*, which are missing in the MS. No. I. Several words also of doubtful meaning in that copy, are explained by a glossary of more recent Irish words interlined: and, besides, the work is carried down from the 12th to the 14th century, when the compiler flourished; and his additions are the more valuable, as he collected them from the Library of Glendaloch, and concluded the whole with his own Metrical History of Ireland, beginning, "*Ata Sunn Senchus Riogh Eir*," and consisting of 560 verses, composed before the year 1372, when he died. The transcriber of this copy was David O'Duigenan, who was one of the best Irish scholars and most diligent transcribers of his age. Cuan O'Lochan, who died in 1026, would not object to the fidelity with which his valuable Poem, "*Teamhair togha na thul*, is here transcribed with his metrical account of Cormac, the Son of Art, and Carbre Liffecar, Kings of Ireland, and contemporaries of Oscar and Ossian, in the 3d and 4th centuries of our æra. Good copies are preserved in this volume of the poems of *Coeman* and *Moduda*, of *Flan* and *Maelmura*, *Maelcobha* and *Adamnan*, *Aodh File*, and *Gormlatha*, who are quoted by Tigernach; *Cormac mac an Eigis*, is a writer of the 10th century, whose poem, "*A Muercert mic Neill nair*,—O Murcert, Son of Nial the Good," consists here of 256 verses, written before the year 944. Conang O'Maolconar's Poem, "*Ata sun forbha fesa*," already mentioned, consists in this MS. of 152 verses; and O'Duvegan's "*Ata Sunn Senchus*," of 560.

Of the two Poems preserved in the Life of Caillen, in this MS. (1) the first, beginning "*Eire Oll Oilen*,—Ireland, Great Island," consists of 692 verses; giving a metrical list of Irish Kings, from the reign of *Slainge*, and mentioning 141 Kings from him to *Diarmaid Mac Fergusa Cerbheoil*, who reigned A.D. 544 to 565. This Poem mentions the battle of *Cloontarf*, in which *Brian Boroimh*, King of Ireland, was killed, and the Danes defeated with great slaughter, A.D. 1014. It counts fifty-nine Kings from the above Diarmait, inclusive, to the time when it was written, and 227 years from said battle of Cloontarf: "*Ses m bli. na 7 da deich 7 da ched do bhliadhnaibh O mharbh "Briain mor an mhairgh*. Literally,—Seven years, and twice ten, and two hundred years since "Brian was killed, greatly bewailed."—It is not, therefore, older than 1231: but neither is it so old: for it then counts up twelve O'Rourks, Princes of Brefny, from *Ualgarg*, in 1231, thus—

"*Da righ dheg do shiol an fhir.—Ualgairg ui Ruairc a Cruach*
"*Gebhus airdrighe co teann ar Breifnechaibh iccoitchenn.*"

"Two Kings and ten of the race of the hero—Ualgarg O'Ruarc at Cruach,
"Obtained the sovereignty powerfully over the Breifnies all."

It is, however, a valuable composition, of the end of the 14th century, in which some historical facts are preserved, and some customs peculiar to the ancient inhabitants of the country in that age are noticed. Historical narratives are founded on unquestionable facts, when they are

(1) A copy of this work is quoted by Colgan, thus:—"Extant apud me ejus Acta, patrio sermone scripta, in quibus et multa leguntur de Prophetia ejus memorata in vita Columbæ per Magnum O'Donnel, l. 1, c. xi." Triade, p. 449.

quoted by the Monks of the middle ages in proof of pretended prophecies, which they boast of as *verified by the events;* and in this point of view, the Life of *Callin* is valuable as an historical document. Callin, for instance, is said to have prophesied that twelve Kings, of the race of *Conal Gulban*, would reign sovereigns of all Ireland; and that four would be sovereigns of the Northern division of Ireland, called *Leth-Chuinn*. The reader is free to judge for himself, and to reject the prophet: the Historian will contemn the prediction, and retain the facts. There is yet extant in the Irish language a valuable fragment intitled, " *Cogadh Gall 7 Gaoidhil*,—The Wars of the Danes and the Irish," written in the 12th century, in which one of the four Kings of the race of *Conal-Gulban O'Nial*, is mentioned, as reigning sovereign of *Leth-Con*, namely Roderic, who was killed by the Danes in the battle of *Mune-Brocan*, as stated by the IV Masters, A.D. 948. This is an historical fact: but when the writer states that Callin, who was born in the reign of *Cormac mac Airt*, King of Ireland, about A.D. 270, received the order of subdeaconship in the reign of *Carbre Liffeocar*, who was killed at the battle of *Gabhra*, A.D. 284, according to the Bodleian Tigernach, or 296 according to the Ogygia, p. 34, and the Dinseanchus MS. No. VIII. in this Collection, fol. 85; and that he foretold S. Columba's descent from *Conal Gulban*, the brother of King Leogaire, and the founder of the family of Tirconnel, the reader will remember that *subdeaconship* was unknown as a holy order, even in Rome, before the year 1120; (1) and that therefore the author of this life cannot be older than the 13th century.

The second Poem preserved in the Life of Callin, bears the name of *Flan mac Fl.* It consists of 128 verses, on the origin of Callin's Monastery of *Fidnach* en Breifne, and his contest with the Druids before the arrival of S. Patrick. This is followed by an extract from the Poem, *Eire Oll*, which is ascribed to Callin himself, as above, and then by Callin's prophecy. The narrative in prose is supported by another Poem of 152 verses, ascribed to Callin, and by about 1000 verses on the Visions and Prophecies of Callin, which are not older than the 14th century, though some of them are ascribed to S. Columba. The rents, rights, privileges, and immunities of Callin's Monastery are copiously set forth in these Poems, and the copies from which they were transcribed, are thus honestly mentioned by the transcriber:

" *Do sgriobh misi an Bhethasa naoimh Chaillin do reir mur do fuar me i o bhall go ball. as* " *seinleabhar papeir do scriobh. do Bhrian Bhallach mc Tighernain mc Briain Bhall. hi Ruairc* " *7 a se mhesuim gurabe is bunadhas do leabhair Bhriain Bhall. fein an leabhar a ta ar sliocht an* " *liabhair do scriobh as an t sein leabhar do scriobh Muirghes mc Paidin ui Maolchonaire, as sen* " *leabhar Caillin fein, do Thaidhg mac Briain bhuidhe hi Rodo chan, comorba Caill. ib Fiodhnach*

(1) The Council of Beneventum, celebrated that year, says " Nullus Episcopus eligatur nisi in Sacris ordi. " nibus religiose vivens fuerit inventus. Sacri autem ordines sunt *Diaconatus* et *Presbyteratus*. Hos siquidem " *solos* primitiva legitur habuisse Ecclesia." Baronius ad an. 1095, §. 24, 33, 51.

Hugo de S Victore, who wrote in 1120, says " Sacros ordines *Diaconatus* et *Presbyteratus* tantum appellandos " censent Sacri Canones." De Sacram. l. 2, part 3, c. 13.—Martene de Antiq. Ecclesiæ Rit. c. 8.

" *an tan sin. Agus fos a deir an Scribhneoir gurab in a Duantaib do bhi in bhetha so uile, no* " *gur iompo an Muirghes remraithi si hi in Drechtaibh.*"

" I transcribed this Life of S. Callin as I found it, from beginning to end, in an old MS. on paper, " which was written by Brian O'Ruarc, called the Stammerer, son of Tigernan, son of Brian, the " Stammerer, O'Ruarc; and I think that the source of Brian, the Stammerer's book was the " book which was copied from the old book written by Maurice, the son of Patrick *O'Maolconar*, " which was taken from the old book written by *Callin* himself, (1) for the use of Teig, the son " of Yellow Brian O'Rodacan, the successor of Callin, in *Fiadhnach* Monastery, at that time. The " writer states that it was first written entirely in verse, until the aforesaid Maurice rendered it in " prose."

A marginal note in Mr. O'Conor's hand, and in the Irish language and characters, states that this MS. belonged to *Aod*, the head of the *O'Ruarc* family of *Breifne*, in 1684, and that said *Aodh* was his grandfather, by his Mother, *Mary O'Ruarc*. This MS. descended to him by that connection. S. Callin was the Patron Saint of the O'Ruarcs, as S. Columba was of the O'Donnels.

No. XXIII.

" HIPPOCRATIS ET GALENI APHORISMATA CUM COMMENTARIO HIBERNICO."—*quarto, paper.*

The written pages are 101, all in the Irish language and characters. The first leaf of this MS. does not properly belong to it. It is intitled, " *Blad do Senchas Molaissi Damhinsi*,— " A part of the history of Molassius, or Lasreanus, of Damhinis," who died in 608. The Life, of which this is a part, is quoted by Colgan.

The Aphorisms begin from the second leaf of this MS. with the words " *Vita brevis ars vero* " *longa.*" The leaves are numbered in proper order from 1 to 37. Some of the subsequent leaves are misplaced; but they are paged to 65, where a new paging begins and follows regularly to the end of the book.

The Aphorisms are not translated into Irish, but the first words of the most important are given from a Latin copy, and then a *commentary*, founded on that aphorism is given in Irish, with the Irish names of the different herbs, plants, drugs, &c. that are recommended by Hippocrates. The writing is of the reign of James I. Stanihurst, speaking of the Irish physicians of his times, says " *hæreditate non eruditione medici evadunt. Lectitant tamen pervetustas, et fumosas* " *Membranulas, Hibernice scriptas, quas mirifice in amore habent.*" (2) This passage, whilst it

(1) Callin never wrote any part of it. The composition of the whole, both verse and prose, is subsequent to the 12th century.

N. B.—The Monastery of *Bute*, of which the poet *Flan* was Abbot when he died in 1056, is stated accurately in this MS. to be in Meath.

(2) Stanihurst Descr. Hib. Lugd. Bat. 1584, p. 39.

betrays the prejudice of Stainhurst, abundantly shews that the study of medicine was cultivated in Ireland from very remote times, since he acknowledges that the medical MSS. written in the Irish language, were *pervetustæ* of *very great antiquity*. In the Anthologia Hibernica, for April 1794, an account is given of another Irish copy of the Aphorisms of Hippocrates, then in the possession of Mr. O'Halloran. There is also a collection of Irish Medical Tracts in the MS. room of the Library of Trinity College, Dublin; and Dr. Mac Mahon, of Tureen, in the County of Clare, had an Irish Manuscript, intitled "*Lilium Medicinæ*," an Irish folio, with a Latin title, which is mentioned in the Anthologia Hibernica, for June, 1794, pag. 432.

It does not appear that the Aphorisms as quoted in this MS. are taken from any of the printed editions.—The first words of each are given in Latin, corresponding in sense with the first words of those sections to which they belong, but by no means agreeing verbally.—There never was an Irish edition either of Hippocrates or of Galen, either in Greek or Latin; and the MS. now before us is older than any English edition in either of these languages. (1)

The editio Princeps in Greek, of the works of Hippocrates, is the Aldine, fol. Venice, 1525.—Of the same works, the first Latin edition is the folio of Rome same year. (2)

The object of the MS. now before us was dictated by pure benevolence, to put into the hands of the lower Irish a book written in their language, by which they might be guided to the simplest remedies for the diseases to which they were, from the nature of their climate, and other adventitious circumstances, most commonly exposed.

No. XXIV.

"MISCELLANEA HIBERNICA."—*folio, paper.*

In Irish language and characters.—The time when, and the place where, and the person by whom this MS. was written, are thus stated in the first written page:—

"*Log don leabhar so Maigh glas acconntae an Chlair a mbaruntas uib Breacain accoigid*
"*Mumhain---Aimsior fos don leabhar so .i. aimsior Siorsa do bheith na Righ ar Sagsaib, ar*
"*Albain, 7 ar Eirinn---Tachad agribhinne an leabhair se .i. bliadhain d aois an domhain cuig*
"*mhile seacht cc7 7... m. bliadh deag, 7 d aois Chriosd mile 7 seas. cc7 7 seas mbliadhna filhchiot*
"*an cuigidh la do mis Mai---Pearso fos don leabhar so. i. Brian mc Doctuir Leighis.*

(1) The "*Presages of Divine Hippocrates*" are annexed to Lowe's Chirurgery, and dedicated to King James VI. of Scotland. Lond. 1597. This is the first English edition of any part of Hippocrates, and it does not appear that any other was printed after 1597, for half a century.

(2) There is a Greek edition of the Aphorisms separately, Lugduni, apud Gryphium, 4to. 1532, and a prior edition in Latin—Ferrara, 1509.—Venice, 1522; Paris, 1524, 1526, and 1532. There is even a Latin edition by Theodore Gaza, Lyons, 1505, which appears to be the first separate in Latin. The first *editio Græco-Latina* separate, is Venice, 1588. The first correct Latin edition is Cornarius's. fol. 1546.

Literally.

"The place where this book was written, was Greenfield, in the County of Clare, in the "Barrony of Brecan, in Munster. The time, when George (I.) was King of England, Ireland, and "Scotland. The exact year was the year of the world, 57..., and of Christ, 1727, the 5th of "May. The person who wrote it, was Brian, the son of a Doctor of Medicine."

It contains, 1st. a valuable Irish Grammar, with the different abbreviations used in writing Irish, and exemplifications in verse; and secondly—

The Genealogies of the *O'Lochlin*, of *Burren*, *O'Conor Kerry*, *O'Conor Corcomroe*, *O'Ferrall*, and *Mac Ranaill*.—to page 12.

The Successions of Irish Kings of the race of Ir, who were Kings of all Ireland.

Page 15.—*Aodh buidhe Mc Crutin's* Poem "*Cronn as gach coil*,—A tree from each wood;" or, a metrical pedigree of the O'Lochlins. This Poet *Aodh* was the family genealogist of the O'Lochlin's of Clare.—

Page 18.—A Metrical Genealogy of Toirdelbach O'Lochlin, by ditto.

Page 20.—Sean O'Hinnede's Poem on the same subject.

Page 24.—Several Poems of Aodh and of Andrew Mc Cruitin's, on the *O'Lochlin* family followed by Poems on several occasions, in the same hand, and on the same family, by different Poets of Munster and Connacht, between 1670 and 1720.

Aodh and *Andrew Mac Cruitin* were the family bards of the O'Lochlins about the period of the Revolution, down to the reign of George I. The other Poets hitherto mentioned in this MS. are of the same period; or not older than the reign of Charles I. One Poem, at page 62, is anonymous; the title being, "*File eigin cc.*—A certain Poet sung this Poem;" and this is evidently of an older date. The subject is the heroes, and the battles, and glorious actions of the Kings of Ulster of the race of Rudraigh, in 152 verses, beginning, "*Lamh dearg Eirion*, —The Bloody Hand of Ireland."—alluding to the military Order of the Bloody Hand, mentioned above, page 37. Whoever the author was, he seems to have dipped deeply into the ancient history of Ireland: his Poem is founded on historical facts antecedent to the introduction of Christianity.

Page 65.—The next Poem bears the name of the learned *Tuileagna ua Maolchonaire*. It consists of 68 stanzas, or 272 verses, nearly on the same subject with the preceding;—deriving the O'Mores of Leix from the ancient Kings of the race of Rudraig; enlarging on their virtues and heroic actions; and exciting them to patriotism, in imitation of their ancestors. The first verse is—"*Maith bur bhfior Catha a Chlann Roig*,—Good were your men of battle, ye Sons—or ye Clan of Roigne."

Fol. 71.—A Poem of 52 verses, by Concubar, the son of Torloch og O'Conor, on the downfall and subjection of the ancient inhabitants of Ireland.

Fol. 73.—A Poem bearing the name of *Lugar-File*; or, Lugar, the Royal Poet, the grandfather of *Dubtach*, who was the Court Bard of King Laogaire, at the arrival of S. Patrick, in 432.

The verses are 140; beginning, " *Clann Ferguso—clan os cach*,—Ye Sons of Fergus, clan supe-" rior in merit to all." The epithets in this Poem are, *arm-ruaidh*—of bloody arms; *foilt leabhair*—of smooth tresses: *Cruachan na ccat*—Cruachan of battles; *Rath-Cruachan* was a royal seat of Connacht from the earliest times; *Saor-Surrgeach*—free in wooing; *Cruachan na Ccuradh*—Cruachan of heroes; *Laighin Laimh-dearg*—Leinster of the red hand. The author mentions himself in the last verse—" *Is me Lugair File feig Draoi Meidhbhe is Oilill feil*,—I am Lugar, " the Poet of Champions, the Druid of Meaba and of Olil the Munificent." If this is a fabrication, the real author has taken care to use no modern expression which could clearly convict him of forgery: but yet the style is not of that difficulty which would justify our referring it to the 4th, 5th, or 6th century.

Page 76.—A prose narrative intitled, " *Cogadh Fearghais 7 Chonchubhair mac Neasa in so*,—" The war of Fergus and of Concobar mac Nessa," who was King of Ulster in the first century of our æra. This narrative occupies five pages in folio, interspersed with metrical quotations. The language of the narrative is modern; the metrical quotations ancient; but not so much as to place them as high as the times to which they relate.

" 1. *Eirgidh a ogaibh ule—idir Righ 7 Ruire*
" 2. *Cosnaigh Teamhraigh tren brangail—A chlanna Ughaine arm ghloinn.*"

" 1. Rise ye young men all—both kings and champions bold:
" 2. Defend Temora, ye bands of shining swords—ye sons of Hugony of brilliant armour."

Page 81.—A prose narrative, intitled, " *Dfoghluim Chonchulainn*,—Of the learning of Cucullin." This is a narrative of 14 pages, in modern Irish, in which Cucullin's learning is made to consist chiefly in the use of his limbs and of his sword. The whole is a romance of the 16th century; in which Cucullin is made to travel even into Scithia, and to find no hero whom he does not conquer in feats of arms and activity.

Page 95.—A narrative, intitled, " *Oideadh Cloinne hui n Eachach*,—The education of the Clan " of Eachach," in Ulster; fourteen pages in folio: consisting of a fabulous narrative of the same age as the former, and in the same style of romance; interspersed with quotations from Poems of the 14th and 15th centuries.

Page 108.—A prose narrative, intitled, " *Cath Leithreach Ruighe ann*,—The battle of Leth-" reach, and the defeat there;" three pages of a modern narrative not to be depended upon.

Page 111.—A prose narrative, intitled, " *Cath Rois na Riog for Boinn*,—The battle of Ros na " Righ, on the Boyne:" eighteen pages of fabulous narrative of the 15th century.

Page 128.—A prose narrative, intitled, " *Bruisleach Mhaighe Muirtheimhne*,—The Defeat of " the Field of Murthemne." This narrative is quoted by O'Brian, in his Dictionary Voce Brisleach. It is a fabulous narrative, of twenty-six pages, interspersed with metrical quotations from Poets of the 14th and 15th centuries.

Page 155.—A prose narrative, intitled, " *Dearguathar Chonaill Cearrnaig*,—The bloody

" skirmish of Conal Cearny:" eighteen pages of fabulous composition of the 15th century, interspersed with poetry as above.

All these fables of the 14th and 15th century relate to the times of Cucullin and Conal Cearny, who flourished in the first century of the Christian æra. They are founded on facts which are briefly mentioned by Tigernach, and are amplified and embellished by fable.

Page 173.—A Poem of 24 verses, by Maurice Mac Duibhi Fitzgerald, on a ship that was presented to him by O'Flaherti, Lord of Connamara, or Iar-Connacht.

Ibid.—A Poem of 28 verses, by ditto, on a sword which was presented to him by O'Lochlin.

Ibid.—A Poem of 60 verses, by ditto, on a horse which was presented to him by O'Brian.

Page 175.—A Poem of 30 verses, by *Taighg Roe O'Conor*, lamenting his old age, the downfall of Ireland, and his inability to fight for his country.

Ibid.—A Poem of 32 verses, intitled, " *Freagra Sheadhain ui Riagain*,—The answer of John " O'Regan to the Poem last mentioned."

Page 176.—A Poem of 28 verses, by *Maurice Mac Torna O'Maolconar*, on the music of Ireland.

Ibid.—The *Dies Iræ*, in Irish verse. The verses are 96.—Translator anonymous.

Page 178 and 179.—Two anonymous Poems on the wretched state of Ireland about the time of the Revolution.

Page 180.—A Poem of 220 verses, by Taidhg, the son of Daire (or Darius) O'Bruoden, on the principles of the book intitled " *Teagasgflatha;*" or, Instructions for a Prince; written by King *Cormac O'Con*, as already mentioned. In this Poem, beginning " *Mor atha ar theagasg*,—" Great is our advice." Bruoden quotes Cormac's work on the same subject, written in the 3d century. This is, perhaps, the most correct of all his compositions: it is in the purest dialect of Munster. He was the hereditary Bard of *Donnchad O'Brian*, fourth Earl of Thomond, 1641.

Page 184.—A Poem of 80 verses, by *Lochlain og o'Daly*, on the O'Brian family.

Page 185.—Another of 84 verses, by ditto, with several Poems by *Taidhg mac Daire O' Bruodin*, and Lugad O'Cleri, on the contest already mentioned between the poets of Munster and Connacht, in the reign of James I. These verses amount to near 5000, and are the most complete collection on that subject, containing the poems of all those persons whether Lay or Ecclesiastical, who entered the lists in that controversy, and acccompanied by a good copy of *Torna Eicegeos's* poems already mentioned. To what has been said of *Torna*, this appears a proper occasion for adding that another poem ascribed to him, and beginning " *Ata fut so rig* " *righ Fionn Fail*,—Under you here are the Fenian Kings of Ireland," is quoted by Keating, p. 285, in the Codex Lecanus, fol. 79, b. and in the Ogygia, page 409; and that this poem, if his, would prove that he wrote after the reign of Dathi, the successor of Nial the Great. The subject is the sepulchral place of the Kings of Connacht, called *Relic na Righ*, near Cruachan, in the County of Roscommon.

The whole of this MS. is in the hand-writing of Mac Crutin, who transcribed it in the reign of George I.

No. XXV.

"THE LORD DEPUTY PERROT'S COMPOSITION WITH THE OLD NATIVE "IRISH OF CONNACHT"—*folio, parchment.*

The written pages are 224.

The grand object of Perrot's administration was to induce the Irish Chiefs to compound with Queen Elizabeth, surrendering their properties, and receiving them again, and holding them of the Queen in capite by English tenure.

The Irish, who knew little of English law or language, were by this proposal to surrender their ancient titles, the best in their opinion that man could possess, in order to enjoy the Queen's favour and protection; and the first boon they were to enjoy in return, was an *assessment for the maintenance of English troops* in their several districts, a division of those districts into counties, and then the establishment Sheriffs, Quit-rents, &c. as a reward for their surrenders.

And yet Perrot was successful in Connacht, where he made the first experiment. Harrassed by the perpetual aggressions of the warlike English families, who had settled in the chief towns, and fenced themselves round with formidable castles and entrenchments, divided also by family feuds, and shorn in a great measure of their honours and power, the native Princes gladly accommodated themselves to Perrot's proposals, in the hope of a settled form of government, and perhaps of revenge, as well as of defence against the Anglo-Irish Lords, their rivals in power, who were better armed and disciplined than they.

On this occasion Connacht was divided for the first time into Counties,(1) and the old leading families of that province, surrendered the exorbitant power which they had hitherto exerted over their wretched vassals. But experience soon proved that the promised protection was inadequately afforded, and they quickly returned to their Irish customs, and easily prevailed on their vassals to be governed by the maxims of their Brehon laws. We have already seen that so lately as in 1634, the IV Masters boast that the Brehon laws of King Cormac were yet in force in Ireland, as stated in their own words, above, p. 99.

The counterpart of Perrot's original composition now before us, was preserved by the O'Conor family from that time to this. It has suffered, as almost every Irish document has, from the confusions and calamities of the civil wars, having been carried from one place of safety to another, as that family were compelled to remove to different places of refuge by the iniquity of the times. The four first leaves are missing. The subsequent leaves down to thirty-eight, are considerably damaged. These contain the compositions for *Clare*, and *Clanrickard*, down to the folio paged 30, taken at an inquisition held in 1585.—The Baronies of *Iar Connacht* and *Moy Cullin* follow, to page 39.—The Lord *Birmingham's* Country Composition begins at fol. 39, with *Dunmore.*—*O. Madden's* Country, fol. 42—The Barony of *Ballimoe*, fol. 47—The C. of *Mayo*, fol. 56 to 73.

(1) Six Counties, Clare being then numbered with Connacht.

—*Sligo*, from fol. 73 to 87 (1)—*O Ruarc's* Country, or the C. of Leitrim, from fol. 87 to fol. 91 —*O'Conor's* Country, called the *Maghere*, or Great plain of Connacht, to fol. 105, from an Inquisition taken at Roscommon, Oct. 2, 1585; also M'Dermot's Country, called Moilurge, Ibid.—The properties of O'Conor Don, O'Conor Roe, and M'Dermot, are said in this composition to consist "of the *Barronies of Ballintober, Roscommon*, and *Boile*," with the exceptions of lands, which are specified in each as belonging to the Queen and to the Church. All the estates of individuals holding under Sir Hu O'Conor, of Ballintubber, in 1585, in whose behalf he signed this composition, with the names of their respective houses and lands, are specified, as are all those of the other divisions of Connacht. The composition made by O'Kelly of Hi Mani, follows that of the O'Conors and Mac Dermots, and the name of the Lord Deputy, signed by himself, confirms the Indentures.

No. XXVI.

"THE BOOK OF O'DUIGENAN."—*folio, paper.*

The written leaves are 258.—This is a transcript from the original, on vellum, of an historical compilation of the 14th century, called the *Book of the O'Duigenans.*—It is in a very bad state, several leaves at the beginning and end being much torn and illegible. The greatest part of this MS. is in the hand-writing of David O'Duigenan already mentioned. The first leaves contain detached scraps of Irish history, and the genealogy of the *Fitzgeralds*, in Irish.

Fol. 10. The form of inauguration of the Connacht Kings, is followed by a good copy of *Torna O'Maolconar's* Inauguration Poem and Metrical List of said Kings—"*Gabh Umad a Fheilime—" Ionnsaigh an chairn gan fhuireeh.*" i.e. Take courage Felim, approach the Carne without delay.

This is the poem already mentioned, at page 51 of this Catalogue, which was pronounced at the Inauguration of Felim O'Conor in 1310. The verses in this copy are 188, transcribed carefully and correctly by the aforesaid David O'Duignean, one of the most industrious and learned Irish Scholars of his time. There are some various readings which ought to be observed.

Giraldus says, in one passage, that the Irish kings were appointed without any form of inauguration, or right of inheritance, and *merely by force.* (2)—But, in another, he makes the form of inauguration of the princes of *Tirconnel* a subject of bitter invective, calling it *rude, barbarous, abominable.* (3) The fact is, that he was a stranger to Ireland, as abundantly shewn by Lynch, who convicts him of the grossest errors, and proves that he undertook to write history without materials, as if history could be learned by inspiration!

In fact, he was utterly ignorant of the Irish language; he never dared to travel into Connacht

(1) The Signatures for the C. of Sligo are *Owen O'Conor, Farrell O'Hara*, O'Dowde, Urrell O'Hara, &c.

(2) Non alicujus coronationis solemnitate, &c. sed vi et armis. Topogr. Hib. Dist. 3. c. 45.

(3) Ibid. c. 25. "Barbaro nimis et abominabili ritu sic sibi Regem creare solet gens Kenel Conil," &c.

or Ulster, and he himself unwarily avows that he never saw the interior " *ubi capti decapitati,* " *non redempti sed interempti.* Hib. Exp. l. 2. c. 36.

The Irish form of Inauguration is the oldest Christian form known in the world. It is mentioned by *Adamnan,* who wrote half a century before Bede, and by *Cumian,* who wrote half a century before Adamnan. The 5th chapter of Adamnan's 3d book De Vita Columbæ, is entitled, " Of the Angelic Message to Columba *to ordain Aidan king;*" and the text relates that Columba possessed the book of regal ordination, " *Vitreum ordinationis regum librum habebat,*" and that he *ordained Aidan by a set form of words, imposition of hands on his head, and benediction,* foretelling the subsequent prosperity of his children. " Itaque Aidanum ordinavit, & *inter ordinationis* " *verba,* de filiis & nepotibus pronepotibusque ejus futura prophetizavit, imponensque *manum* " *super caput ejus, ordinans benedixit.*" (1) This is certainly the oldest evidence on the subject of Christian regal ordination that is known. (2) The story of the *sacred cruit of Rheims* is mentioned first in the 9th century by Aimon and Hincmar; not a word of it can be found in Gregory of Tours, or in any author prior to them. The oldest writers of the life of S. Remigius are silent on the subject. The Irish kings are therefore the oldest consecrated kings of Europe. In the Roman edition of the *Notitia Episcopatuum,* 1533, we are informed, that the kings usually consecrated according to the form of the Roman Ritual, were those of Castile, Arragon, *Ireland,* Scotland, Poland, and Hungary. (3)

With respect to the form of inauguration ascribed by Giraldus to the Princes of Tirconnel, there can be no doubt that it is an invention of his own. His object was to shew that the Irish kings had no other right or title but that which was claimed by England, the right of the sword. Gratianus Lucius describes the form of Inauguration of Tirconnel accurately from Irish manuscripts; and Spencer's account agrees with his. (4) " They use to place him that shal be their " Captaine *upon a stone,* alwayes reserved for that purpose, and placed commonly *upon a hill,* in

(1) In Triade, p. 364. He then quotes the Life of Columba, written by his Disciple Cumian. " Cumeneus Albus in libro quem de virtutibus S. Columbæ scripsit, sic dixit." &c.

(2) Selden gives the most ancient authorities for the coronations of Christian Emperors, and Kings of France and England, which are all subsequent to the days of Cumian & Adamnan. See his Theatrum Honoris.—In this work Selden is in one instance misled by Geoffry of Monmouth, who misquotes Gildas for the Consecration of the British kings. The words ascribed to Gildas by Geoffry, are " *ungebantur* Reges Britanniæ non per " Deum, sed qui cæteris crudeliores extarent," &c. Gale inserts the word *ungebantur,* but this he does from Polydore's copy, adding in a note the word *decst,* to shew that it was not in the best MS.—Polydore Virgil's copy of Gildas is interpolated. See Usser Primord. p. 448.

(3) Fol. 49, quoted by Selden & Gratianus Lucius, p. 313.—Some copies of the Roman Provincial agree, ibid. The Roman edition of 1533 above-mentioned, is intitled " Liber de numero Cardinalium Archiepiscoporum & Episcoporum." Lynch observes, that Selden endeavours to exclude the Irish, as obnoxious to the English kings. Ward quotes ancient MSS. to prove that the Irish kings wore crowns of gold. De Vita S. Rumoldi, p 170.

(4) " Domestici Scriptores hac quam subjicio ratione Tirconalliæ Regulos initiatos fuisse tradunt.—Quando quis O'Donelli titulo insigniendus erat. Tirconalliæ Proceres et aliorum ordinum homines ad statum *collem* confluebant. Tum e Proceribus unus assurgens, peractis reverentiæ consuetæ officiis, candidam virgam & omnino rectam distortionisque omnis expertem, quam manu gestabat, denuntiato Regulo porrigens, accipe ait, auspicatum dignitatis insigne, hujus virgæ candorem rectitudinemque moribus referre memento," &c. p. 316.

" some of which I have seen formed and engraven a foot, which they say was the measure of " their first Captaines foot, whereon he standing receives an oath to preserve all the ancient former " customes of the country inviolable, and to deliver up the succession peaceably to his Tanist, " and then hath a wand delivered unto him by some whose proper office that is," &c. (1)

In the MS. now before us, at folio 9, is a copy of the form of Inauguration of the Connacht kings, usually practised at *Carnfree*, agreeing exactly with that mentioned from the MS. No. III. at page 50 of this Catalogue. It is here prefixed to Torna's Inauguration Poem, pronounced at the Inauguration of Flim O'Conor in 1310; and is in the hand-writing of David O'Duigenan.

Fol. 11.—Next follows a Prose narrative of the history of Fin Mac Cumhal, and of the Irish military establishment, called the *Fenian*, which he commanded, and of their battles and exploits, before the arrival of S. Patrick in Ireland, in the same hand, down to fol. 40. This narrative is interspersed with extracts from Poems of the 15th and 16th centuries. The leaves are in many parts so soiled, as to be illegible.

Fol. 41.—A narrative, intitled " *Cath Muighe Lena*, or the Battle of the Field of *Lena*," by *Senchean Eigceas*. This narrative is quoted in the Ogygia. (2) It is interspersed as the former with quotations from ancient poems, some of which are quoted also by Tigernac.—The Battle of *Moy-Lena* was fought by *Con of the Hundred battles*, King of Ireland, against *Eogan More King* of Munster, about the year of our æra 192. Eogan was killed in that battle by *Gol mac Morna*. These dates must be carefully observed. To Con of the hundred battles succeeded Conar 2d. the father of *Carbre Riada*, who is mentioned by Bede, l. 1, c. 1. (3)

Fol. 55.—A narrative, intitled " *Flead Duin na n Gcead*, the feast of *Dun na Cead.*"—This article relates to the reign of *Donald mac Aodha*, King of Ireland, A. D. 628.—It begins " *Baoi Ri amra for Eirinn eadon Domhnaill mc Aoedha mc Ainmhire mc Sedna mc Ferghusa mc Conaill Gulban mc Neill naeighiall do chenel Tuathail Techtmhair, 7 Ughoine mhoir mc Eoch. Buaidh. A se an t Ughoine moir sin ro ghabh Ratha escea, 7 grein mara, 7 tire, 7 na nuile dul aiccside, 7 nemhaccside im dhilsi Righe n Er dia siol go brath. 7 ro gabh reromh Tuathal Teachtmar na ratha c. na for ferabh Eir,*" &c.—Literally: " There was an illustrious King of Ireland, namely Donnald, the son of Aodh; son of Anmire; son of Sedna; son of Fergus; son of Conal Gulban; son of Nial, of nine hostages, of the race of Tuathal the Welcome, and of Hugony

(1) Spencer's View of Ireland, Ware's ed. fol. Dubl. 1633 p 5.

In Speeds Map of *Loch Neagh*, the Inauguration pillar of the O'Nial's is inserted as yet standing. Speed's Theatre, Lond. 1646. *Blew* names this stone *Drombo*. See Barton's Lectures on *Loch Neach*, Dublin, 1751, p. 78. Martin says that " Mac Donnald was crowned King of the Isles, *standing on a big stone*, in which there " was a deep impression made to receive his feet. He swore that he would continue his Vassals in the posses- " sion of their lands, and do justice; and then his father's sword was put into his hand, and the Bishop of " Argile and seven Priests anointed him King."

(2) " Quintus centimachus a Lenensi prælio, xx annos regnavit, ut habet Codex Cluan, occisus, anno 212 die ut " idem Codex refert 20 Octobr. et die Martis, ut in Prælii Lenensis Historia ex Senchano Eigceas, Vetusti " quoque Poematis *Martha Magh Tuireadh* testimonio, et apud Tigernachum habetur." Ogyg. p. 145, et p. 318.

(3) The battle of *Kinfebrat* was fought by *Riada*, A.D. 212. Rer. Hibern. Scriptores, v. 1.

the Great; the son of Eochoid the Yellow, who obtained the oath by the Moon and the Sun, the Sea and Land, and the elements visible and invisible from the men of Ireland, to be loyal in maintaining the sovereignty to his posterity for ever; and Tuathal obtained the same oath for his." This article relates entirely to the reign of said King Donnald, and enumerates the causes of the battle of *Moyrath*. The language is modern.

Fol. 62.--A narrative, entitled "*Cath Mhuighe Rath*, or, The Battle of *Moi-Rath*."—This battle is mentioned by Adamnan, and was fought in the year 637, as in the annals of Ulster.

Fol. 82.—A narrative, intitled "*Buile Suibhne*, or the ecstacy of Subne," the son of Colman the Hero, King of Dalaraide, in Ulster.

Fol. 96.—*Peter O Maolconar's* Poem, of 168 verses, beginning *Cainsior gan fuaradh olc Connacht*,—Sing ever without coldness the wrongs of Connacht," on the heroic actions of the O'Ruarcs, written in 1684.

Fol. 97.—The life of *S. Lasrean*, in Irish language and characters, and in O'Duigenan's hand. The pages are twenty-two. A memorandum at the end in the same hand states, that it is imperfect, and that the remaining part has not yet been discovered. This life is unpublished.

Fol. 104.—A narrative, intitled "*Toraighecht Saidhbhe*,—The *Pursuit of Sabha, the daughter of Eogan-Og*."—This article closes at folio 118, with a memorandum, that the transcriber, David O'Duigenan, died in 1706.

Fol. 118.—A narrative, intitled Eachtra an Mhacaoim mhoir. The expedition of King Cormac, the son of Art, into North Britain about the year 260.

Fol. 125.—A poem, by Fergal Muimhneach, 48 verses.

Fol. 127.—A fabulous narrative of the exploits of the heroes of Ulster and Connacht, namely, *Conal-Cearnach, Fionn mac Fergusa, Lugad of the Red Hand, Carbre Nia-fer, Curi mac Daire*, and the principal warriors of the Royal seats of *Cruachan* in Connacht, and *Eamania* in Ulster. This a romantic narrative of the 16th century, interspersed with Poems of the 14th and 15th. This Danes and their chief king *Starn* are mentioned, and mixed up with the heroes of the days of *Cucullin*, who flourished at the commencement of the Christian æra. These stories are fairly and faithfully transcribed by *O Duigenan*, from copies on parchment, and are valuable as specimens of the romantic style of the Irish *Scealuidhes*, or story tellers of the 15th and 16th centuries. They turn chiefly on the military spirit and heroic actions, the glittering armour, and the marvellous expeditions of the warriors of Ireland, and are copies of the stories known by the names of *Tean bo Cualgne*, and *Tean bo-fleidhis*, *&c.* resembling the English romances of Robin Hood, Guy Earl of Warwick, King Arthur, &c. Warton's History of English Poetry, vol. 1.

Fol. 149.—Three leaves are missing after fol. 148, and a new article occurs at fol. 149. This is an ancient life of *S. Cumian*, which never was published. It is in Irish prose, blended with several quotations in verse. It is quoted from a MS. in the Irish library at Louvain by Colgan.

Fol. 178.—A Poem, intitled "*Tuir. Aodha hi Ruaire*,—The Elegy of Aodh O'Ruare, beginning

"*Cred i an gruaimsi ar Cruach Meadhbha—cret e an nuall guth ad chuala ag Tailltin*, i. e. "What is that sullenness on the hill of Meba—What is that mourning voice which was heard at "Taltin?" &c. This poem is anonymous. The verses are 192.

Fol. 180.—A fabulous narrative, intitled "*Leighes choisi Ceinann*,—The cure of the feet of Cinan," with other romantic stories of the 15th and 16th centuries, transcribed by *David O' Duigenan*, in 1671, as stated by himself at fol. 192.

Fol. 193.—An anonymous Poem, of 140 verses, on the principal saints of Ireland, transcribed by O'*Duigenan*.

Fol. 194.—Irish Poems, by *Dr. Keating*, transcribed by Ditto.

Fol. 195-*b*.—*Felim O'Hara's* elegy on the death of O'Conor, beginning *A Inisfail cred fath do caointe*,—O Inis-Fail (Ireland) whence the cause of thy mourning." The verses are 100.

Fol. 196.—A Poem, intitled "*Tuiremh Briain Ruaidh i Concobair*,—The Elegy of Brian Roe O'Conor. The verses are 176."

Fol. 197, *b*.—A Poem, intitled "*Tuiremh Aodha mic an Chalb*,—The Elegy of Aodh, the son of *Calbhach* O'Conor;" transcribed by O'Duigenan in 1672. The verses are 256. The first are—

1. "*Biodh doshlan a chais fo Eirinn—Feasta go brath-ni bf. Cradh da h egmus.*
2. "*Do chaillsi a bair, a blath, sa gega—Do chaill a brath a cruth sa cet fa.*"

1. "Let the sickness of death now brood over Ireland. No festival be ever more—nor vexation be wanting.
2. "She has lost her chief, her blossom, the leading branch of her tree—her vigour, her complexion, her principal support."

Fol. 199.—A Poem, intitled "*Tuireamh an Chalbhaigh i Chonchobhair*—The Elegy of Calbhach O'Conor." The verses are 146.

Fol. 200.—From this folio to fol. 241, are fair copies of the different poems composed in the reigns of James and of Charles I. on the Antiquarian controversy between the poets of Connacht and Ulster, consisting of above 5000 verses, all transcribed by O'Duigenan.

Fol. 200.—This is a fair copy of *Torna Eicgios's* Poem already mentioned. It is intitled here "*Nuall Gubha Thorna Eces ag caoinedh a Dhalta*," *&c.* i. e. The mourning voice of Torna lamenting his Pupils." The verses are 270.—Then follow the Poems of *Taidhg mac Bruoden* and of *Lugad* and *John O'Cleri*. Another Poem ascribed to *Torna*, and beginning "*Gabh ma thegasg, a Neill nair*,—Take my Counsel, Nial the Good," has been already mentioned. It is the Inauguration Ode, supposed to have been delivered by him at the coronation of *Niul-of-nine-hostages*, in 379.

Fol. 227.—A Poem written on the same subject by Flathri O'Maolconar Archbishop of Tuam. A marginal note states that this Archbishop was born in 1560; that he was appointed to the see of Tuam in 1608, and that he died in 1629. This Poem consists of 740 verses.

Fol. 241.—The remaining leaves contain a romance of the 16th century, in Irish prose, which

merits attention, as founded on the Romances and the spirit of chivalry which are blended with the history of the Crusades. (1)

No. XXVII.

"DINSEANCHUS."—*quarto, paper.*

Of this work two copies have been already mentioned, No. V, and No. VIII, which are on parchment of the 13th century. It is a topographical account of remarkable hills, raths, duns, rivers, royal seats, and Druidic remains of Ireland, explaining the origins of their names, by ancient traditions, which are supported by metrical accounts of the 8th, 9th, and 10th centuries. The names of the authors of many of these Poems are prefixed to them, in the same hand in which that copy of the 13th century is written, and these are *Amergin, Cenneth O'Artegan, Fin File, Forchern, Cennfaelad, Cuanac, Fintan, Fergus Fin-bel, Mac Niad, Eochoid, Moilmura, Cuan O'Lochan, S. Columba, Adamnan, Mongan, Brogan, Crimthan, Fin Mac Rosa, Coeman, Moduda, Colman O'Seasnan, Mac Coissi*, &c. &c. The written pages are 206; the writing and paper are of the reign of James I; the language and characters Irish. A detailed account of this work has been already given at No. VIII, where the traditions of the Spanish origin of the Irish, and of their ancient intercourse with the Phœnicians have been supported by references to the Annals of Phœnicia, and to genuine fragments of the remotest antiquity.

Of the *Dinseanchus*, enough has been said to shew its value; its defects ought not to be disguised. In many instances it is fabulous, but its fables are at least as old as the 8th century. In the title prefixed to this copy, as well as to that No. VIII. it is ascribed to "*Amergin mac "Amalgaid ba Filidh fri reim Diarmada mc Ceorbheoil.*—Amergin the son of Amalgad, who "was poet in the reign of Diarmad mac Cerveol," A.D. 544. This copy is the more respectable, though on paper, because it is in the hand-writing of Michael O'Clery, the most profound Irish scholar of the reign of Charles I.

As some objection has been taken to the presumed connection between ancient Ireland and the Phœnicians, resulting from the supposed non-existence of mines of precious metals in that Island, which alone could have constituted a temptation to her distant shores, the following observation upon this subject may not be deemed irrelevant here; especially as gold mines are stated in these Poems to have existed in Ireland in remote ages, and the belief of the non-existence of such mines, would consequently affect the credibility of their testimony.

Though no vestige of ancient gold or silver mines should now appear in Ireland, it would not be conclusive to infer that none ever existed. The silver mines at the source of the Bætis, where 40,000 men were employed, gave the Romans 25,000 drachmas of silver per day; that is, says Montesquieu, about five millions of livres, at 50 francs per marc. The mountain where

(1) See Warton's English Poetry. In the Royal Library at Paris, there is a translation of *Dares Phrygius*, in French rhymes, by *Godfrey of Waterford*, an Irish Dominican of the 13th century. Warton, vol. 1. p. 21.

these mines existed was called *Mons Argentarius*. (1) In the war of succession, when the French treasury was exhausted, an adventurer, the Marquess of Rhodes, proposed to the Court to open those mines of the Pyrenees so famous in ancient history.—He pointed out their topography from Polybius, Strabo, and Diodorus;—he felled forests, rooted up mountains, and was rewarded only by sarcastic ridicule. If mines so conspicuous have disappeared, though marked by the name of the *Mons argentarius*, are we to wonder if those of Ireland have disappeared in like manner? A war of 600 years has very considerably altered the face of that kingdom. So lately as in 1626, the town of *Bannow* is registered in the custom-house books of Wexford, as having four streets, which are mentioned by their respective names, as paying quit rent, and yet not one vestige of Bannow remains. Ancient Armagh was divided into three towns, one of which was called *Trian Sassanach*—the *Third Division of the Saxons;* but now what is Armagh? Where are its ancient Churches, its Saxon schools, its Monasteries, its Round tower?

It is well known that Ireland abounded in Monasteries in a much larger proportion than any country of equal dimensions in the world, as evident from Colgan, Fleming, and the ancient Lives of Irish Saints published by the Bollandists and Mabillon; and yet of most of these not a vestige remains! What is become of Carthage herself, once the Queen of Seas?—Her language, her laws, her monuments, have perished;—her abominable religion of Moloc has left no other vestige of its existence than the curse of noxious animals, whose haunts are the very places where children were sacrificed to Baal.

Again, the Irish wolf dog, who is described by Camden as the noblest animal of his species, has disappeared. Simmachus, in the 4th century, describes seven Irish dogs which were produced as objects of terrific astonishment at the Circensian Games; and Pennant and Harris observe that the Irish breed was eagerly sought for by the Kings of Europe. And shall we say that all this is a fable, because no vestige of the Irish wolf dog is now to be found. (2)

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(1) Casaubon's Strabo, Amsterd. 1707, t. 1, l. 3. c. 146, from p. 216 to 221, with Wesseling's Diodorus Amst. 1746, t. 1. l. 6, p. 358. Amongst the spoils of Carthago Nova, when taken by Scipio, are "Catapultæ maximæ "120, minores 281, Balistæ majores 33, minores 52, Scorpionum et armorum ingens numerus, Signa militaria "74, *paterœ aureæ* 276, *argenti facti, signatique, decem et octo millia et ccc pondo,* vasorum argenteorum magnus "numerus, &c. naves onerariæ 113 in portu." Polybius.

(2) In a privy-seal from King Henry VIII. to the Lord Deputy and Council of Ireland, dated 36 of his reign, Rot. Cancel. 9 December, he says—"At the instant suit of the Duke of Alberkyrque, of Spain, on the behalf "of the Marquess de Dessaraya, and his son, that it might please his Majesty to grant them yearlie out of "Ireland four greyhounds and two goshawkes, and forasmuch as the said Duke hath done the King acceptable "service, he therefore grants," &c.

On the Irish wolf dog, see *Caius* de Canib. Brit. ed. 1729, p. 6, Grat. Luc. p. 104. Simmachi Epistol. l. 2, Epist. ad Flavian, 76. Gough's Camden, vol. 3, p. 484, and v. 1, p. 99. The Roman Emperors of the 2d and 3d century appointed a new office in Britain, named "*Procurator Cynegii,*" whose office it was to send dogs to Rome for the sports of the Amphitheatre.—Gratii Cynegition linea 175. Compare Pennant's Zoology, Lond. 1776, vol. 1. p. 49; Claudian de Laud. Stylich, l. 3, lin. 301. When Sir Thomas Rowe was ambassador at the Great Mogul's Court, in 1615, that Emperor entreated to have Irish greyhounds, as noticed by Harris.

Wolves existed in Ireland down to 1710.—Smith's Kerry, page 173. In a Cotton MS. Julius F. VI. No. 131, it is recorded that the Jesuite Sanders, so celebrated in the Desmond war, was devoured by wolves. See also Lombard de Regno Hib. p. 99.

What if it should be alledged, in reply to all this, that there are unquestionable authorities for the ancient mines of Spain and Britain?—Be it remembered that so are there for the mines of Ireland. The MS. before us preserves Poems of the 9th century, in which the gold mines of *Cualan* are mentioned; and these are not forgeries, for they are quoted in every age as the Poems of *Eochoid*. If Spain had its *Mons Argentarius*, Ireland had its *Airgid-Ross*. Nennius, in 850, mentions the copper, iron, lead, and tin mines of *Loch-Lene*, now Killarney, in the County of Kerry. If it should be objected that the Chapter *de Mirabilibus*, in Nennius, is of questionable authority, we can assure our readers that it is found in the ancient copies. The passage at the bottom of this page is taken from the Cotton MS. Julius D. V. (1)

An interesting account of the mines of Cork and Kerry may be seen in Smith's histories of both counties.—" Few mines of Europe," says he, " have produced such a quantity of copper " as the mine of Mucrus, having afforded, in the space of one year after its working, 375 tons " of ore, which produce from an ounce of the general sample, 5 penny weights, 8 grains of pure " copper. Single pieces of pure copper ore have been raised at Mucrus of several hundred " weight." He adds that the Dutch gave a large price for Irish lead, in order to extract the silver contained in it, and that they sold the same cheaper than they bought it.—Kerry, p. 403.

Adrian Junius says of Ireland, that it has " *Stannique fodinas, et puri Argenti venas.*" (2) In 1632, the Earl of Corke had in his several forges 1000 tons of bar iron, 200 ditto drawn into rods, and above 20,000 ditto of sow iron, bar iron being then at 18*l.* per ton. (3) The adjacent mountains of Kerry were then covered with thick forests, the growth of ages, the haunts of wolves, which were cut down to supply fuel for the use of the mines. (4)

From these facts, it is clear that we ought to be slow in rejecting as fabulous those ancient Poems in the MS. now before us, which mention Irish gold mines, in the reign of Tigernmas, at *Cualan*, in the mountains of Wicklow; and that the Phænicians and Iberians might have had numerous inducements to visit the shores of Ireland, which our scanty knowledge of ancient facts has not yet permitted us to discover.

The assertion of Nennius, that the ancient Irish Kings wore pearls in their ears, derives some illustration from the fact, that presents of pearls were frequently made in the middle ages in Ireland. Alcuin mentions them in a letter to Colca, written in the 8th century, and published in

(1) " Est ibi, in Momonia, Stagnum quod vocatur Loch-Lene Quatuor Circulis ambitur. Primo circulo *gronna stanni* ambitur, secundo circulo *gronna plumbi*, ambitur, tertio circulo *gronna ferri*, ambitur, et quarto " circulo gronna æris ambitur, et in eo stagno margaritæ multæ reperiuntur quos ponunt Reges in auribus suis." Wanley has not mentioned this copy of Nennius in his catalogue. Smith mentions it, ascribing it erroneously to Gildas. Others have been misled by Smith, and by an erroneous *Elenchus Contentorum*, which is prefixed to this MS. It is certainly the work of Nennius. The compiler of this Catalogue has collated it with two other MS. copies in the Cotton, Tiberius E. viii. and Vespasian, D. xxi. See Camden, Ep. p. 76, and Tanner,

(2) Adrian Jun. de ling. Lat. l. 4.

(3) Smith's Corke, v. 2, Dubl. 1750, p. 264.

(4) See Sir William Petty's Will, Lond. ed. 1670, and Smith's Kerry, Dubl. 1756, p. 94, 97, 125, 211, 145, 404, &c. to 411; and 2d Edition, p. 86, &c.

Usher's Sylloge. In 1094, a present of Irish pearls was sent by the Bishop of Limerick to Anselm, Archbishop of Canterbury. (1) An interesting account of Irish pearls, and the manner of finding them, may be seen in the Philosophical Transactions, No. 198, page 629, 659, &c. (2) The purple dye extracted from shell fish, was known by tradition in Ireland down to 1688. (3)

The objection to the authenticity of those Poems of the 8th and 9th century, which are preserved in the *Dinseanchus*, founded on their mentioning gold works in Ireland before the Christian æra, would equally affect the authenticity of all the Irish Annals, which refer the discovery of gold mines to the reign of Tigernmas, in like manner. (4)

But it is urged that such a discovery could not have escaped the Phænician traders, and that the silence of the Greek, and the ignorance of the Roman authors are equally conclusive against the assertions of Nennius, and the traditions of the Bards.

The reply to these objections is far from being unsatisfactory. The Irish will reasonably object, in limine, to all *negative* arguments founded on the silence of the ancients. It is well known that honours and rewards were voted by the Senate of Carthage to the master of a ship, who ran his vessel ashore when chased by a Roman, rather than discover the track to the British Islands, and, even though this fact were not ascertained, still what would the objection amount to, that is founded merely on the silence of the ancients? Of two ancient cities in Syria, *Ems*, which is extolled by almost every writer, and equalled in poetic language to the summits of Mount Libanus, has totally disappeared, so that its situation is as questionable as that of *Eden* or *Babylon*, whilst the ruins of *Baal-bec*, a city which seems to have been invisible to all antiquity, all authors being *utterly silent* on the subject, excite the wonder of travellers, and bid defiance to investigation! The orientals explain the prodigy of *Baalbec*, as Geoffry of Monmouth explains that of *Stone Henge*. He deems it the work of giants, *Chorea Gigantum*, which was wafted by magic from the inchanted island of Ireland to Salisbury Plain!—Shall we say that neither of the Syrian temples existed anciently, because of the one not a vestige is to be found, and of the other not a word is mentioned in one single solitary writer of antiquity?—The Irish languages alone would refute these objections.—Michaelis has shewn, in his Essay on the influence of Manners on Languages, &c. that even though all other monuments were silent, languages would afford evidence of ancient arts. The river *Airgideen*, for instance, or Silver River, which rises in the mountains of Carbery, "owes its name, says Smith, to ancient silver mines, the memory of which is lost in antiquity." (5) A place near the Castle of *Dunalty*, in Tipperary, is named

(1) "Munusculum paupertatis meæ et Devotionis transmitto 25 Margaritulas inter optimas," &c.—Sylloge, page 88. Many instances occur in the Irish Annals of books adorned with gold, silver, and pearls.

(2) See also Smith's Corke, vol. 2, p. 264, and his Waterford, Dublin, 1774, p. 237; Gough's Camden, v. 3, p. 116; History of Down, dedicated to Sir Hans Sloane, p. 146—149.

(3) Philosophical Transactions, No. 197–198, vol. 17, p. 645—659. It is mentioned also by Bede, l. 1. c. 1.

(4) Those Annals state, besides, that King *Ensa* was surnamed *Airgeadach*, from his ordering silver shields to be made at *Airged Ross*, or silver vale, about 100 years after the reign of *Tigernmas*.

(5) Smith's Corke, vol. 2, p. 264.

Silver Mines to this day; its Irish name is *Airgid-Ross*, Silver-Vale; (1) and Harris observes that its silver mines were wrought in the reign of James I.

Those who would confine the *Cassiterides* of the ancients to the present Islands of Scilly, and make the large and fertile kingdom of Ireland invisible to the navigators of Phœnicia, will more accurately interpret the passages of the ancients relating to this subject by considering, with Borlase, who examined the Scillies very minutely, "that *there are no mines*—that the few workings "at *Trescaw*, could never merit competition between Rome and Carthage,—and that the Scilly "Islands *are one continued* rock, the interstices of which are *scarcely penetrable to a knife*," whilst the existence of Irish mines, pearls, amethysts, gold, and silver, is no more questionable than is the existence of the island itself.—In the Cotton MS. Titus B. x. No. 7, is a paper of James I's. reign, intitled—"*The Examination of John Bealing, Lock-smith, touching a Silver Mine in "Ireland,*" dated 23d March, 1607.—In the Harleian MS. No. 4793, in Ayscough's Catalogue, No. 26, is another paper of the same reign, intitled—"*Silver and Copper Mines in Ireland.*" The following is an extract:—"There is a myne of allome in *Mac Morris's* country, 40 myles W. from "Limerick; a silver myne in the Isle of *Dorsay;* another in *Glennarach*, within the haven of "*Ardech*, in Mac Carthy More's countrie; a copper myne at *Bantrie*, within Bear Haven; a "ledd myne in Ulster, near *Ardglass;* led and copper mynes at *Mary*, 3 myles from Galway; "at the *Fuire* of Ireland, a myne of led; in *Donnald O'Flahertie's* countrie, 7 myles from "Galway, led mynes; in the Countie of Kildare, between Thomelin and the bridge of Leighlin, "diverse unknown; in Mac Loughlin's countrie, by his castle, in *Borrein*, a silver myne, 16 "myles from Galway; at Clontarfe a myne of led; at *Cloghrane*, beside *Malahidert (Malahyde,)* "a myne of led; at *Killenboy*, in O'Brine's country, diverse mynes of led and copper; at an "island, called *Lindicke*, 60 myles N. W. of Galway, led mynes: at *Clonemene* in the County "of Wexford; at *Killeghneag*, in the County of Kilkenny, at ..... *ne*, against Waterford, "at the ..... a silver myne; same countie, a silver myne at *Cnock Dry*. Ibidem, in "Power's countrie led. In Kerry two mines of silver," &c.

Mr. Hamilton observes, in his letters on the coast of Antrim, that numerous implements of peace and war, of the purest gold and silver, and curious and costly ornaments of dress, are frequently discovered in Ireland, many feet deep under the surface of the earth. "Within the "limits of my own knowledge, says he, golden ornaments have been found to the amount of "10000*l.* in value; the greater part originals in their kind, unlike to any thing known at present, "and of such decided antiquity, that even their uses can rarely be inferred by any analogy "derived from things in use at this day." (2) In the *Psalter of Cashel*, which Mr. Astle ac-

(1) Castlehaven's Memoirs, 8vo. Lond. 1688, p. 116.

(2) Hamilton's Letters. Dubl. 1790, Letter 4. Gough's Camden, v. 3, p. 476. For a curious account of a plate of gold discovered under a bog at Baltimore in Ireland, see the Archæol. vol. 2, Lond. 1773, p. 38, and Booth's Natural History of Ireland, Dublin. 1720. p. 137.

The notices derived from the Cotton MS. *Titus, B. x.* are supported by another Cotton, Vespasian, A. ix.

knowledges to be a MS. of the 10th century, King Cormac's will is preserved, by which he bequeaths to *Ard-Finnan* one ounce of gold and one of silver, with a horse and the royal arms; to *Lismore*, one gold chalice and one ounce of silver, with embroidered vestments; to *Imleach Ibair*, three ounces of gold, and a Missal; to *Glendaloch*, once ounce of gold and one of silver; to *Ardmagh*, twenty-four ounces of gold and twenty-four of silver; to *Iniscatha*, three ounces of gold; to *Mungarid*, three ounces of gold.—In every hypothesis, Cogitosus wrote the life of S. Brigid before the year 700, and he mentions gold and silver ornaments. In every hypothesis, the life of Donatus of Fesulæ was written before the 10th century, and is quoted as such by Ducange; and the author says of Ireland, " *Insula Dives opum, gemmarum, vestis, et auri.*"

Saxo Grammaticus says, " that the Danes, conducted by *Haco*, invaded Ireland, and killed the " Irish King *Hughlet*, and found in his treasury such a quantity of money, that his men needed " not to quarrel about it, since each man had as much as he could carry."—This *Hugh-let* was *Aodh-Liath*, or Hugh the Grey-haired, misnamed *Hugh-let*, who was killed by the Danes in 879, and whose son *Niel-Glun-dubh*, King of Ireland, was killed by them in 919.—The Danish invasions are frequently mentioned in the Irish Annals, even before these events in 788, 807, 812, and 815. Did they invade Ireland for her poverty?

The following is an extract from the Ulster Annals, A.D. 1004.

" *Slogh la Brian co Riagraidh Er imme co h Ardmacha co furbbaibh xx unga d or for Altoir* " *Pat. ocus luid for a cul con etire feru Er leiss*, i. e. An army with Brian and with the sub- " ordinate kings of Ireland to Armagh, and he laid twenty ounces of gold on Patrick's altar, and " then returned with the hostages of the people of Ireland."—The Irish reader will notice the difference between the Ulster idiom and the pure idiom of Connacht, in the word *Slogh* an army, instead of the pure Connacht *Sluagh*, and *feru* for *feraib*.

The same Annals state " that in 1152, Torloch O'Conor, King of Ireland, conquered Munster, " and received sixty ounces of gold for the ransom of Torloch O'Brian; (1) that in 1157, when " Donnchad O'Carrol had the church of Millifont consecrated by the Primate *Mac Liag*, Maurice " O'Lochlin O'Nial laid sixty ounces of gold as his offering on the altar, Donnchad O'Carrol the " founder sixty more, and the celebrated *Dervogilla*, the daughter of Melachlin King of Meath, " and wife of O'Rourk, a gold chalice and sixty more; that in 1161, *Flahertac O'Brolcan*, the " successor of S. Columba, in the Monastery of Derry, visited Ossory, and had from that " principality, as his *Riar*, or Duty tribute, *eighty-one ounces of pure gold.* It appears from the MS. copy of the four Gospels in Trinity College, Dublin; that *Mucertach O'Lochlin* granted lands to Ardbraccon Monastery in perpetuity, at a yearly rent of three ounces of gold; and from *Lanfranc's* Letter of 1074, to Torloch O'Brian, in the Sylloge, that holy orders were conferred

intitled " *A Discourse of Weights and Measures*," No. IV. fol. 86 to 109. This document is of the reign of Henry VIII.

(1) The IV Masters add that " Defeated at *Moinmore, Torloch O'Brian* went to Limerick, and finding no " refuge in Munster, he gave sixty ounces of gold, his treasures, and sixty precious jewels, and Brian Boromh's " golden cup to the chiefs of Connacht for his ransom."

then *for money* in Ireland. The IV Masters state that Torloch O'Conor King of Ireland erected a mint, and had silver money struck at Clonmacnoise, in 1156, and that he bequeathed to that Monastery five hundred and forty ounces of gold, and forty marks of silver; the same fact is related in Cambrensis Eversus, p. 85, and in the Annals of Ulster under the same year.

Other instances will be found in the *Rerum Hibernicarum Scriptores*, vol. 1, which, with those referred to here, will sufficiently justify our assertion, that the mention of *ancient gold mines* in Ireland, does not invalidate the authority of the poems of the 8th and 9th century, which are preserved in the *Dinseanchus*. The argument that in latter ages the Irish estimated by cattle, cannot be conclusive with respect to Ireland, more than with respect to Greece. *Glaucus's* golden armour was estimated at one hundred oxen; and *Diomede's*, for which it was exchanged, was valued at nine. (1) Just so in the Irish Annals of the IV Masters, and of Tigernac, the silver chain which coupled the greyhounds taken by King *Crimthan*, about the year of our æra 70, was valued at *three hundred Cumals*, or Cows.

No. XXVIII.

"THE PTOLEMAIC SYSTEM OF ASTRONOMY."—*a thin folio, parchment.*

The written pages are 33, in two columns each, and the whole is in the Irish language, with the exception of a few initial Latin words at the heads of chapters. Prefixed to it are two original letters—the one from *J. Parsons*, author of the Remains of Japhet, who professed to be thoroughly acquainted even with the *intima penetralia* of the most ancient and difficult idiom of the Irish, which he chuses to style *Magogian Irish*, availing himself of the ignorance of the persons he addresses, and disguising his own by a boldness of assertion the most unexampled in history, if we except the *Ossian* of Macpherson. The second letter is from Colonel Vallancey. The former is dated, Lyon-square, 6th June, 1765—the latter, London, 10th March, 1782. Both are to Mr. Astle, who wished to acquire some account of this MS. from persons professing to write grammars and dictionaries of the language. But yet, it is pretty clear from Parsons, that he did not understand a single line of the Irish part, and could only decypher some few of the Latin words above mentioned. He ventures boldly to say that "this MS. was "*certainly* written within the *century of the conversion of the Irish to Christianity by* S. Patrick; "for it is in the *most pure and ancient characters of the Magogian* tongue, from *which the Greek*, "*and every other alphabet* in Europe, had its rise."—The reader will be surprized, when he is informed that this MS. is written, not in the fine Irish characters which preceded the Danish invasion, of which beautiful specimens may be seen in the *Rerum Hibernicarum*, vol. 1. from the

(1) Iliad, c. 235. Harduin's Pliny, l. 18, p. 98, l. 6, 7, and 33, p. 610.—Spanheim de Præst et usu Numism. Dissert. 1. Lond. 1706, p. 23. Gionovius de pecunia, 4to. Ludg. Bat. 1691, p. 179, &c.

Gospels ascribed to Columba, and another specimen in *Mac Regol's* copy of the IV Gospels in the Bodleian,—but unquestionably in the Irish barbarized and contracted characters of the 14th century!

Colonel Vallancey, who is more cautious than Parsons, confines himself to a few ambiguous words. "This MS." says he "*is a translation* from the Latin. It *appears* to be the *language* of the "13th century. *If* it is a translation from the Latin, the original must have been ancient. By "the Latin text at the head of each chapter, it *appears* to be a translation; yet, by the argu- "ment, the *writer seems* to be the *author*. The name of the *writer*, or *author*, is Donnch. "O'Connel." He adds, that a copy of this work was found in the MSS. closet of S. Patrick's Library in Dublin, with great additions, and that he himself had a mutilated copy of the same *description*.

The first page of this MS. is blank.—The second begins with an explanation of the contractions that are used in Astronomical works for weights and measurements; as *scrupulus*, *drachma*, *uncia*, *libra*, &c.—This page is very much stained. Under these definitions is an Astronomical Rotula, with a moveable Index, shewing the Signs of the Zodiac, which belong to each month; the Names of the Months and of the Signs, are in Latin: five lines in Irish, underneath, state the days of the year when the sun enters the different signs, thus:—"*A Mi Janair Sol in Aca-* "*irius isin* 9,—In the month of January, the Sun in Aquarius on the 9th."

The other months are numbered in the same manner, and the numbers are *Arabic*. Now it does not appear that Arabic numbers were ever used in Ireland before the 14th century: and, besides, the double letters *ii* are accentuated; the Roman numerals for number 4, *iiii*. are marked in the same manner; and the letters *i*, coming in contact with *m*, *n*, or *u*, are also accentuated. An incorrect specimen of the writing may be seen in Mr. Astle's Origin of Writing, folio, p. 129, where the form of the letters is accurately given, excepting where an *r* is taken for an *s*; *let* is made *bi*; *budh mho* is perverted into *bito mho*. In the Decypher, *caindıtatis* (the corrupt way of writing *quantitatis)* is explained *camditatis*, and some words of the original are omitted.—In short, this is an Irish translation from a Latin treatise on Astronomy, in 40 chapters, the author of which is unknown. (1)

The second page begins with the Doxology "*Gloria Deo Principio*," which is translated into modern Irish; and followed by reflections on the stupidity of those who do not acknowledge the hand and power of the Almighty in his works, especially when they consider the stupendous machinery of the heavens. The writer next proceeds to state, that this work is divided into 40 chapters, of which he gives the titles in Irish. The 12th, or last page, is unfortunately missing, a circumstance which probably deprives us of the name both of the *author* and of the *translator* of this very curious and valuable work.

The 22d page begins with an Irish translation of a treatise on Medicine, by *Magister Petrus*

(1) Mr. Astle says "The name of the *author* or *writer* of this Treatise *Donncha O'Connill* is written at the "end." But that is the name not of the author or writer, but of the owner. It is written on the lower margin of page 23, in characters totally different from that of the text.

Musantini. Musantini was a celebrated Physician of the school of *Salerno,* who is highly commended by *Egidius de Corbeil,* in his Poem " *De Virtutibus et laudibus compositorum Medica-* " *minum,*" published by Leiserus. (1)

" Musandinus Apex, quo tamquam sole intenti
" Et nitet, et nituit illustris fama Salerni."—l. 1. v. 91.

This Physician is not mentioned by *Fabrici,* in his list of the Latin authors of the middle ages, nor in his copious catalogue of Physicians, in Bibliotheca Græca, t. 13, neither has any of his works been published; but in the Catalogue of the MSS. of French King's Library, t. 4, p. 297; Cod. 6954, we find " *Summula de preparatione ciborum et potuum infirmorum, secundum Musan-* " *dinum,*" which is the very work here translated into Irish. The same work is mentioned in the folio catalogue of the MSS. of England and Ireland, with this title: " *De Diætis infirmorum* " *secundum Magistrum Petrum de Musanda.* (2) This Irish translation consists of 12 pages, in two columns each. The writing is evidently in the same hand with that of the Astronomical treatise, and both are of the 14th century.

The sciences taught in the schools of Ireland, are enumerated at page 5, thus:—" Grammatica- " Dialectica, Retorica, Poetica, Logica, Etica, Musica, i. e. *binneas,* Geometricæ, pfeisica, i. e. " *feisigecht,* Ars Metrica, Astronomica." The 4th leaf is missing, and the last illegible.

No. XXIX.

" IRISH SYNCHRONISMS."—*thin quarto, paper, (imperfect.)*

The author of these Synchronisms of Irish Kings was the learned and pains-taking author of the Ogygia. They are in his own hand, and very valuable to the Irish annalist, on account of their great accuracy. It is much to be lamented that the first part of so laboured a work should be lost. In its present shape that first part, of 94 pages, is missing.

This Fragment begins with an account of the family of Roderic the last of the Irish Kings, informing us that *Aod O'Conor* returned from the Holy Land, and died in 1224. Mr. O'Conor of Belanagare, says at the bottom of the first page,—

" Decemb. 12, 1768, *As mor ghoilles orm gan an cuid eile don leabhar so an uaghdair oirdeirc* " *fag. damh,*—I lament much that I could not find the other part of this work of this illustrious " author." And well indeed might he lament so serious a loss, since nothing can be more accurate than the Chronology here given of the Connacht Kings. The dates will be found to be so many hinges on which the genuine History of Ireland depends; and they are the more valuable as Leland trembled before a date! He preferred omitting chronology almost entirely, to the danger of

(1) Hist. Poet. Mædii ævi, p. 502, &c. written about the end of the 12th century, on the School of Salerno.
(2) Catal. Codd. MSS. Angliæ, et Hib. t. 1, p. 128. Cod. 2462.

Anachronisms. The dates of Anglo-Irish charters and monuments must be governed by the dates of this MS. as far as they extend. The female line is given as well as the male. The facts are stated dryly from a collation of the best authorities.

1. *Roderic*, the last Irish King of all Ireland, died 1198
2. *Hu de Lacy*, Henry the Second's first Justiciary of Ireland, married King Roderic's daughter, and was killed 1186

   His son, *William de Lacy*, Roderic's grandson, was killed..... 1233
3. *Connor Moenmoy* Roderics son, King of Connacht from 1183, killed 1189
4. *Cathal O'Conor*, of the Red Hand, King of Connacht from 1189, died 1224
5. *Adh O'Conor*, his successor from 1224, died 1228

The last page of these Synchronisms ends with the genealogy of James II. deduced, as that of James I. in Lynch's Cambrensis Eversus, from the Kings of Connacht, through the wife of Cathal, the Red-handed, and is followed by a continuation of forty pages in the same hand.

Sixty-six pages of ancient Irish Genealogies, in another hand, but having O'Flahertie's autograph on some of the margins, close this collection. They are genealogies of old Irish families, some of which exist no longer, though they are conspicuous in the pages of Irish History.

No. XXX & XXXI.

"THE MAGUIRE COLLECTION OF IRISH COMPOSITIONS IN PROSE AND VERSE."—2 *vols. thick quarto, paper.*

The first volume is intitled, in Irish language and characters,—"*Craobha Coibhneasa 7 geuga "Genealuigh gach gabhala dar ghabh Eire on amsa go h Adamh, acht Fomhoraigh, Lochlan- "naigh, 7 Sax-ghaill, lamham o thangadar dar thir, go Niomhshenchus 7 Reim Rioghraidhe Fodla "fos, 7 fa dheoigh clar ina ccuimsighthar, iar nordaibghidire, na sloinnte 7 na haite airidhe "oirdhearca luntior isin leabhar sa do teglom leis an Dubhaltach mc Fhirbhisigh Leacan*, 1650, "*agus ar na sgriobha go nua ann so, an bl. si d'aois an Tigherna* 1715, *le Semus Mha-Guidhir "do Chaipt-Brian mha-Guidhir mc Conchob Mhodartha mc Briain mc Seain*," &c.

Literally.

"The Histories and Genealogies of all the Conquerors who conquered Ireland, from the present "time up to Adam, excepting the *Fomhoraigh* (i. e. the sea robbers), the *Lochlans* (i. e. the "Danes), and the Saxon foreigners, who but lately invaded from beyond seas; together with "the Histories of Saints, and the Chronology of the Reigns of the Kings of *Fodla* also: (1) and "finally, an *Index*, in which are noticed, alphabetically, the leaves and places where the principal "subjects occur in this book, which was compiled by *Duald mac Firbis*, of Lecan, in 1650,

(1) *Fodla, Banba, Fail*, were names by which the Bards designated Ireland.
(2) See No. I. of this Irish Collection.

" and newly transcribed in these volumes, in 1715, by *James Maguire*, for Captain *Brian* " *Maguire*, the son of Connor Maguire, the *Courtly*, the son of Brian, son of John," &c.

The compiler, *Mac Firbis*, states that he collected from the ancient MSS. of the Monasteries of S. *Columba*, S. *Comgal* of Benchor, S. *Finan* of Cluan-Irard, and from the *Book of Conquests*. (1) He then gives the names of the earliest Poets of Ireland,—*Corb. Ladra*, the Poet of Partholan; *Figna-File*, or *Figna*, the Poet and Historian of the *Nemeds*; *Fiach*, the Poet of the *Belgæ*, *Carbre*, *Aoi*, and *Eadan*, the Poets of the Damnonii; many of whose nobles were also men of learning and Druids: " and with respect to the *Gaoidhils*, or Milesians, says he, " they had Poets and Historians wherever they travelled, of whom *Fenius far Saoidhe*, or Fenius, " the Man of Wisdom, was the first; *Nial*, his son, was the second; *Caicher* was their Druid, " before they arrived in Spain: afterwards *Seudgha*, *Suirge*, *Sobhairche*, *Mantan*, *Fulman*, and " *Caicher*, were Druids; *Goisden*, *Amergin*, and *Donn*, were Brehons; *Amergin-Gluin-geal*, the " son of *Mile*, or *Golam*, *Cachain*, and *Cirmac-cis*, were Poets; *Onna* was the Harper, as men- " tioned in the *Book of Conquests*.

" Afterwards, the descendants of King *Hugoni* the Great, had made great advances in know- " ledge, as appears from the Poems of *Raigne Rosgadach*, his son, who composed many " historical works. *Ollamh Fodhla*, King of Ireland, is called *Ollamh*, i. e. Chief Teacher, on " account of his superior skill. He it was who instituted the *Fes of Temorath*, a triennial " Convention of the men of Ireland, where laws were enacted, and the different historical " relations of various parts of Ireland were collected into one volume, called the *Psalter of* " *Temorath*, the book of the supreme King of all Ireland.

" Nor was this all. Not only were general histories thus compiled, but not one family was " there of any consideration which had not its historian. At one time, in the reign of *Concobar*, " these amounted to 1200 Poets: on another occasion they amounted to 1000: on another to " 700, as in the reign of *Aodh son of Anmirech*, King of Ireland, in the time of *S. Columba*, when " they had become so numerous, that three attempts were made to banish them entirely out of " the kingdom, as appears from the book intitled *Amhra Choluim-cille*. The Kings, the Saints, " the Churches of Ireland, protected our histories. See, for instance, *Fortchern*, the Poet; " *Senchan*, the son of Olil; *Neide*, the son of Adne; *Adna*, the son of Utir; *Moran*, the son of " Maon; *Atharne*, *Cormac O'Con*, Chief King of Ireland; *Cormac*, the son of *Culenan*, King of " Munster; *Flan*, of the Monastery; *Eochoid*, of the tribe of Flan: *Gildas O'Duin*, called " *Gildas-na-naomh*, or Gildas the servant of Saints.—But to what purpose enumerate our writers, " it would require a whole volume to mention only their names.—

" With regard to our later writers who flourished within the last 600 years, here follow the " names of some of them:—the *O'Maolconaires* were the hereditary Bards of Connacht, and " some branches of them were Bards of *Thomond*, some of *Leinster*, and some of *Annely*, (now " Longford.)—The *Clan-Firbises* were the hereditary Bards of *Lower Connacht*, (i. e. of the

(1) See No. I. of this Irish Collection.

" County of Sligo,) of *Hi Fiachrach Moy*, of *Tir-Amalgad*, (Tirawly) of *Cera*, of *Hi Fiachrach-*
" *Adne*, of *Eachtga*, and of the race of *Colla Uas*, that is, of the *Clan Donnalds*; the *Curnins*
" were the hereditary Poets of the *O'Ruarcs* of Brefni, (now the County of Leitrim;) the
" *O'Duigenans* were the Poets of the Mac Dermots, called *Clan Maolruanaig*, and of *Connacne*
" of *Muigherein*; the *O'Duvegans* followed them; the *O'Cleris* and the *O'Cianans* were the
" Poets and Historians of Tirconnel; the *Luinins* were the Poets of Fermanagh; the *O'Clercens*
" of Tirone; the *O'Duinins* of South Munster, that is of the descendants of Eogan More,
" namely, the Mac Carthys and the O'Sullivans; the *Mac Ghabhans* of Ormond; the *O'*
" *Rioghbhardans*, (Riardans) of *Eile*; the *O'Crutins* and *O'Bruodins* of Thomond; the *Mac*
" *Giollacheallies* of Western Connacht, and so on.—Every District had its Bard and its Brehon,
" or Judge; and the genealogies were so accurately entered in their books, that he who refuses
" credit to them, may equally deny faith in his father or grandfather, since our fathers and
" grandfathers were our witnesses, each generation committing them to the care of their successors.

" Neither was there any Order, Lay, or Ecclesiastic, which was not bound by penalties,
" as stated in our *Law Dictionaries*, and on pain also of loss of honour and reputation, to pre-
" serve their genealogies and histories, so that on comparison with other districts and churches, they
" should be found to correspond; and it was ordained by law that there should be always seven
" ranks or orders of the learned to inspect those books, namely, the 1, *Ollamhs*; 2, the *Anrads*:
" 3, the *Cli*; 4, the *Cana*; 5, the *Dos*; 6, the *Mac-Suirmid*; 7, the *Fochlag*. (1) The order of
" *Fileas*, were, by law, to be of free families, and of spotless integrity with respect to theft,
" murder, extortion, adultery, &c.

" Besides, every profession, such as masons, carpenters, &c. had its genealogist, and hence we
" know who the builders were of our first *Raths* and *Duns*, from the Poems of the ancients;
" and if those ancient buildings have disappeared, be it remembered how many fine castles have
" been levelled to the ground and disappeared in our own memories, or fell of themselves from
" neglect. I myself have, within the last sixteen years visited the interior of high and strong
" castles of hewn stone, and now nothing remains but the moats of earth to indicate where they
" stood; and need we wonder if strong places which were built 2000 years ago after the manner
" of Eastern nations and Iberians, from whom we descend, have disappeared also?—nor have
" they entirely disappeared either. There are still remaining noble vestiges of Royal *Raths*
" in all parts of Ireland, in which are many polished stones, scattered on the ground from their
" ancient walls, as at *Rath Fiachrach*, on the banks of the Moy.—There are nine remarkable
" polished stones under the walls of that ancient *Rath*, which I reckon one of the most ancient
" in Ireland."---Such is *Mac Firbis's* account of his own work, which is extolled in the

(1) *Ollamhs* Professors of various sciences.—*Anrads*. This word is obsolete; O'Brian calls it the second order next to the *Ollam*, but this is not sufficient—O'Cleri's Dictionary has it not. Decomposing the word, *An* or *Aon* is illustrious, and *Ra* or *Radh* is to decide or award—*Cli*, in modern acceptation, is a *Comorb* or successor of an Abbot, or Bishop—*Fochladoir* is a Compiler of a Dictionary—the other names are obsolete.

Collectanea de Rebus Hibernicis, as one of the most valuable compilations on Irish History of modern times.

The Annals of *Connacht*, *Ulster*, *Leinster*, the Book of *Conquests*, the Book of *Saints*, the Book of the *Fomhorchaibh* (or sea robbers), that of *Lochlannaibh* (or Danes), that of the *Galls* and *Sax-Galls* (i. e. foreigners and Saxon foreigners), *old* and *new*, are quoted as good authorities in this Preface; and then we are informed that the whole work is divided into eight books. The 1st, treats of the first conquest of Ireland by *Partholan*, about 300 years after the Flood; the 2d. of the second conquest, by *Nemed*; the 3d, of the third conquest, by the *Firbolgs* (or Belgæ); the 4th, of the *Tuatha de Danaans* (or Damnonii); the 5th, of the *Gaoidhils*, or colony of *Mil Espaine*; the 6th, of the race of *Ir* and *Dal Fiachrach*; the 7th, of the race of *Ebir* and of of the Saints of *Lugdach*, the son of *Ith*, who possessed one division of Munster: the 8th, of Ireland; and the 9th, or last, of the Sea Robbers, the Danes and the Saxons.

The first and second of these books are fabulous, and brief: they end at page 22.—The third, containing the history of the Belgæ, is taken chiefly from the *Book of Conquests*, No. I. of this Collection, and is, perhaps, the *best account extant* of the Irish Belgæ, and of the Belgian Kings of Connacht, down to the Christian æra; though the transcriber states, at page 38, that sixteen leaves of the old MS. from which he transcribed it, were missing, and that therefore he is compelled to pass on to the History of the Damnonians, without finishing that of the Belgæ.

Page 39.—The History of the *Damnonii* begins here, with the account (already given) of the *Liafail*, or the inchanted Stone of Inauguration, from which ancient Ireland was called *Inisfail*; the Poem on this subject, which has been mentioned from the *Book of Conquests*, is here ascribed to *Cenneth O'Artegan*, and *Fail* is derived from *fo-ail*, i. e. the *good stone*. The genealogies of the Damnonian Kings differ in nothing from those of the *Book of Conquests*, but that the collateral branches, taken from other authorities, are more numerous in this MS. They end at page 44, with the battle of *Taltin*, where the *Damnonii* were defeated by the *Scuit*.

Page 45.—Next follows the history of the *Gael*, with the genealogies of their leading families, founded on the ancient copy of the *Leabhar Gabhala*, called the *Book of the Mac Fhirbhises*. We are informed that this Iberian colony was accompanied by *Cir-mac-Cis*, a Poet, and *Cinfion*, a Harper *(Cruitire)*—that Heremon, their first King, died at *Airgid-Ross*, or the Vale of Silver; and that Ireland is called Hibernia from the *Iberi*, who now took possession of the whole kingdom. The list of the Kings from Heremon follows, as in the *Book of Conquests*, with the genealogies of the old families that sprung from them at different periods. The Tirone Genealogy occupies twenty-two pages, to page 81.

Page 81.—Next follow the Genealogies of the Tirconnel family of *O'Donnel*, derived from *Conal Gulban*, the son of Nial the Great, and of other families, descendants of Nial, down to page 108, with the Genealogies of the ancient Nobility of Connacht, to page 149.

Page 149.—The Names, Order of Succession, and Chronology of the Christian Kings of Connacht, taken from a Poem intitled, " *Duain-Fionnaid colaid Fser Fail*,—The Poem containing a

" genuine account of the Heroes of Fail (or Ireland)." Other pedigrees follow, in which the Maguires are not forgotten, nor the Mac Donnells, Kings of the Islands, down to 226.

Page 227.—The Genealogies of the Kings and Nobles of the Albanian Scots, derived from *Carbre Reada*, with the Poem—" *A Eolcha Albain uile*," which was delivered at the Inauguration of Malcolm III. in 1050. (1)

Page 244.—Next follow ancient lists and pedigrees of the Kings and Nobility of Leinster and Ulster.

Page 343.—The Ulster Pedigrees are supported by the Poem—" *Clan Ollamhain Uaisle* " *Eamain*,—Ye Sons of the Learned—Nobles of Eamania." Other copies of this Poem have been already mentioned. This copy gives 328 verses, which reckon the years as well as the successions of the Ulster Princes down to the 11th century.

Page 351.—The Genealogies of the Munster families follow from page 351, as transcribed from the Book of Cashel, called King Cormac's Psalter, to page 397.

Page 397.—" *Naomhsheanchus*;" or, the Genealogies of the Saints of Ireland, from S. Patrick's arrival in Ireland.—Imperfect.

Page 430.—The Chronology of the Kings of Ireland, by Dual Mac Firbis, A. D. 1649, transcribed by James Maguire, 1716.

Page 438.—" *D'Fomorchaib 7 do Lochlannaibh*;" or genealogical notices of the Sea Robbers, and of the Danes, who infested Ireland during the reigns of twelve Kings, namely, from that of *Aodh Oirdnidhe*, inclusive, (797) to that of Brian Boiromh, in 1014.

Page 445.—Genealogies of the *Sax-Galls*, or Anglo-Norman foreigners, who invaded Ireland first in 1167, follow, with a metrical history of their principal families, in 398 verses, written in 1601. The principal families whose genealogies are thus preserved, are the De Burgos, Fitzgeralds, Butlers, &c. and these are followed by a chronology of the Chief Justiciaries of Ireland, from the reign of Henry II. to 1584.

Page 502.—A valuable index to this volume follows from page 502 to page 533.

Page 503.—Mac Firbis's copy of O'Duvegan's Poem—" *Triallaim timchioll na Fodhla*," which has been already described. This copy fills eighteen pages, to page 581, and consists of 1264 verses, being a Metrical account of Irish Clans, written before the year 1372.

No. XXXI.

" MAGUIRE COLLECTION," VOL. II.—*quarto, paper.*

This second volume of the work mentioned in the preceding number, agrees in size and shape, and consists of 553 pages.

(1) This valuable Poem may be seen in the Rerum Hibernicarum. vol. 1.

The four first pages contain a Metrical Genealogy of the *Maguire* family, by *Peter O'Maolconar*, beginning "*Niamhad na h uaisle*,—Bright sparkling gem of gentlemen." The verses are 100, followed by an incorrect and imperfect Index to this volume, at page 5.—This again is followed by *Mac Coghlan's* Irish Hymn, in honour of the one God, of which only 110 verses remain,—one or more leaves being lost after leaf 6.

Fol. 7.—This leaf is paged 1, and the succeeding pages are numbered accordingly. The preceding matter forms no part of this work, which is *O'Cleri's* Book of Conquests, beginning here with his *Preface*. The he first lines describe the work thus "*Ag so gabhaltas na h Eirionn "go h athchuimher ar na theghlaim as priomhleabhraibh barantamhla na h Eirionn*.—This is "the Book of Conquests of Ireland, collected from the chief authenticated books of Ireland."

The Collector, *Michael O'Clery*, then states that he had travelled over all Ireland to find the best copies; that he had been four years engaged on this task; that he gives not only the *Book of Conquests*, but also the *Book of Reigns*, called *Reim Rioghraidhe*, and the *Naomh Seanchus*, or genealogies of Saints; that he had conversed on the subject with the most learned; that the Book of Conquests had been previously transcribed in 1638, by order of *Brian mac Cuconnacht Maguire*, at a place called *Tullogh Maoil*, where he had collected the books of the *O'Cleris*, *O'Duvegans*, *O'Maolconaires*, and took care to have his own family genealogist, a learned man, to superintend the transcript; that this was *Patrick O'Lunin*, surnamed *Breac*, or the speckled, who had to help him *Brian O'Cionan*, junior, the most esteemed transcriber of the whole kingdom, who was in fact the principal transcriber of the book; that he collated it with the books above mentioned, and with the Psalters of *Cashel* and *Temorath*; that therefore it is intitled to the highest credit of any book in Ireland; that it was well bound by *Felim Maguire's* order; that when he *(O'Cleri)* wrote, it was preserved by *Brian mac Concobhar Modharra Mac Guire*, the head of the family, a man of the greatest honour, learning, and patriotism, who collected all the best Chronicles in Ireland to *Cnocninne*, where he entertained the most learned Irish scholars, whilst they collated the books of the *Mac Firbises*, and of the *O'Maolconars*, the Psalters of *Cashel* and *Temora*, the Book of *Cluanmacnois*, the Collections of *O'Duvegan*, the Book of *Udri*, the Book of the *O'Cleri's*, written in the reign of Maolsechlan the Great, who died in 1022, the Book of the *O'Duigenan's*, commonly called of *Glendaloch*, and the Book of *Congabhla*, with several others.

It is remarkable, that notwithstanding all this diligence, *O'Cleri's* book, now before us, differs very little from the ancient copy on vellum, already described at No. I. of this Collection. The five first colonizations are mentioned in the same order; the narrative is supported by the same authorities. Gildas Coeman's *Eire-ard Inis na Righ*, at page 24, consists of 615 verses, giving a Metrical List of the Kings of Ireland to the arrival of S. Patrick, and written before the year 1072; and it is continued in this, as well as in that MS. by *Gildas Moduda's* Metrical List of the Christian Kings from the arrival of S. Patrick, to 1143.—Of the time when this second part was written, there can be no doubt, as the author mentions *Tordelbach O'Conor*, the father of Roderic, *Tigernan O'Ruarc*, Prince of Brefni, and *Anlaf* King of the Danes of Dublin,

as living at that time. Besides, the very year is mentioned when this Poem was composed, in the last distich, thus:—

" *Ceathr. ad cead tri bliaghna—Is mile da reir riaghla,*
" *O Ghein De buan buidhn. b.—Go Duain thuirm. na threnfher.*"

" Forty, one hundred and three years—and one thousand, according to rules,
" From the birth of God bountiful, merciful—To this poem enumerating the valiant."

The various ancient copies of Coeman and Moduda which have been mentioned hitherto, ought to be diligently collated, as in recent transcripts some verses have been transposed, and some omitted, which causes great confusion in the Chronology.—*Coeman's* Chronology of the Christian Kings, is emended in the following extract, in which his years are given from the best copies, and the genuine Chronology, founded on the Eclipses mentioned in the Irish Annals, on the *Art de verifier les dates*, and on the Chronology of the *Ulster Annals*, which differs only by one year from the Christian æra, is restored in an opposite column, so as to bring the times of the Christian Kings to unquestionable authenticity.

Coeman's Chronology of the Christian Kings of Ireland restored.

From S. Patrick's arrival, to his death (in 493)	58 potius 60	
From S. Patrick's death, to the Eclipse of 664	169 —— 171	
From that Eclipse, to the battle of Mugna	211 —— 244	
From that battle, to the battle of Cloontarf	103 —— 106	
From the battle of Cloontarf, to 1072	58	
From the arrival of S. Patrick, to 1072	total 639	
Coeman's Subdivisions of these intervals.		Emended.
From the death of S. *Patrick*, to that of S. Brigid (in 523)	30	
From the death of S. *Brigid*, to that of King Tuathal (in 544)	20 —— 21	
From the death of King *Tuathal*, to the battle of Culconar, where King Dermit was killed (in 565)	20 —— 21	
From the death of King *Dermit*, to the death of S. Columba (in 597)	32 —— 33	
From the death of S. *Columba*, to the battle of Mount-Toath, where King Malcova was slain (in 615)	20 —— 18	
From the death of King *Malcova*, to the battle of *Moyrath* (which is mentioned by Adamnan, l. 3, c. 5,) when S. *Mocuda*, and *Falb-Flan*, King of Munster, died (in 637)	21 —— 22	
From the death of King *Flan*, to the great mortality after the Eclipse of 664, when *Dermit* and *Blathmac*, joint Kings of Ireland, died (in 666)	25 —— 29	
From the deaths of *Dermit* and *Blathmac*, to the battle of Almhuin, where *Fergal*, King of Ireland, and *Conal-Meann*, were killed (in 722)	55 —— 56	
From thence, to the battle of *Uchbadh*, where *Bran*, and *Aid*, son of Colgan, Kings of Leinster, were slain (in 738)	17 —— 16	

From thence, to the death of *Aod Ollan*, in the field of *Seremaig* ..... 7 —— 5
From thence, to the death of *Donald* III. in 763. 20
From thence, to the foundation of the Monastery of *Kells*, by *Celach* (or Celestius), Abbot of Hyona .... 41 —— 44
From thence, to the deaths of *Turgesius*, the Dane, of *Neilcalne*, King of Ireland, and of *Felim*, King of Munster 39
From thence, to the battle of *Mugna*, where *Cormac*, King of Munster, and *Cellach*, King of Ossory, were killed A.D. 908 ..... 32 —— 62
From thence, to the death of King *Flan* (in 916) 8
From thence, to the battle near Dublin, wherein *Nial Glundubh*, King of Ireland, *Conor O'Melachlin* son of King *Flan*, Flahertac, Malmith, son of *Flannagan*, Lord of *Bregia*, and *Aid mac Achagan*, Chief of Ulad, were killed by the Danes of Dublin (in 919) 3
From thence, to the death of King *Donchad* (in 944) 25
From thence, to the battle of *Tarah*, where Ragnald, son of *Anlaf*, the Ostman, was slain (in 980) ..... 33 —— 36
From thence, to the battle of *Glenman*, against the Ostmen of Dublin .. 20
From thence, to the battle of *Crabhe* (in 1004) 4
From thence, to the death of *Brian Boiromh*, in 1014 10
From thence, to the death of *Melachlin*, son of Donnald, in 1022 ..... 8 —— 7
From thence, to the death of *Donchad O'Brien*, King of Munster..... 42
From thence, to the battle of the Saxons, at Stanfordbridge, near York, where Harrald, King of Norway, was slain 2
From thence, to the Kalends of January, 1072, which fell this year on the seventh day of the moon, in which year *Dermit*, King of Leinster, was killed 5
From the death of S. Patrick, in 493, to this year.——Total, 579 years.

Page 46.—The next article is *Dubhtach O'Duigenan's* Poem beginning, "*Leanam Cronic Clann* "*Dal.*—I follow the Chronicles of the Clan Daly." This Poem consists of 86 stanzas, or 352 verses, giving the chronology of the Kings of Ireland down to the reign of James I. when this Poem was composed.

Page 54.—Next follows *Mathgamain O'Duibhgiennan's* Poem, "*Saor an cined clann Onchon*,—Noble is the Descent of the Clan of Oncon, or of the *Standard.*"—240 verses, ending at page 59.

Page 59.—The next Poem begins, "*Trom tubuisde ar Siol Ccolla*,—May a heavy calamity fall "on the race of Colla." In the incorrect Irish title prefixed to this volume, this Poem is ascribed to *Mathgamhna O'Duibhgenain;* but in the Irish title prefixed at page 59, it is justly ascribed to *Emon O'Casside.* It is a metrical account of the annual donations which the descendants of the *Collas*, chiefs of Orgial (or Uriel), derived from the Kings of Ireland; and also of their warlike spirit and exploits against the Danes. It consists of 239 verses—ending p. 65.

Page 65.—A Poem beginning, "*Cert gach Ri go reil*,—The rights (i. e. the tributes) to be "paid to the King according to rules;" consisting of 146 verses.—Anonymous.

Page 68.—An anonymous Irish Poem, beginning "*Ca meid gabhail fuar Eir*,—How often was Ireland conquered?" consisting of 48 verses, and describing the number of times Ireland was conquered, and by whom.

Page 69.—Fintan's Poem, "*Ga lion triocha an Eirinn ain*," 56 verses, giving a very ancient topography, and shewing how Ireland was divided when that author wrote.—Another copy of this Poem has been already mentioned at page 92.

Bede divides Ireland into North and South, as the Irish Bards and Annals uniformly do, with this difference, that his names are "*Southern* and *Northern Scoti*," (1) whilst the Bards and Annalists call the Southern division *Leth Mogha Nuadhat*, or The half Division of King *Mogha Nuadhat*," and the Northern "*Leth Cuinn*,—The half Division of Con, of the Hundred "battles."

Another ancient division into five Provinces, called the *Coigeadach*, or *Fifths*, is frequently mentioned by the writers of the 7th, 8th, and 9th centuries, who give to those *Cuigeads* the names of *Connacht*, *Mumhan*, *Laighean*, *Uladh*, *Midhe*.—The subdivisions of these Provinces are described in the MS. of the Monastery, vulgarly called *Multifernan*, anciently *Mons Fernandi*:—"*Momonia* continet Cantredas 70, *Lagenia* 31, *Conatia* 30, *Ultonia* 35, *Midia* 18. "Cantreda continet 30 Villatas terræ, quælibet Villata potest sustinere 300 vaccas in pascuis, "et Vaccæ, si dividantur in 4 Armenta, nullum eorum approximabit reliquis. Quælibet Villata "continet octo carrucatas terræ."

It is evident that the author of this MS. which is quoted by Ware, (2) saw the Poem now before us, for these words are an abridgment of it; and Ware adds, that it is taken from a certain ancient Irish author, named *Fintan*, the period of whose existence is unknown. "I cannot "assert," says he, whether he was S. *Fintan*, who died in 603; but according to this computation, "the number of Cantreds in Ireland is 184, that is 5520 town-lands, or 44160 carrucatæ."

The copy of *Fintan's* Poem, now before us, consists of 56 verses, as in the more ancient copy above, page 92. But this is a fairer transcript, and the numerals are the less liable to misinterpretation. Several words also which are ill written in that copy, and some, the orthography of which has been altered by transcribers, are restored to their original purity by this. It has been observed by the Pere Simon, that ancient copies of the Scriptures have been corrected by recent copies which were more carefully transcribed.

Page 71.—An anonymous Poem, of 144 verses, begins here with the verse "*Da madh mise budh "Righ reil*,—Were I a King, to give Laws." This valuable Poem indicates laws which the author deems necessary for the peace and prosperity of Ireland. He insists on the observance of the ancient *Rules for Princes*, preserved in the *Teagasg Flatha*, written by King Cormac, and

(1) Bed. l. 3, c. 3. "Gentes Scotorum, quæ in Australibus Hiberniæ Insulæ partibus morabantur, &c.

(2) Ware Antiq. Lond. 8vo. 1654, p. 12, where he says that this *Multifernan* MS. was written in the reign of Edward I. and was then in Usher's Library.

on the submission of the Princes of *Leth Mogu*, that is of Southern Ireland, to those of *Leth Con*, or the Northern. Rules are then given for the government of armies, the enforcing payments of rents, and keeping all orders of the state to their respective professions, so that they shall not interfere with one another. The principal attributes of a King are stated to be *firinne*, *trocaire*, and *tus*, i. e. *truth*, *mercy*, and *silence*. Kings are informed that victory does not depend on the prodigious multitudes they lead to the field, but on a chosen band of disciplined troops, "*Ni re lion Sloigh brister cath.*" The Monks are directed to reside in their monasteries; the Carpenter to attend to his shop; the Smith to his forge, and his *gual*, or charcoal; the reaper is told to attend to his sickle; the hero to his armour, "*Mac an Laoich alos "an airm;*" the Clergyman to his psalms; the *Cruthaire*, or Harper, to his *Cruth* (or harp); the Physician to his medicines; the Potter to his earthen-ware, "*Mac an Cherdae gus an "Criaidh;*" the Minstrel to the strings of his lyre, "*an tiompan na tteud*" (1); the Sailor to his sea-faring; the Poet to his poetry, &c.—Of the age of this Poem, it may be observed, that no expression indicates its being subsequent to the invasion of the Danes. It was certainly composed before the Irish Monarchy was destroyed by that event. With respect to this copy, the transcriber gives his name at the end of it in these words: "*Tabraidh gach duine leighfios "an Duansi bennacht ar anman an ti tug fa dera a Sgriobha i. Brian mc Conchobhair Modartha "Mheguidhir A. D.* 1718,—Let every one who reads this Poem, bless the soul of the transcriber, "Brian, the son of Connor Maguire, surnamed the *Courtly*, A. D. 1718."

Page 74.—Another anonymous Poem of 156 verses, begins here, with the verse "*Feuch eairdes "chloinne Roich*, - "See the attachment of the Clan of Rugraidh. The subject is the exploits of the principal heroes of the race of *Rugraidh*, *Fachtna-Fathach*, *Amergin*, *Fintan*, *Atharne* the Poet, the son of Fachtna, Cu, Fergus mac Roig, &c.

Page. 83.—Some fabulous narratives follow to page 83, where we find a fair copy of a Poem of 158 verses; to which is prefixed the name of the author, real or supposed, thus:—"*Lugh .i. "Draoi Meibhe Cruachain*,—Lugar, the Druid of Meba, Queen of Connacht." The first verse is "*Clann Fhergusa clann os cach*,—Ye Sons of Fergus Clan most valiant." We have already seen that there was a Poet *Lugar*, grandfather to Dubtach, chief Poet at the arrival of S. Patrick. Can this Poem be his? This important question we leave to others, whilst we observe, that no expression betrays an age subsequent to the Danish invasions, but that Eamania is mentioned as yet flourishing, and that the concluding distich, which follows, may appear suspicious.

(1) This verse is quoted in O'Brian's Dictionary, voce *Tiompan*, where he translates it *harp*; but the usual word for harp is *cruth* or *cruit*, from cruit a hunch on the back, *cruitin* crook-backed; whereas the word *Tiompan* is evidently the Latin *Tympanum*, which the Irish, who never used the letter y in their own language, called *Tiompan*. Suetonius describes that of the Celtic Gauls in Aug. c. 68, De Gallo tympanizante—"Videsne "ut Cynædus orbem digito temperet."—The word orbem shews that it was round, and *digito*, that it was played by touching the wires with the finger. Ovid says that it was backed or covered with strong leather "*Et ferimur "molles tauren terga manus.*" Fasti iv. verse 342.—That its origin was oriental, is noticed by Virgil, who says that it was chiefly used in the *Idæa* Religion, which was in fact the religion of Apollo or *Baal*. Æneid 9, verse 619. Catullus agrees Carm. 62 de Aty, v. 8, and 20.—"*Cybelles Phrygia ad nemora Deæ*, ubi *tympana* reboant," l. 2. Statius calls the tympana "*Idæa terga.*" Theb. l. 8, v. 221.

" *Is me Lugh. File Feigh—Draoi Meidhbhe as Oiliolla feil—*
" *Do chum na ronnse go becht—d'fuil Roich ac Cruachain Connacht.*"

" I am Lugar, the Poet of Champions—the Druid of Meba, and of Oliol the Bountiful, who " composed these verses truly—for the descendants of Roig in Cruachan, the Royal Seat of " Connacht."

Page 86.—The Poem " *Saor an Cinedh clan Onchon*,—Noble is the race of the Standard." (1) This Poem has been mentioned at page 145. After the 96th verse, some pages of this MS. are missing, which leave this copy imperfect. The subject is the glorious exploits of the race of Fergus, who are called " *Drong meirgeach—Clan as crodha ag cosnamh cruidh*,—The Division " of the Standard, the Clan the most hardy in defending the distressed."

Page 129.—A Chronicle beginning with " *Eochoid-Tiormcharna*, (2) and synchronizing the Provincial Kings of Ireland with the Supreme Kings, from his time to the time of *Roderic O'Conor*, the son of *Aodh*, who died King of Connacht, in 1100, after his eyes had been put out by his subordinate nobles in 1099. The Irish Kings of the Albanian Scots are also synchronized with those of Ireland from the reign of *Fergus mac Eirc*, in 503. Eochoid Tiormcharna, with whose reign this Chronicle begins, reigned King of Connacht A. D. 547.

Page 136.—A narrative in prose, intitled—" How the supreme Sovereignty of Ireland was " taken from the *Collas*, and their posterity."

Page 143.—A Narrative " How Nial of the Nine Hostages obtained the sovereignty of Ireland " in preference to four sons of Eochoid Muighmedon, his brothers, who were older than him."—The poems ascribed to *Torna Eicgios*, already mentioned, are quoted in this Narrative from the Psalter of Cashel, a work of the 9th century, as mentioned above, page 104.

Page 152.—An Irish Chronicle, beginning from the year 1014, and ending in 1652. The years do not follow in regular succession or chronological order, but the events belong to the years to which they are assigned.—*Conal Gulban*, the son of *Nial*, the head of the O'Donnels, of the Tirconnel family, is stated to have died in 464; and of his brother *Eogan*, the head of the *O'Nials*, of Tirone, in 465.

Page 159.—The preceding Chronicle is followed by Coeman's Metrical List of Irish Kings, beginning " *A Eolca Eirin airde*,—Ye Learned of Noble Ireland," 172 verses, written in the 11th century. This Poem has been already mentioned.—The last verse shews that it was recited with music,[a] or at least sung, as Adamnan states that the Irish poets *sung in modulation*, in the

(1) *Oncon*, a Saint of the 6th century, is styled in the ancient *Tamlact* Martyrology " *An Antiquarian by Profession, and a Poet*," coeval with *S. Maidoc*, first Bishop of *Ferns*. He is mentioned also in the old MS. of Cluanednach, and in an Irish Poem of *S. Moling's*, which is quoted by Colgan, Acta, p. 276, where he is called *a Poet* and the *son of a Poet*.—*Onchon* means literally a military standard. Ancient names were derived from ancient Professions.

(2) The Irish Chronicles agree in referring the Pedigree of *Cathal, the red-handed*, King of Connacht, to *Eochoid Muighmedon*, King of Ireland, A.D. 366, through *Eochoid* Tirnearn his great great grandson, 547.—Ogygia, p. 439.

6th and 7th centuries. The words are—"*A Righ na talm chluin mo ceol Na leig mannm ar*" "*aineol*,—O King of earth, hear my *music*—Abandon not my soul to ignorance—or on account "of my ignorance."

Page 163.—A Metrical History of the Kings of Munster, beginning "*Cuirfiod Cumascin air*" "*chluain Tail*," follows here with the name of the author "*Maoilir mac Bruadeda*." This has been already mentioned. It consists of 314 verses, and is quoted in the Ogygia, p. 105.

Page 171.—Donnchad O'Maolconar's Metrical List of the Connacht Kings, beginning "*Eisdigh a Eigsi Banbha*,—Hear ye Learned of Ireland," already mentioned. Here it consists of 172 verses. It is the Inauguration Poem pronounced on the coronation of *Torloch og O'Conor*, at *Carnfree*, in 1344, and is one of the most valuable documents of the period it embraces, namely, from the reign of *Torloch Mor O'Conor*, 1106, to that of *Torloch Og*, or Torloch Junior, 1344, a period of 238 years, which is expressed thus:

"*O do gabh Temhair Dathi-Toirdelbh mor mac Ruaidhr.*
"*Da c. bl. ni breg sin-ochtbhfichid deag go deimhin.*"

"Since Torloch the Great, the son of Roderick, took possession of the great house of Datha,
"Two hundred years, no falsehood this, (1)—28 and 10 truly."

Page 175.—*Maoilin O'Maolconaire's* Poem "*Dligh Righ eolas d oll*,—The Laws of Kings—"Learning to the Learned." The verses are 232. This is a metrical and chronological account of the descent of the *O'Hara* family from *Cathal*, King of Connacht, 1189. It gives the successions and years of the *O'Hara* Lords of *Luigne*, and mentions the limits of their possessions thus: "Cathal possessed, as his domain, the Province from Loch *Derg* and Loch *Righ* to Loch "*Measg*, and the *Curliews*;—*Brian Luigne*, his younger brother, the ancestor of the *O'Haras*, "possessed from Loch *Measg* and the *Curliews*, to *Irrus*.—His were *Galen*, *Coran*, *Tiraoley*, "and *Tirerach*, and *Coolavin*."

Page 181.—An anonymous Poem, on the descendants of Rudraig, King of Ulster, beginning, "*Coig mac Fibrainn mor mc Fingkin*,—The Five Sons of Fibran the Great, Son of Fingin." This Poem is genealogical, and consists of 136 verses.

Page 185.—The Chronicle intitled "*Reim Riograidhe*," or Book of Reigns, compiled by the *IV Masters*; that is, by *Michael O'Cleri*, *Fearfas O'Maoleonaire*, *Cucoigrigh O'Cleri*, and *Cucoigrigh O'Duigenain*." Prefixed to this work is, the approbation of the Guardian of the Monastery of Athlone, where it was compiled; also that of *Conal mac Neil Mac Geoghagan*, chief of the Macgeoghagans of Westmeath, who attests that he *himself* collated O'Cleri's

(1) Torloch the Great reigned twenty years as King of Ireland, from 1136 to 1156; but as King of Connacht from 1106, he reigned 50. *Torloch-Og*, in whose reign the above Poem was composed, was the son of *Aed*, son of *Eogan*, King of Connacht from 1317 to 1344. The Poem dates its period of 238 years from 1106, inclusive, to 1344, when *Torloch-Og*, having been expelled, was recalled and inaugurated a second time. These notices are given here as illustrative of pages 49 and 68 of this Catalogue.

" transcript with the old book from which it was transcribed;" and, thirdly, that of *Flan Mac Aodagan*, of the County of Tipperary. (1)

Page 187.—An Irish List of ancient Authors, on whose authority the above chronicle is founded, of whom nine are said to have preceded, and twelve to have been subsequent to the introduction of Christianity by S. Patrick. These twelve end with *Gildas Medudo*, in 1143. It is remarkable that most of these are quoted by Tigernach, who died in 1088.

The names of the Pagan authors are—

1, *Amergin glunheal mac Mil.*—2, *Athairne Ailgeasach.*—3, *Seancha mac Oilioll.*—4, *Naide mac Edhna.*—5, *Fercheirtne File.*—6, *Fitheal Fior gaoth.*—7, *Flathri mac Fitil.*—8, *Roighne Roegleathan.*—9, *Laidgheann mac Boirchedha.*—10, *Torna Ecces.*

The list of Christian Historians is—

1, *Amergkin mac Amhalgaid.*—2, *Colman ua Lochan.*—3. *Cionnaoth ua h'Artagain.*—4. *Dallan Forghall.*—5, *Dubhdaleithe*, who is often quoted by Tigernach.—6, *Eochoid ua Flannagain.*—7, *Flann Mainistre.*—8, *Ceannfaolad mac Oillella.*—9, *Macraith ua Foirreadha.*—10, *Seanncha*, Abbot of Ardmach.—11, *Gildas Modhudha Ua Sisoden*;—with several others.

O'Clery gives the following account of this work:—" Those who aided me in collating and " compiling this work, were *Fearfas O'Maolconry*, of Maolconry's Town, in the County of Ros- " common; *Cucoigre O'Clery*, of O'Clery's Town, in the County of Donnegal; *Cucoigre O'Duibh-* " *genan*, of the town of the Forest of *Fegar*, in the County of Leitrim; and *Gildas Patrick* " *O'Lunin*, of the County of Fermanagh.

" S. Patrick collected the most skilful historians, nine in number, to examine the ancient " Chronicles of the Kingdom: these were *Ross*, *Dubtach mac Lugair*, *Fergus*, &c. (2)

" After those, S. *Columba*, S. *Finan*, of Cloonard, S. *Comgal*, of Bangor, and other great " Saints, who followed their example, encouraged the writers of their times to preserve the " ancient, and to add the recent occurrences. In subsequent ages these Chronicles were con- " sulted and augmented by *Eochoid*, *Fintan mac Bogna*, *Tuan mac Cairill mac Muredaig*, " *Dallan Forgail.* There was not a Cathedral that had not a large Chronicle named from it, or " its patron Saint."

Other copies of this work, on parchment, have been already mentioned. Collations are tedious, and must be reserved for other times.

Page 221.—The above copy of the *Reim Riograidh* is followed by an ancient list of the Saints of Ireland, intitled by Colgan, " *Sanctilogium Genealogicum*," and composed in the 12th century, by *Selsac*, of Cashel: but this Irish copy was transcribed in 1718, as clear from page 284.

Page 284.—The first part of this volume ends here, with an Irish Poem of 220 verses, beginning, " *Athair caith cuims neime*," on the Patriarchal History, from the Creation, to the time

(1) Tiperary is spelled—" *Tiobra-daran*," or the *Well of Oaks*; that County deriving its name from its Druidic Well, which is a celebrated place of pilgrimage even in our own times.

(2) See the ancient Poem quoted in the Annals of the IV Masters, ann. 438.

of "*Fenius, the Man of Wisdom*," the great progenitor of the Scots. Other copies, on parchment, have been already mentioned, bearing the name of Eochoid, a writer of the 9th century.

The Second Part of this Volume.

The second Part of this thick volume consists of 538 pages, from page 1, to the end.

Page 1.—The first article is intitled "*Nuall ghubha Torna ag caoineadh a Daltadha*,—The "Mourning Voice of *Torna* lamenting the Death of his Pupils." This valuable Poem has been already mentioned more than once. The copy before us consists of 52 verses, as in the MS. No. IV. and is followed, as there, by Torna's "*Dail Catha*," &c. of 172 verses. In the former of these Poems, *Torna* mentions his pupils *Niall*, of *Temora*, and *Core*, of *Cashil*. The former descended from *Con of the Hundred Battles*, King of Northern Ireland; the latter from *Eogan Mor*, King of Southern Ireland. In the 10th verse *Nial* is called the son of *Eochoid Muighmedon*, King of Ireland. From him the *O'Nial* Kings derived their origin and their name.

These Poems are followed by a fair transcript of the Poetical Controversy of the reign of James I. on the subject of the superior excellencies of the Northern, versus the Southern Clans, Kings, and Bards of Ireland, from page 6, to page 109. As this copy is possessed of superior merit, in point of accuracy, above all others, except that of *O'Cleri*, already mentioned, No. XVII. the verses have been diligently numbered, and found to consist of above 4000.

Page 109.—"*Cath Muighe Lena*." This is a fair transcript of the ancient Poem intitled the *Battle of the Field of Lena*, which is preserved in the compilation of Cormac, King and Archbishop of Cashel in the 9th century. This copy consists of detached scraps, mixed up with a narrative in prose, which ends at p. 185.

The battle of *Lena* is mentioned from ancient authors, but very briefly, as usual, by Tigernach. It was fought in the 2d century of the Christian æra. The fabulous part of the narrative of this MS. relates the Dream of Siodha, the Daughter of *Flan mac Fiachrach*, the wife of *Olioll Ollom*, King of Munster, respecting that battle; the interpretation of that dream by *Olioll's* Druid; the Poem composed for *Eogan Mor* by the Druid *Deargdamha* (or the Bloody Dunear); the expulsion of the Son of *Conar mac Moghalamha*, and of *Mac Niad*, out of Munster into Spain, their return with an Iberian army, and the wars of *Con* of the Hundred Battles, and of *Eogan*, which are briefly noticed by Tigernach.

Page 114.—A Poem ascribed to the above Druid, *Deargdamha*, beginning "*Eogan Mor fa* "*mor a rath*,—Eogan the Great—Great is his prosperity," and consisting of 36 verses; after which the narrative of the wars of *Con* of the Hundred Battles, and of *Eogan*, is continued, and mixed up with quotations in verse from the Poets *Asal mac Fheinnedha*, *Eoghan*, *Eudeon*, *Fintan Fathach*, *Senchan Fili*, and others, down to page 187. All these compositions in prose and verse are in Maguire's hand. The narrative, though blended with fable, is historical.

Page 187.—A Poem in honour of "*Aodh mac an Baruin*," or Hu: O'Neil, son of the Baron of Dungannon, the celebrated Hu: *Earl of Tirone*, beginning, "*Seacht mbl. mile Secheal*," and consequently composed in 1607, when he fled from Ireland. This short copy of verses is followed

by several others to page 191, which are mere chronological notices, referring chiefly to the O'Nials, and *Maguires*, with two short Irish Poems by William Nugent, Baron Delvin.

Page 191.—*Michael O'Cleri's* copy of the *Book of Conquests*, continued by him to page 394, where it ends with the reign of *Tordelbach*, the father of *Roderic O'Conor*, the last of the native Kings of Ireland. O'Cleri states in his preface, at page 191, what the MSS. were, by the aid of which he was enabled to give this correct copy of the Book of Conquests, as already mentioned at pages 84 and 89 of this Catalogue. He then proceeds to give his reasons for preferring the chronology of the Septuagint,—making the period to the flood, 2242; thence to Abraham, 942; thence to David, 940; thence to the Captivity, 485; and thence to Christ, 590. *Total*, 5199.

Having mentioned two other copies of *O'Cleri's* performance, in this Collection, we feel disengaged from any notice of this copy, farther than that it is fairly transcribed, and perfect, and that the following ancient Poems preserved in it, may be seen also in the more ancient MSS. already described.

Page 209.—Eochoid's "*Parthalan can as a thainic*,—Whence came Partholan."—140 verses.

Page 213.—"*A chaoma chlair Cuinn*,—Ye Noble Descendants of Con."—100 verses. This has *Eochoid's* name prefixed; and he mentions himself in the last distich but one.

Page 226.—"*Eire oll oirdnitt Gaoidhill*."—194 verses; with *Eochoid's* name prefixed. (1)

Page 233.—*Tanud O'Maolconaire*, the Counacht Court Bard's Poem, "*Eire arus na morghal*." 92 verses.

Page 237.—*Tanud's* "*Firbolcc bhathr Sunna*."—52 verses.

Page 244.—*Eochoid's* "*Eire go nuaill go n iodnaibh*," on the *Damnonii*,—60 verses.

Page 248.—Tanud's *Tuatha de Danaan fa diamhair*."—40 verses, on he Damnonian Successions.

Page 249.—*Flan's* Poem, "*Eisdigh a Eolcha gan on*,—on the History of the Damnonii of Ireland," 148 verses.

Page 263.—The Poem "*Gaoidheal glas o taid Gaoidheal*," 96 verses. This has *Maolmura's* name prefixed in the copy MS. No. XVI. in this Collection.

Page 274.—The Poem "*Do luid Golᵐ as in Scithia*." In other copies it is more accurately "Do luid *Niul* as in Scithia,—Niul passed from Scythia," 56 verses.

Page 279.—The Poem "*Toisig na loingsi tar lear*," in 24 verses, on the Leaders of the Scyths from Spain to Ireland.

Pag. 287.—The Poem "*Tascor mac Mile tar muir*."—72 verses; on the Conquest of Ireland by the Scyths.

Page 289.—The couplets ascribed to *Roigne File mac Ugoine* on the same subject; beginning,

(1) The first verses of these Poems have been already given with translations.

"*Tiar iarfhacht Mhal.*"—28 verses, which are followed by the Poem "*Dha mac Mil miadh,*" of 24 verses. All these have been already described.

Page 291.—After these Poems, a chapter follows with this title: "*Don imresain do eirghe idir "Eirimhon 7 Eibher,*" &c.—Of the dispute that arose between Heremon and Heber. This narrative is followed by a History of Ireland, which is mixed up with many verses quoted from ancient Irish Bards down to page 394, the principal of which are "*Irel ossar na cloine,*" of 40 verses;—"*Conmhaol ced Flaith Mumhan,*" of 24 verses;—"*Tigernmas mac Follamhain aird,*" of 52 verses;—the Poem "*Dun Sobhairche dian sluagh lin,*" 72 verses, bearing the name of its author, *Eochoid*, of the 9th century; the Poem "*Eochoid faobhar na Feine,*" of 28 verses; "*Fiach Labhroinne Laoch,*" 24 verses;—"*Aongus olmhucaidh amhra,*" 32 verses;—*Eochoid-Ua-Flain's* Poem "*Eisdigh a aos eagna aoibhinn,*" 340 verses, of the 9th century.

Page 320.—The Poem "*Ollam Fodhla fech ar ngal,*" 32 verses.

Page 323.—The Poem "*Siorna Saoghlach sior an Flaith,*" 40 verses, followed by Eochoid's Poem "*A Eamhain iodhnach aoibhinn,*" 184 verses. These Poems have been described in No. I.

Page 337.—The Poem "*Uccoine Uallach amhra,*" 36 verses, by the same author.

Page 341.—The Poem "*Fiucha Fermara Maighin,*" 40 verses.

Page 343.—The Poem "*Rughraidh Righ,*" *&c.* on the reign of *Rughrad*, 28 verses.

Page 344.—The Poem "*Eiremhon is. Eibher Ard,*" 288 verses, on the Successions of all the Pagan Kings of Ireland, to the reign of *Eochoid Feidhloch*, or Eochoid the just, who reigned twenty-seven years before the birth of our Saviour.—The last distich tots the number of Kings thus—"*Cuicc Riich os. mogathat leir linn,*" making them in all eighty-five. Eochoid Feidhloch was contemporary with *Cucullin*, as stated by Tigernac.

Page 358.—The Poem "*Triath os triathaibh Tuathal,*" bearing the name of *Maolmura*, who died very old, in 884, 268 verses, on the History of Ireland during the reign of *Tuathal*, and the insurrection of the *Attacots*, on Tuathal's expedition into Albania, and the *Boarian* tribute he imposed on Leinster.

Page 369.—The Poem "*Conaire Caomh cliamhain Chuinn,*" 24 verses, on the reign of Conar I.

Page 372.—Flan's Poem "*Righ Temhra dia ttesban tnu,*" of 35 stanzas, or 140 verses, with Flan's name prefixed. This Poem gives the successions from Eochoid the Just, to the reign of *Dathi* and the arrival of S. Patrick.

Page 375.—The History of the Christian Kings follows, interspersed in like manner with ancient Poems, of which the first bears the name of *Adamnan*, at page 379. It is intitled *Adamnan mac Ronan's* Poem on the Abolition of the Leinster Tribute of Cows by King *Fiannachta*, at the request of S. Moling. It commences with the verse "*An Ri cia ceangladh chuccha,*" and consists of 52 verses, which are quoted in the 11th century by Tigernach.

Page 383.—The next is Maolmura's Poem "*Flann for Eirinn,*" 84 verses, of the 9th century,

with *Malmura's* name prefixed. He composed this Poem in the reign of *Flan*, who reigned from 879 to 916.

Page 388.—*Flann's* Poem "*Ri Temhra taobhoide;*" 208 verses, with his name prefixed, in these words:—"*Do aitibh 7 dammannaibh na Rioghsa do raidhiomar O'Dhathi mc Fiachra go "Maolsechloinn mor mc Domhnaill do rinne an tughdar oirdheire Flann, fer Leighim Mainis- "dreach Baoite, Saoi eaccna Cronic 7 filidheasa Gaoidheal na aimsir fein an Duain si sios.*"—i. e. "On the Successions and Names of the Kings of whom we have hitherto treated, from *Dathi*, "the son of Frachra to *Maolsechlan* the Great, the son of *Domnald*, the learned author, *Flan*, "Lecturer of Bute Monastery, skilled in the Chronicles and Poetry of the *Gaels*, above his con- "temporaries, composed this Poem."

Page 395.—The next article is intitled "*Teacasse Riocch Solmain,*—The Instruction of King Solomon"—giving a short historical account of the Kings of Judah down to page 414, with moral instructions and advices to Kings; which are followed by genealogies of the most leading ancient families of Ireland, in prose and verse, to page 430. The first of these Poems consists of 148 verses, and relates chiefly to the antiquity, genealogy, and honours of the *Maguires*. They are all of the 17th century.

Page 431.—*O'Duvegan's* Historical Poem "*Triallam timchioll na Folla,*" on the different duties and degrees of precedence and services of the Lords of Clans, with respect to the supreme King of all Ireland, and the station which each occupied in attending on him in peace and war. This copy ought to be diligently collated with that at the end of the preceding volume above, page 142. It consists of 169 stanzas of four verses each, 676 verses in all; whereas, that copy consists of two parts,—the first of 149 stanzas, the second of 197. The copy now before us has the advantage of being illustrated by the following work, which begins at p. 446 of this MS.

"*Do chert dhuchas gach cinchinedh d Eirinn do raibh ann sa naimsir sa n derna an tughdar "oirdheirc .i. O'Dubhegan an Duainsi um dhiaig .i. Trillam timchioll na Folla. 7c. ar na cur "a bpros a modh sgeulaideacta as an Duain le h intlecht 7 le stuider mhic Mhguidhir .i. Brian "mac Conchonnacht. Agus ar na mhes do as an stuider sin, do chonn cus do a Ollamh fein re "senchus do thab. t chuige 7 do thaisbein se an inntleacht sin do; do bhrigh nach bfacaidh 7 "nach ccual. go n derna aonduine a riomh riomhe an chuis sin acht e fein, 7 do chuir se fiach. ar "an Ollamh chedna sin .i. giolla Padraicc na Luinin an Duain do ionntogh a bpross, 7 gach "glann. gach certugh dar bfeidir leis do denamh ar an Duain 7 ar an bpros, do reir Psaltrach "Caisil do denamh 7 tug se fa dera an Saothar sin do criochnugh in a bhaile fein a Tul-Mhaoil "ittir Cheanafada accondae Fherman. Jan. 29, 1638.*"

Literally.

"Of the right of service of every Clan of Ireland, at the time when the learned author of this "Poem *Trillam*, &c. namely O'Duvegan, composed it—turned into prose, after the manner of "a narrative, from the said poem, by the skill and diligence of Maguire, that is of Brian, the son

" of Conconnacht, &c. (here follows his pedigree:) and pursuant to his said diligence, he " deemed it right to shew it to his own genealogist; for he had not seen nor heard that any " other person except himself had attempted any thing of the kind: and he obliged his genealo- " gist aforesaid, namely, *Gildas Patric O'Luain*, to turn this Poem into prose, and to correct " and reform it as well as possible, according to the copy in the *Psalter of Cashel*;—which " he did accordingly, in his town of *Tul-Moil*, in the District of Ceanfad, in the County of " Fermanagh."

From this document, it appears that every family of distinction in Ireland had its place appointed at Temora, according to its degree, whenever there was a general convention of the states of the kingdom. This narrative in prose is occasionally verified by quotations from ancient Poets of the 9th and 10th centuries, as well as from *O'Duvegan's*.

Page 456.—Next follows a perfect copy of O'Duvegan's Metrical Dictionary of Obsolete Irish words, intitled " *Forus Focail*," and consisting here of 292 verses. There is no example of a *Metrical Dictionary* of any of the Northern languages of so ancient a date as this.

Page 461.—A continuation of the preceding Article beginning with the word—*Deirbhshiur*, the verses are 232.

Page 467.—A satirical Poem by *Angus na n Dor*, on several of the Clans and Chiefs of Leinster, Ulster, &c. The verses are 124.

Page 480.—A Necrology or Obituary of Irish Noblemen, from 1567, when Calbhach O'Domnel died, to 1625. This is very valuable; probably unique. It is followed by an Index to this MS.; but that Index is imperfect and incorrect, though it extends from p. 489 to 494.

Page 495.—A Poem of 112 verses, by Torloch O'Dolan, on his own life, and his hopes in God, &c. followed by an Explanation of the Christian Doctrine in the most correct Connacht Idiom of the 17th century, from page 496 to the end.—This is part in prose and part in verse, and is the work of *Bonadventure O'Hosi*, which was printed at Louvain. (1) It is now scarcely any where, if at all, to be found, except in the Collection of Stowe.

No. XXXII.

" THE TEAN BO CUAILGNE WAR BETWEEN CONNACHT AND ULSTER."

folio, paper.

Transcribed from an ancient MS. by John O'Duigenan. The following account of this work precedes it, in O'Duigenan's hand. (2)—

(1) 12mo—The year is not mentioned. A second edition appeared in Antwerp, 1611.

(2) The account of this war in the Ogygia, is at p. 275—" Fergusius solo pariter ac solio Ultoniæ exterminatus, " in Connactiam ad Olillum et Mandam, ibidem regnantes, profugit, quibus patrocinantibus memorabile exarsit

" *Loc, 7 aimsir, 7 persa, 7 tughdar sgribhinn—ceathar connaghar in gach clat. as cuinceste* " *don tsaoirsi na tana.—loc di. c. amus, lighe Ferghusa mc Roich ait in ro hadhnap p. magh n Aoi* " *Tempus ꝫ. Diarmada mc Caarbheoil in r. H. persa im Fergus mc Roic.*

" The place, the time, the personal character, and the author of a writing, are four things " to be noticed in each science, which are to be inquired into by the Learned.—Its place " first of all.—Fergus mac Roig mentions that the place where this work was composed, was " *MaghAoi*, (in Connacht;) the time was in the reign of Diarmad mac Cerveoil, King of Ireland, " (A.D. 544;) the person who composed it was Fergus mac Roigh."

This is the only copy of the Narrative, called the *Tean bo Cuailgne* War, that has presented itself to us with that title prefixed to it, and the author, and the time of that author, expressly named. As this war is but slightly mentioned by Tigernach, no pains have been spared to procure an ancient copy; and it is to be regretted that our researches have not been yet rewarded with any copy above 200 years old. But that there were more ancient copies from which these have been transcribed, there can be no question. The narrative is founded on historical facts: and in the absence of the original, which seems to have been lost since the days of Tigernac, we must be content with this specimen, which was copied from a MS. of the 14th century.

The MS. before us is a folio, of 77 leaves of paper, imperfect at the beginning and end; each leaf is written closely on both sides; each page is divided into two columns. The writing is *O'Duigenan's*, of the reign of James II.; and it is a transcript from an ancient MS. on vellum, of a work supposed to have been written in the reign of *Diarmait Mac Cearbhuil* King of Ireland, A.D. 544.

The first fifty-three pages give a History of Rome, and particularly of the civil wars of Cæsar and Pompey, which were nearly contemporary with this *Tean-bo-Cuailgne* War of Ireland, (1) which seems to have inflamed the passions of the people of Connacht and Ulster, more than any other event of the remote times to which it is referred.

The History of the wars of Cæsar and Pompey is continued to folio 29. The pages are divided into two columns; the columns next to the edges are in many instances illegible.—

The whole of this narrative is given in Irish from Roman authors. The Description of Thessaly " *Tuarusc. na Tessal*," the Prophecy of the Ghost that appeared to Brutus, the battle of Philippi, and the fall of the Roman Republic, are followed by an account of the commencement of the Roman Empire, and then by the narrative of the *Cualgnian* war.

Page 29.—The *Tean bo Cuailgne* narrative follows, in 76 pages of two columns each, inter-

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" bellum septannale, inter Connactos et Ultonios, multis Poetics figmentis, ut ea ferebat ætas, adornatum " *Tain-bo-Cuailgne dictum.*—Hujus belli circiter medium *octennio ante caput æra Christianæ*, Mauda Regina, " Connactiæ, Fergusio Rogio Ductore, immensam bonm prædam conspicuis agentium et insectantium virtutibus " memorabilem, e *Cualgnia* in agro Louthiano reportavit."

This agrees perfectly with Tigernach's account of Cucullin, and opposes an insuperable barrier to the forgeries of those who make Cucullin and Ossian cotemporary. Compare the Ogygia, p. 129.

spersed with quotations from ancient Poets to the word *Finis*, at page 76 of this second part, where the transcriber gives his name thus:—"The 15th of September, 1633, *Finis*, per me "*Seadhan O'Duihgenain.*"

Some torn leaves follow, which contain copies, nearly illegible, of the Poetical Controversy between Connacht and Munster, in the reign of James I.

No. XXXIII.

"BEATHA NAOMH PATTRAIC; OR, LIFE OF S. PATRIC."—*quarto, paper, (imperfect.)*

The pages are 6—The writing is of the last century—S. Patrick's pedigree, as preserved in this MS. is quoted by Usher, and *from a very ancient Irish Poem in the Annals of the Four Masters.*

No. XXXIV.

"EOCHAR SGIATH AN AITHFRIN,"—OR, THE KEY TO THE MASS. *folio, paper, (in bad condition.)*

This work is divided into eighteen chapters, and ends at folio 38, or page 76, where it is followed by the *Life of our Saviour*, in 47 folios, imperfect. Both these works are in a modern hand. The author of the former was *Geoffry Keating*, whose name does not however appear in any part of it. We are informed by Harris, that Keating wrote a *Defence of the Mass*, and some other pieces, in Irish.

No. XXXV.

"EOCHAIR SGIATH AN AITHFRIN."—*folio, paper.*

The written pages are 67, falsely marked on the first blank leaf "*A Chronicle in Irish.*"—This is a more recent copy of the first part of the MS. last mentioned.

No. XXXVI.

"LIVES OF IRISH SAINTS, IN IRISH LANGUAGE AND CHARACTERS."—*quarto, paper.*

The written pages are 305. The writing is of 1627.

Contents.

Page 1.——The Life of S. *Finbar*, to page 17.
Page 18.——The Life of S. *Carthag*, to page 40.
Page 41.——The Life of S. *Molaga*, to page 52.
Page 53.——The Life of S. *Finan*, to page 64.
Page 65.——The Life of S. *Finan*, of Brigoban, to page 89.
Page 90.——The Life of *S. Oranatan*, to page 98.
Page 99.——The Life of S. *Ailbe*, of Imlech Ibair, to page 119.
Page 119.—The Life of S. *Mochua*, of Balla, to page 131.
Page 132.—The Life of S. *Moedog*, of Ferns, to page 148.
Page 149.—The Life of S. *Finan*, of Cloonard, to page 164.
Page 165.—The valuable Life of S. *Fursey*, which is quoted by Bede, to page 174.
Page 175.—The Life of S. *Brendan*, to page 204.
Page 205.—The Life of S. *Aban*.
Page 222.—The Life of S. *Ciaran*, of Saigir.
Page 244.—The Life of S. *Senanus*.
Page 287.—The Life of S. *Ruadan*.

These Lives are all unpublished; all in the Irish language and characters; and all transcribed from ancient MSS. by one hand. At the end is the name and autograph of "*Fr. Bonaventura "Mac Dooll, Guardianus de Carrickfergus—Theologiæ Lector.*" Carrickfergus Monastery was founded for Franciscans in 1232, and was granted, at the suppression of Religious Houses, to Sir Edmund Fitzgerald, who assigned it to Sir Arthur Chichester. The latter erected a Castle on the site of the old Monastery in 1610. These Lives of Saints were transcribed from an old MS. which belonged to that Monastery.

With respect to the Life of *Finbar*, there were three *Finbars*—one an Abbot, the founder of a Monastery in the Isle of *Drimlen*, between Hi Cinselach and the Desias of Munster, whose memory is celebrated July 4;—Another *Finbar*, Abbot of Kilconga, is celebrated on the 9th of September. Acta, SS. p. 597. The Finbor whose life is given in this MS. was the first Bishop of Corke, who is mentioned in the ancient Life of S. David, published by Capgrave, and in that written by Giraldus, as well as by John of Teignmouth. His festival occurs 25th September.

The second Life in this Collection, that of *Carthag*, is not the Life of Carthag the Elder, but of the Younger, called *Mochuda*, Bishop of Lismore, who founded the Monastery of Rathen, in Westmeath, and wrote a *Rule* for his Monks, which is said to be yet extant in Irish. The Annals of Tigernach and Ulster state that he was expelled from Rathin by King *Donald II.* about 636, when he retired to the territory of the Munster Desies, where he founded *Lismore*, and died in 637. That this Life, and most of the others, are liable to great exceptions, will not be denied by any one whose knowledge of Irish History is not extremely superficial. *Blathmac*, King of Ireland, died during the great plague in 665; and yet this Life makes him and Constantine Mac

Fergus, King of the Albanian Irish, who died about 817, contemporaries! *Faible Flan*, King of Munster and S. Mochuda, died in 637.—How could they, and *Carthag* and *Constantine* be cotemporaries?---But yet, these *Lives* contain much historical information; and though this of *Carthag* is interpolated, and recent, others there are in this collection which are intitled, in an historical point of view, to very great respect. (1)

The Life of Molaga was translated from the Irish, for the use of Colgan, who published it in Latin.—Acta, p. 145. He observes that it is of great antiquity, and that the historical part of it is supported by the most ancient authorities in print and Manuscript, but that the copy he had was imperfect. (2)

At the end of the fifth page of the Copy now before us, are these words, in the transcriber's hand:—"*Ata began ann so nach fagaim re na Sgriobhadh no bfecham leabhar eile do.*"—i. e. "There is a space left blank here, which I do not write until I consult another Manuscript." The blank space which follows this notice leaves room only for five lines, and cannot be the *hiatus* alluded to by Colgan: but there is something missing at page 52, the 12th of this Life, which corresponds exactly with Colgan's account. Amongst the historical facts mentioned in this MS. one narrative relates to a contest between Guaire Aidne, King of Connacht, from 623 to 661, and Cuana, Lord of a district in Munster called *Fera magh Feine*, or the great plain of the Phænicians, now corruptly Fermoy, which was excited by the Druids and Poets of both Provinces, in the time of S. *Molagga*. Colgan remarks on this, that the Druidic order remained in Ireland down to the 8th century. (3)

The next Life is that of S. *Finan*, a disciple of S. Brendan's, who founded the Monastery of *Cenneitig*, near Mount Bladma, on the confines of Munster and Meath, and whose festival occurs the 7th of April. The narrative, as usual, is miraculously marvellous; but yet this Life, as well as most ancient Lives of Saints, records historical and geographical facts which merit preservation: it is unpublished. The following distich may be seen on the margin of page 55:—"Si quis in hunc librum furtivos vertat ocellos, Π sibi pro merito Littera Græca manet."

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(1) The elder Carthag was a disciple of S. *Kieran*, during the reign of Ængus, King of Munster, whose death is referred by the IV Masters to 489.—See the Irish Life of Kieran, quoted by Colgan, p. 475. His feast occurs the 5th of March; the other's on the 14th of May.

(2) "Hanc ex Hibernico in Latinum transtulimus. Stylus et verba Codicis Hibernici, indicant magnam "authoris vetustatem. In hoc adverto ipsius fidem, quod nihil pœne sit ex his quæ hic refert, quoad "personas varias quas nominat, et alia quæ memorat; quod in aliis historiis non occurit."—Acta, p. 148.

(3) "A fide Hibernis prædicata, usque ad annum fere 700, *nisi et postea*, ut constat ex Actis *S.S. Patricii*, "*Kierani*, *Ailbei*, *Declani*, *Brigidæ*, *Moctei*, aliorumque.—Et licet interea Druidæ, in Christum credentes, "magicas artes abjuraverint, non destiterunt tamen eorum successores nempe *Seneciores* (*Seanachaidhe*) et "Poetæ studium antiquitatis mirifice colere, scholis publicis præesse, et in summo pretio apud Proceres et "populum haberi. Horum tria erant genera, quorum *primum*, Jurisperitorum, (*Brehonum*) *Leges* observabat "et lites de finibus agrorum de prærogativis familiarum, de contractibus, &c. dirimebat. *Secundum* Seneciorum, "sive Antiquariorum, qui Regum et Procerum Acta et genealogias scribebant, vocumque Hibernicarum origines, &c. aliasque Patrii Idiomatis antiquitates sedulo observabant—*Tertium* erat Poetarum." Acta, p. 149, and again, p. 276.

Page 65.—The next Life, that of S. *Fincua*, the disciple of S. Comgal, of Bangor, surnamed *Briogaban*, from the place in Munster where he founded a Monastery which is mentioned in the ancient Life of S. *Abban*, c. 20, Acta, p. 615.—This Life also is unpublished. The author, whoever he was, says, at page 89—"*Ro sgriobh Fionnchua a uile ghniomha a Leabhar Mainis-*"*dreach Buite mc Bronaigh*"—i. e. "Finchua wrote all these Acts (meaning of his own life) in "the Book of the Monastery of Bute, the son of Bronaig, from whence he soon after returned "to his own Monastery, where he died."

Page 90.—The Life of *Cranaton*, unpublished. It is imperfect in this copy where it consists only of four pages. The transcriber says, at the end, that the MS. from which he transcribed it, was imperfect, and that he could not supply the deficiency.

Page 97.—The Life of S. *Ailbe*, in 22 pages—unpublished. A manuscript Life of Ailbe is quoted by Usher, in his Primordia; where he says that the *Monastic Rule of S. Ailbe is still extant in the Irish Language*. Ailbe died in 525, as in the Annals of Inisfallen and Ulster. His memory is annually celebrated in the great Isle of Arran on the 12th of September.

Page 119.—The Life of S. *Mochua*, of *Balla*, the son of Becan, in thirteen pages. This Saint was called also *Cronan*, and was S. Comgal's contemporary. He founded *Balla*, in Connacht. Bollandus gives his Life 1 Jan. The Irish Life now before us is unpublished.

Page 132.—The Life of *S. Moedog*, first Bishop of Ferns, who was called also *Aidan*, and was cotemporary with *S. David*.---Usher quotes a MS. life of him, and refers his death to 632. Colgan quotes a MS. life of him in the Irish language, supposed to be written by *Gildas Mochodo O'Casside*, who was coeval with this Saint. But the MS. life now before us cannot be of that antiquity; the idiom will not admit of its being placed higher than the 11th or 12th century. It is unpublished. *S. Moedog* is mentioned with the highest respect by the ancient writers of Ireland, as in the *Life of S. Fintan*, published by Goldastus in his Rer. German, t. 1. a work of the 9th century, and of unquestionable authority, as stated in the *Rerum Hibern.* vol. 1.

Page 149.—The Life of *S. Finian*, first Bishop of *Cloonard*, who was cotemporary with *SS. David*, and *Gildas*. The Annals of Inisfallen refer his death, as Usher does, to 552. Colgan, who published his life in Latin, (Feb. 23,) from a Salamanca MS. quotes his Irish Life, as written in very ancient idiom, "*perantiqui et elegantis styli*," and refers his death to 563. S. Finian was called "*Magister Sanctorum Hiberniæ*." His school of *Cloonard* was frequented by the Saxons of the 7th century. He died in 563. This Irish Life is unpublished.

Page 165,—"*Beatha Naoimh Furse*," or the Life of S. Fursey, 10 pages, 4to. Another Life

(1) Meath was formerly an extensive Country, stretching from the Eastern sea to Munster, and had many Bishopricks, *Cloonard, Duleek, Kells, Trim, Dunaghlin, Ardbraccon, Slane, Foure*, which were all consolidated into one Bishoprick of Meath, by Cardinal Paparo, in 1152. Of the school of Cloonard, see the ancient Life of Ninnidius, Acta, p. 112, and Usher Primordia; also the Life of Finian, Acta, p. 395. The Library of this celebrated school of Cloonard, was burned in 1143, as in the Annals of the IV Masters. Cloonard is now a wretched village on the road between Mullingar and Longford.

of S. Fursey, written by one of his Disciples, in Latin, soon after his death, is quoted by Bede, (1) and published by Bollandus. Colgan has published a third, much more copious, but also much more recent and fabulous, (Jan. 16.) He further quotes an Irish Life in MS. which is divided into chapters, and must be different from this, since he mentions chapter 59.—Neither of these Irish MS. Lives has seen the light.—It is remarkable, that every nation in Europe has taken the lead of Ireland in the publication of its MSS. and yet that every northern nation is posterior in point of written documents? *Cuanac*, *Cumian*, and *Adamnan* precede Bede, and Gildas betrays his Irish origin by his name.

The year of Fursey's death has been accurately ascertained in the *Rerum Hibernicarum*, vol. 1. He passed into England in 637, and founded there the Abbey of *Cnobbersburg*, as stated by *Bede*, before he passed into France, in 640.

Page 175.—" The Life of *S. Brendan*, the elder, son of Finloga, in 30 pages." S. Brendan was the founder of *Cluanfert*, on the Shannon. There is a MS. Life of him in the Cotton Library, which is quoted by Usher, Primord. p. 271, 471, 494, and which teems with the most romantic miracles. He was a disciple of S. Finian, of Cloonard, and died, aged 93, in 577. (2) He must therefore be distinguished from *S. Brendan, of Birr*, who died in 571, and whose father was *Luagneus*. The former is the Saint of whose septennial navigation many fabulous narratives still remain, mixed up with the probable fact that he sailed from the Islands of Arran to Iceland, and first established there the Christian faith.—His Voyage is mentioned in the Life of *Aban*, a work of the 9th century, c. 43; (3) and in the ancient Life of *Maclovius*, published by *Johannes a Bosco*, in his Bibliotheca Floriacensis; also by *Glaber Rodulphus*, in Historia Francorum, l. 2, c. 2; by *Guido*, Abbot of S. Dennis, in his *Vita Machuti*; by *Ængus the Culdee*, in the fifth tract of his Opuscula; and by Cumineus Connerensis, in his book *De Encomiis Sanctorum Hiberniæ*.

Page 205.—The life of St. Aban, in 17 pages, begins here. He was educated in his Uncle Ibar's Monastery of *Beg-Erin*, an Island on the Coast of *Hi-Kinselach*, in Leinster, and died in his Monastery of *Kil-Abbain*, in Leinster, about the end of the 6th century. His Life in Latin has been published from a Kilkenny MS. by Colgan, 16th March, where he says that he collated the Latin Life with two Lives in Irish. The Latin Life published by him, seems but an amplified version from the Irish. The miraculous stories are disgusting; but let it not be inferred that therefore this work is subsequent to the 12th century. The stories of the 9th and and 10th are equally luxuriant in extravagance.

(1) Hist. Eccl. l, 3, c. 19.—There is also a Life of Fursey ascribed to Bede. MS. in the King's Library, in the British Museum.

(2) Usher adheres to the Ulster Annals. S. Brendan, of *Birr*, is mentioned by *Adamnan*, l. 3, c. 3.

(3) " Ecce illustre testimonium hujus veteris authoris de illa mirabili navigatione, spatio Septennii per, " Oceanum quam, nonnulli fictam et fabulosam existimant, cum tamen hic vetus et fidelis Scriptor, qui ante " nongintos vel amplius annos vixit, eam tamquam certam supponat, idque contestentur *S. Ængusius, et Malruanus* " in suo Martyrologio Tamlactensi, ante annos 700 scripto." Colgan Acta, pag. 624. Vita S. Brendani 16 Maii.

Page 222.—The Life of *S. Ciaran, of Saigir*, in 22 pages. This is *S. Kieran* the Bishop, whose birth is dated by Usher, ann. 352, and who is to be distinguished from *S. Kieran*, the Abbot and founder of *Clunmacnoise*, on the Shannon, Eastward of Athlone. S. Ciaran, the Bishop, was highly venerated by the Cornish Church. *S. Piran, in the sands*, and other churches in Cornwall, are called from him, as in Leland's Collections, published by Hearne, t. 3. His Life has been published by Colgan, from the MS. Collection of *Hu: Ward*. But the work published by him is in Latin, and though supposed to be written by *Evinus*, a disciple of S. Patrick, is of a much later date; whereas this is in Irish, and seems to be that which is quoted by Colgan, in his Acta, page 463. It is unpublished. *S. Kieran*, of Clonmacnoise, was born in 516.

One historical fact mentioned in this Irish Life, and in nearly the same terms in the Latin, deserves notice, as illustrative of some of the Poems in this Collection. It states that Kieran foretold that *Ængus, King of Munster*, and his Queen Ethnea, would be killed by their enemies; and that this prophecy was fulfilled in the field of *Fea*, near the great town of *Kilosnad*, in Leinster, where they were slain by *Illand*, the *son of Dun-laing*, King of North Leinster; that *Ethne* was the daughter of *Crimthan*, the son of *Enna Cinselach*, who had conquered most of Leinster, after the battle of *Ocha*, in Meath, "*where the King of all Ireland killed Alil Molt*, "*King of all Ireland.*"

Now the death of *Ængus*, King of Munster, is dated by the IV Masters, A.D. 489, where we are informed, in Irish, that he was killed in the battle of *Killosnad*, by *Illand* and *Olild*, sons of *Dunlang*, King of Leinster, and *by others*. It is mentioned also in the Poem ascribed to *Dubtach Mac ua Lugair*, above, page 97 and 147, and by *Brogamus Pius*, in his Irish Poem on the Successions of the Leinster Kings, above, page 99, 100.

The battle of *Ocha* is dated by the IV Masters, 478, where they say that "*Olil Molt*, King "of all Ireland, was killed by *Lugad*, the son of *Leogaire*; by *Murcertach*, the son of Erc; by "*Fergus-Cerveol*, the son of *Conal Crimthan*; by *Fiachra Loun*, King of Dalaradia; and by "*Crimthan*, the son of *Enna Cinselach.*"

From these minute dates and circumstances, it appears that the "King of all Ireland" who killed *Olil Molt*, "King of all Ireland," was the above *Lugad, son of Leogaire*, who, in fact, succeeded him after the battle of Ocha, and who was succeeded by *Murcertach mac Erc*, twenty years after that battle, in 503.

Nothing more contributes to establish the veracity of History, than this coincidence of dates collected from authorities so unconnected and so remote.

Page 244.—*The Life of S. Senan*, in 36 pages. S. Senan was coeval with S. David, and founder of the Monastery of *Inis Cathaig*, in the Shannon. His life has been published in Latin verse, by Colgan, from a Kilkenny MS. on vellum, (8th March,) and he has given a Supplement, extracted from S. Senan's life, *in Irish*, preserved in a MS. very different from the MS. now before us, which is unpublished. In this Life is quoted a Metrical Life of S. Senan, written in Irish by *Colman mac Lenine*, who died about the year 600, as in the Annals of the IV Masters. Colgan quotes this Irish Metrical Life in these words:—"Hujus vitæ fragmentum, stylo vetusto

"et pereleganti, Patrio sermone conscriptæ, habetur in prædicto Codice Vitæ S. Senani, Domini "Gulielmi Derodani in Lagenia."

At the end of the Life of S. Senan, at page 278 of this MS. the transcriber gives his name "*Donall O'Duinin*," and says that he transcribed this volume in the Monastery of the Minims at Corke, for the use of *Francis O'Mathgamhna*, the Irish Provincial of that order, in 1627. Mr. O'Conor's Autograph follows, stating that it became his property in 1766.

Page 287.—The last Life in this MS. is that of S. Ruadan, in 18 pages. He was the founder of the Monastery of Lothran. His memory is annually celebrated on the 15th of April. This transcript is in the same hand with the preceding. The Life of Ruadnus is unpublished.

No. XXXVII.

"PRO FESTO S. DOMINICI.—*octavo, paper.*

The written pages are 27, containing a Panegyric on S. Dominic, and an Exhortation to imitate his virtues. The writing is of the reign of George I. and the language is modern Irish.

No. XXXVIII.

"PHARMACOPEIA HIBERNICA."—*octavo, parchment, bound in ancient Irish oak.*

The written pages are 88; the writing is of 1535.—Thirteen pages, containing a calendar, precede this work, in which the days of the year are connected with the sun's stations in the different constellations of the zodiac; after which the months of the year are enumerated, with the distempers which are generally to prevail in those months in Ireland; and next follows the Pharmacopeia, in which the names of various drugs are given in Latin, and then their uses are explained in Irish.—The transcriber mentions his own name at page 31—"*Misi Niall hi Cuinn "sgribeit, 7 trosgadh lai feile Padraig anin, 7 annaa gcairgin ata an. Dm MCCCCC XX XV.* "i. e. I, Nial O'Quin wrote this, the Fast of the Eve of S. Patrick being this day, and in "Cargins, anno D. 1535." The same date may be seen on the first leaf.

No. XXXIX.

A quarto cover, containing loose papers in the Irish language and characters. The first part is an Irish Grammar of forty leaves, imperfect at the beginning and end, giving the inflections and conjugations of several Irish words, and written about 1694.

The second part, of six pages, contains a Chronology of events in Irish, from 1565 to 1694, in the same hand, relating chiefly to the family of O'Reily. This is followed by a brief Chronology of the Patriarchs, and then of the first Cæsars, &c. in three leaves. The next or last part is in a different hand, and consists of loose leaves torn from a larger work, the first of which is paged 71. This leaf contains the conclusion of a fabulous narrative in prose, of battles fought by *Con of the hundred battles, Gol mac Morna*, and others of the 2d century of our æra, who preceded *Conor II.* King of Ireland, as stated by Tigernac, though they are made coeval with Ossian in the third century by Macpherson, and with S. Patrick in the 4th!

Mr. Astle mentions this MS. p. 125, No. 5.—"This number, says he, is taken from a Glossary "of the Irish language, a fair MS. on paper, written in the *latter end of the 14th century*, or in "the beginning of the 15th, the initial letters of which are much ornamented." Nothing more clearly shews how men are mistaken when they venture to decide on the ages of MSS. from their characters alone. This MS. is undoubtedly subsequent to the year 1694, for that year is expressly mentioned in it in *Arabics*, and in the same hand in which the whole is written; and not only in Arabics, but in mere *modern Arabics*, different from those which were used in Ireland, down to when the *Annals of Ulster*, (MS. Bodl. Rawl. 489,) were written in the 16th century. The new Arabics were introduced after, or about the time when that MS. was written.

In the MS. before us, the original differs from Astle's explanation of his own fac simile, No. 5, where al-bron is rendered *Obbron*. The following is a specimen of the Poetry:—

1. "*Eirghigh a Rioghruaidh Banbha—Cuir. an cath go calma,*
2. "*Sraonuidh e for Fhiannaibh Fail—B. haitreach leo a niomarbhaidh*
3. "*Eirghidh uile borb bhur n baigh—A fhiora Eirin de un laimh,*
4. "*Ar mhaighreidh an mhuighe a mach—Do deighr. thuir na Temhrath.*"

Literally.

1. "Rise ye Kings of *Banba*, (Ireland) Incite the battle valiantly,
2. "Overwhelm the rebellious Fians of *Fail* (Ireland)—Make them repent their wicked deeds.
3. "Rise all-fierce as usual—ye men of Ireland with one heart and hand,
4. "To clear the plain entirely—of the good and Royal Tower of Temorath."

5. "*Fir Mhidhe ag eirghe mun ngort—Is cur. chuig. Chonnacht,*
6. "*Cuig. Ul. an sluag seng,—Caoimhthèighl. Chuinn is Conall.*
7. "*Tadhg mac Nuadhad liath Luac;—Ag Eirghe le Conn Cruachna.*
8. "*Muimhn. is Laighn. na lenn—Anuaghiudh airdrigh Eirenn.*
9. "*Clann Morna mor a mbroeg—Alo aigh ga luath fhosdaigh.*
10. "*Fir fa tenn ag cur chosguir—Is nar fheall ar thmaroed.*
11. "*Do seolsaidh buidhne gan cheilg—go cnuca chruaidh tre coimh ferg.*
12. "*Do chur le Cumhall chalma—Is le Criomhthann chaoimhferdha.*"

5. "Men of Meath, rise as numerous as the standing corn—And ye also heroes of Connacht.

6. " Province of Ulster—Army of ancient times—Beloved companions of Con and Conal.
7. " Thaidhg, son of Nuadad—Grey-haired warrior, rise with Con of Cruachan.
8. " Munstermen and Leinstermen of spears,—Wait on the King of Ireland.
9. " Sons of Morna great in battle,—Go valiant—quickly—confidently.
10. " Men hardy in the onset—and who never forfeited your character.
11. " They marched numerous without deceit—To Cnuca hardy fired by common rage,
12. To attack with Cumal the brave,—and with Crimthan the noble and manly."

All the most ancient Poems on the subject of the *Teanbo Cuailgne* wars of Cucullin, and on the wars of Con of the hundred battles, and of Fingal and of Osgar and Ossian, are in this style of Poetry. They are romances of the 13th and 14th centuries: the few historical facts contained in them are gleaned from Tigernach, and from the *Psalter of Cassil*, of a part of which there is an old copy in the Bodleian. (1) And yet these Fingalian Poems are the principal foundation of the structure, by Macpherson, and quoted as genuine Poems of the 3d century, by Henry and by Whitakre.

No. XL.

" AN IRISH TRANSLATION OF THE HISTORICAL PARTS OF THE OLD " AND NEW TESTAMENT"—*folio.*

The first fifteen leaves are missing; the remaining pages are numbered to 389.

In its present state, the first page (page 32 of the work) ends with the 7th chapter. It is all in the Irish language and characters. The title of the 8th chapter is " *On the state which the " church will be in when the Jews shall be converted.*" Then follow Disquisitions on the authors of the several books of the Old and New Testaments; on the Prophecies concerning the Messiah; on the Conversion and Epistles of St. Paul; on the Canon of the Scriptures; on the Evidence of the Tradition of Churches, &c.

Page 98.—The above subjects occupy this volume down to the 13th chapter, at fol. 98. The 13th chapter treats of passages in the Scriptures, which at first view appear repugnant to each other, down to page 118.

Page 118.—Next follows an account of the Versions of the Old and New Testament, down to page 130. The Versions quoted are ancient. Nothing is said of the new Versions.

Page 130.—A universal History commences here, with the Mosaic account of the creation, the Ante-Deluvian and Post-Deluvian Patriarchs, Assyrians, Medes, Persians, Jews, Greeks, and Romans, down to the end of the Acts of the Apostles, anno C. 46; and a marginal note in Irish at the end informs us that this MS. was transcribed in 1726.

(1) It is on parchment, 292 pages. Laud. f, 92. The oldest Irish MS. which we have discovered, is the *Psalter of Cashel*, written in the latter end of the 10th century. Astle on Writing, fol. p. 120.

Manuscripts containing versions of considerable portions of the Scriptures into Irish, are very uncommon, and this MS. is on that account the more valuable.

No. XLI.

"EXTRACTS FROM THE ANNALS OF THE IV MASTERS."—*octavo, paper.*

The written pages are 117, in Irish language and characters, very neatly transcribed by Mr. O'Conor of Belanagare. These extracts begin from the year of our æra 429, and end with 682.

No. XLII.

"IRISH POEMS," &c.—*loose sheets, paper, folio, quarto, and octavo.*

Part I.—The written pages of the first part are 36; the hand-writing is that of a Scribe *O'Gormon*, who was employed by the *Chevalier O'Gormon*, to copy the Irish Annals of the *IV Masters*, at Belanagare, and availed himself of that opportunity to transcribe Mr. O'Conor's original MS. of Carolan's Songs, in 1771.

Contents.

1. Carolan's Poem in honour of old *Donnchad O'Conor*, commonly called *Donnchad Liath*, or Donnchad the grey-headed, the great grandfather of the present Owen O'Conor, head of that family. This Poem was composed for the harp, and played by Carolan himself on Christmas-day, 1723, at the house of Belanagare. It begins "*Go madh slan, beo bliadhnach*,—May you be healthy, active, and of venerable years."——2. Ditto, in honour of Mrs. O'Conor, of Belanagare, beginning "*As mian leain tracht an uairsi-air Mhally na raite Ruairce*,—I wish now to enlarge on Mary, of the famed family of the O'Ruarcs."——3. Ditto, on Miss Elizabeth Mac Neill, "*Mo chuairt go baile i. Sganlain*,—My Visit to the town of *O'Sganlan*," &c.——4. Ditto, on Brigid Cruise, "*Ta na crada fear gasda*,—There are hundreds of men of activity," &c.——5. Carolan's Receipt, "*Mas tin lo slan, &c.*—Whether sick or healthy."——6. A Poem on Mrs. French, "*As mian leam labhairt air eig mnaoi*,—I wish to speak of the young women," &c.——7. Ditto, on Gracey Nugent, "*As mian leam tracht ar bhlath na Finne*,—I wish to describe the blossom of the fair."——8. Ditto, on Mary, the daughter of Henry O'Neil. The first leaf of this song, the eighth of the MS. is missing.——9. Ditto, on Conor Faly, "*Ua Conchobhar mile alon leath*,—O'Conor, a thousand blessings after you."——10. On Counsellor John O'Conor.——11. On Matthew Plunket, Lord Louth.——12. On Madam Cole.——The following Obituary may be seen at page 15,—"*Dia Sathairn an. xxv la don Marta*, 1738. *Toirrdealbach O' "Carbhallain an thaoi inntleachtach 7 Priomh Oirfideach Cuil na h Eirean uile dfhaghail bhais "anis, 7 a chur a dteampall chille Ronain manuintire Dhuibhgennam san 68 bliad. dia aois—*

"*Trecsire co bhfag. a anmain, oir bu riaghalta 7 bu craifech.* i. e. On Saturday, 25th March, "1738, Torloch O'Carolan, the well informed and chief musician of all Ireland, died this day, and "was buried in the Church of *Kilronan*, the family church of the O'Duigenans, in the 68th year "of his age. May God have mercy on his soul. He was a moral and religious man." This memorandum is in the hand-writing of *Carolan's* friend, the late Charles O'Conor, of Belanagare, who ever spoke of him in terms which reflected back upon his own character the lustre which they shed on that of the last of the Irish Bards.

Page 16.—Some chronological notices follow in Mr. O'Conor's hand, and in the Irish language and characters, on the times and successions of the Irish Kings, thus:—Con of the hundred battles was born in 147; his son Art in 180; and his grandson Cormac in 230. Cormac mounted the Irish throne in 254. Oliol Olam, King of Munster, was born in Spain A.D. 185; he fought the battle of *Moilena*, A.D. 192. Goll Mac Morna was born about A.D. 170, and so could not be contemporary with *Fin mac Cumhal* (Fingal) who was Comac's son in law. (1)

Page 20.—Mr. O'Conor's Chronological List of twenty-seven Pagan Kings of Ireland, from *Hugoni* the Great, to Tuathal the Acceptable. See MS. No. 50.

Page 27.—Genealogies of *O'Fallans, O'Reilys, O'Flinns, Mac Donnach of Ballindoon, O'Birns, Macguires, Mac Carthys, &c.* in Irish, and in Mr. O'Conor of Belanagare's hand, unfinished.

Page 29.—An Irish Poem in honour of the O'Conor family of Belanagare, composed in 1726, by *Cronan O'Cornin, Ollam Breifne*, i. e. the Poet of the County of Leitrim, in his own hand-writing. The Poet's name is written in Ogham at the end.

Page 32.—Another Poem by ditto, on the O'Conors of Connacht, beginning "*Siol Muireth. mor a rath Colunkuin Chosnaimh Temhrach*,—The family of Mured—great is their worth—they are columns of defence to Temorath." This O'Curnin was the family Poet in 1726.

Page 36.—An Irish Poem, intitled "*Tadhg dall na Higinn a griosugh Briain ua Murtha ui* "*Ruairc chun cogaidh anaigh na Banriaghna Eisiobel anno* 1588, *Dan Seudhna mor*,—The blind "bard *Thadhgh O'Higgin's* Poem, kindling the mind of *Brian na Murtha O'Ruarc* to make war "on Queen Elizabeth, A.D. 1588—a Poem of great celebrity." This copy is in the hand-writing of Mr. O'Conor, of Belanagare, and consists of 240 verses. The first verse is—

"*D fhior cogaidh comhuilt siothchain Senfocal nach saraighter.*"

"From bitter war comes peace, is an old proverb which cannot be denied."

This Poem cost Brian O'Ruarc his life, Leland, without mentioning dates, says vaguely that "one thousand Spaniards of the celebrated Armada were cast *on the territory of O'Ruarc!* (the

(1) These dates must be regulated according to the Annals of Tigernac, in the *Rerum Hibernicarum Scriptores*, vol. 1. Prolegomena, part 2, where the years of the Oxford MS. have been numbered with the greatest accuracy.

" shores of Leitrim!) the Irish Chieftain of Breffny, and there hospitably entertained. Bingham " prepared to attack them. The Irishman obstinately opposed the attempt, and urged their " commander *Antonio de Leva*, to stay in Ireland and declare war against Elizabeth. The " Spaniard embarked for Spain, and perished. The Lord President drove O'Ruarc for shelter " into Scotland, where he was seized by order of King James, delivered to Elizabeth, and " afterwards executed in London as a traitor." v. 2, p. 312.

Page 40.—A Poem, intitled " *An t Athair Patraic ua Corrnin tuighfhile na n Gaodhal do* " *bhuadh Bheil-Atha-na-gcarr san mbliadhain*, 1734,—The Father Patrick O'Cornin, the chosen " Poet of Ireland, in praise of Belanagare, written in 1734," that is, four years before the death of Carolan.—Page 41.—Another Irish Poem, by ditto, beginning " *Treig do mheirtne a Bhaile-an Dun*,—Abandon thy feeble state, O'Balindun."—Page 43.—Part of an Irish Poem, beginning " *Cuiger*" of which only five stanzas remain.

Page 44.—O'Cornin's Poem " *Maith do chodhnach a Chill Eala*," already mentioned at p. 29. This copy is in Mr. O'Conor of Belanagare's hand, transcribed by him in 1726.

Page 47.—Part of an Irish Poem, beginning " *Eisdigh*," of which 84 verses remain on the Successions of the Kings of Ulster, in Mr. O'Conor's hand writing.

Page 49.—Extracts from ancient Poets, in the same hand, on the death of S. Columba.

Page 52.—Carolan's Song on himself, beginning " *Ni bfhuil mo samhail do shiol Eubha*,—There's none like me of the race of Eve." This was transcribed by Mr. O'Conor in Carolan's life time, and during their intercourse in 1726, as stated in his marginal note, p. 53.

Page 54.—The seven last verses of Carolan's Poem on *Maurice O'Conor*.

Page 55.—A Poem, intitled " *Caislian na glasdroma*,—or an Elegy on the ruins of that Castle."

Page 56.—An Irish Elegy on the death of Owen Roe O'Nial, composed in 1649.

Page 63.—An Irish Elegy on the death of Summarle Mac Donnell.

Page 68.—Part of an Irish Poem on the death of *Owen Roe O'Nial*, the battles of *Moylena, Gabhra, Drumshambo, Benbulb*. The initials of the Poet's name P. O. D. may be seen at the end.

Page 70.—" *Leabhar na gceart*,—or the Book of Privileges." This is a valuable fragment, though it consists here only of eight pages. The first is paged 17, the leaves follow regularly from thence to page 24. The writing is of the reign of Charles I. The first words of this article in its present state are " *agus a se ua Maolchonaire dhlighes slatna Righe do tabhairt* " *in a laimh ag a Righti, 7 ni dhligeann duine do maithib Connacht bheith ina fhochair ar an g* " *Cairn acht O'Maolchonaire ag a Riogh 7 O'Connachtain ag doirseoreacht a chairn. A each 7* " *a cadach do Chomharba Dachonna 7 a dhol do Druim ui Chonchobair ar an each sin, 7 uinga* " *d'or d ua Connachtain, 7 a ta d'fiach ar Chorach2h an Chairn do denamh gach uair Reaghalais.*" i. e. " and it is *O'Maolconar's* right to present the wand to the King; and it is not lawful for " any of the Nobles of Connacht to be present in company on the *Carn*, excepting *O'Maolconar*,

" who inaugurates, and *O'Connachtan*, who guards the entrance of the *Carn*. The King's horse " and clothes become the property of the successor of Daconna, (1) and he follows O'Conor on " that horse, and an ounce of Gold is paid to O'Connachtan, who is obliged to smooth the Carn " at every Inauguration." The following extract, from page 70 of this collection, gives a curious specimen in prose of some of the contents of the valuable Poem which follows it.—

" *As iad so ; tuarastail na Righ taoiseach o ua Conchobhair .i. Da xx deag mart, 7 da xx deag* " *caora imbealltuine do Magorrachtaigh. Da xx deag mart 7 da xx deag torca gacha Samhna* " *dho 7 attabh. a h uball.—Da xx deag loilgeach 7 da xx deag caora imbealltuine do Fionndacht.* " *Da xx deag torc 7 da xx deag mart gacha Samhna do, 7 attabh. a Luighne Connacht do.* " *—Daxx deag Loilgioch 7 da xx deag caora do Maolbhrenuinn gacha Bealtaine, da xx* " *deug mart, 7 da xx deag torc gacha Samhna do, 7 attab adtir Fiachr. 7 a chuilcnamha 7* " *a cuilchearnamha dho. Da xx deag loilgach 7 da xx .x. caora Bheal taine do ua Fhlanagain,* " *7 da xx deug mart, 7 da xx deug torc gacha Samhna dho, 7 ad tabach attir Amalg. 7 a h* " *Iorrus—Ard Maoraidacht ui Concobhair ag ua Flanagain o no tri Righ taoisaibh eile.* " *Coimhead giall 7 braighde ui Conc. 7 Ceannasa cossi barantus a chobhl. o sliabh an Jarainn* " *go Luimneach ag ua Hainlidhe. Culcoimheth ui Con. 7 Conmhaoraidecht 7 Ceithirne ag* " *Mac Brennain. Tuighe Camra 7 beinnsi 7 leaptacha tighe ui Con. ar chlann Dailredocar, 7* " *denamh an Camhra 7 a Cart. orra gach uair reagair a lease. Coimeth creiche ui Con. an tan* " *rachus accomhn. e ar ua Fhlanagain 7 ar ua m Beirnn 7 Dalredocair. Cuil coimet ui Con.* " *con a thoradh o churrach Cheann eite soir go Ceannantus ag Mac Branain. A chul choim7h o* " *churrach siar go Cruach Padraicc ag ua Floinn. Ceannus Coblach ui Con. ag ua Flaithbertaidh,* " *7 ag ua Maille, an tan rachus for Muir no for Fairge. Taoiseach teaghl. ui Con. ua Taoidgh,* " *7 Marusgail tighe. Maoras. each ui Conc. ag ua Floinn. Taoiseach Seud. ui Con. ua Ceall. Ard* " *Marusgail ui Conc. Mac Diarmada. Rannadoir ui Con. O'Beirnn. Doirseoracht ui Conc. ag ua* " *Ffionachtaigh. Ollamh ui Conc. O'Maolconaire. Ataid imm ceithre baille xx do duith. ag gach* " *taois. diobh sin le na fethmanntas f. o ua Conc. agus ocht mbaile 7 da xx ag gach taoiseach* " *dona ceithre Rig taoisaigh eile .i. ua Flanagain, 7 Magoireachtaigh, O Fionnachtaigh, 7 ua* " *Maolbhrennuin. Flatha fiala fulaing i Con. Galionga 7 Clann Chuanain, 7 Conmhaicne 7 na* " *tri Luighne, 7 Cera. gattuaga nairemh or do budh eimhilt. 7 do b. im chian re sgriobhadh oir* " *ni bf. triath na tiagharna ina flaith ferainn o Luimnioch go h Easruadh, 7 o Iorrus Domhnuin* " *go h Uisnioch Midhe 7 go Doimhliag Cianain 7 o loch Eirne go loch Deirg dheirc 7 go Biorra* " *nach bf. dior 7 dligheth feidhm 7 fualaing i Conc. dfiach orra. &c. Da derbh sin ro raidh* " *an tsaoith Sencha .i. Torna ua Maolconaire an Duain cumhdhaigh so siosma."*

Literally.

" These are the wages which the chief lords of Connacht had from O'Conor:—Fifty cows and

(1) *Daconna* was the first Abbot of *Eas-mac-Eirc* Monastery, founded by S. Columba, near Boyle, in the County of Roscommon, as in Magnus O'Donnel's *Life of Columba*, in Triade, p. 406.

" fifty sheep on the day of *Baal's fire* to *Mac Gerachty;* fifty cows and fifty pigs every " *Samin's* day, to him also; his surety in the district of Umhal;—Fifty suckling calves and fifty " sheep on *Baal's fire day* to *O'Fionachty*, and fifty pigs and fifty cows every *Samin's* day to " him; and his surety in Leighni of Connacht;—Fifty calves and fifty sheep to *O'Maolbrennan* " every *Baal's fire* day; fifty cows and fifty pigs every *Samin's* day to him also, and his surety " in the district of Fiachrach, and his mantles and ********** to him also;—Fifty calves " and fifty sheep on *Baal's fire* day to *OFlannagan;* fifty suckling calves and fifty pigs on " *Samin's* day to him also, and his surety in Tirawley and Irrus.—O'Conor's high stewardship " belongs to O'Flannagan, in preference to the three other Chief Lords of Connacht;—the " guardianship of his hostages and prisoners, and the command of the securities for the " provision of his fleet, from *Sliabh-an-Iron*, (*Iron Mountain*,) to Limerick, belongs to " O'Hanly;—the body-guards of O'Conor, and the joint stewardship, and the *keherns* to be " under the control of Mac Brennan;—the straw for the encampment, the furniture, and beds " for O'Conor's house to be provided by the Clan of O'Dockrey, and also the making of the " encampment, whenever his Fort is to be fitted up; the guarding of the preys of O'Conor, " when he pitches his tents, belongs to O'Flannagan, O'Bern, and O'Dockrey;—the guards of " O'Conor, and their profits, from the Curra of *Cennetich*, Eastward, to *Cenantus*, are subject " to the command of *Mac Brennan;*—his guards from that Currach, Westward, to *Cruach* " *Patrick*, belongs to the command of *O'Flin;*—the command of the fleet to *O'Flaherti* " and *O'Mali*, whenever he goes on sea, or on high sea. (1) The chief of the household of " O'Conor is *O'Teigh*, and he is Mareschal of the household; (2)—the steward of the horse is " *O'Flin;*—the steward of the jewels is *O'Kelly;*—the chief marshal of the armies is *Mac* " *Dermott;*—the carver is *O'Bern;*—the door-keeper, *O'Fionnachti;*—the chief Poet, *O'Maol-* " *conar*. Each of these Lords has twenty-four towns as a domain for his own necessities from " O'Conor; and each of the other four royal Lords has eight and forty towns, namely *O'Flan-* " *nagan*, *Mac Gerachty*, *O'Fionnachti*, and *O'Maolbrennan*. The chief officers and champions, " patient of fatigue, are the *Galengs*, the *Clan Cuanans*, the *Connacnians*, the three *Luighnis*, " and the men of *Cera*—these are the chosen spearsmen of the armies, for they are ..... " It would be tedious to write of all: there is not a Lord, nor Prince, nor Governor of a district, " from Limerick to Ballyshannon, nor from *Errus*, the district of the Damnonii, to *Usneach*, in " Meath, and to *Duleek*, the monastery of Cianan, and from *Loch Erne* to *Loch Derg*, and to " *Birr*, who is not subject to the laws and usages, the customs and the power of O'Conor, &c. " Of these matters the learned genealogist, *Torna O'Maolconar*, composed this Poem which fol- " lows:—*Gabh Umadh a Feilime*," &c.

Page 72.—This page of the valuable fragment now before us is numbered 19, being the 19th of the MS. from which it has been separated; and here begins the above Poem " *Gabh umadh*,"

(1) The difference between the words *muir* and *fairge* is not easily ascertained.

(2) The word *Mareschal* is derived from the Anglo-Saxons. See Anstis on the word Mareschal, MS. fol. in this Collection. This word was unknown in Irish before the 10th century.

of which several copies have been already described. It consists of 188 verses, and supplies correct readings, by which the other copies may be restored.

Page 78.—Loose papers follow, containing Chronological notes from the Irish Annals, which relate chiefly to the Successions of the Connacht Kings, and are taken from the book of *Ballimote*, a MS. which was written in the 13th century, and was sold by Mac Donnach, of Ballimote Castle, in 1315, to *Aodh Dubh O'Donnel*, for 140 cows.

Page 81.—Mr. O'Conor's transcript from the aforesaid book of Ballimote, of Cormac-mac-Cuilenan's Poem in memory of the seven sons of *Oliol-Ollam*, killed at the battle of *Mucrus*, and beginning "*Secht mic na Saidhbh*,—The seven sons of Saba." This has been already described.

Page 82.—Extracts from the book of *Ballimote*, which date the *Tean-bo Cuailgne* war, eight years after the birth of Christ. These extracts agree with Tigernac. The successions of the *Dalcassian* kings of Munster follow from the same MS. and are continued from the time of S. Patrick, in the same hand, to the 10th century.

Page 84.—A valuable Chronological List of the Christian Kings of Connacht, in Mr. O'Conor's hand.

Page 89.—A Chronological List of the Dalcassian Kings, according to *Bishop O'Brian*, in the same hand.

Page 90.—The character and works of King *Cormac O'Con*, from the book of Ballimote, in the same hand.

Page 91.—"*Quærimoniæ Magnatum Hiberniæ ad Johannem xxii.* Pont. Max. A.D. 1315."—Excerptæ ex Scotochronico Johannis de Fordun. Oxon. ed. v. 3, p. 908, et collatæ cum MSS. in Bibliotheca Harleiana, cura Dni Johannis Hearne, A.D. 1722.

For *Johannis* read *Thomæ*.—This copy is in Mr. O'Conor's hand. It ends at page 107.

Page 108.—An Irish Poem, intitled "*Beannachdh Luinge*,—The blessing of a Ship."—It is in the Irish language, in English hand-writing, and is a modern transcript, quoted by Martin in his Western Islands. In this copy the verses are about 340; they are in that idiom of the *Irish*, which is corruptly called *Erse*, and end at page 115.

Page 116.—"*Fin and Ossian, a Manx Coronacht.*" This is the title of one sheet of paper, in the Manx language on one side, with a version in common Irish on the other. It is in the same modern hand and characters with the preceding, and is the composition of some ignorant schoolmaster who blunders *ris* for *re*, and makes *Fin and Ossian*, and their 300 young women, and their 300 hags, 100 dogs, and 100 whelps, keep company together, whilst the former are cutting faggots with their *bill hooks!* Perhaps the Poems of *Ossian* are not founded on better authorities.

Page 118.—The Genealogy of Brigadier Thomas O'Conor, in Mr. O'Conor's hand; four pages folio, with the dates. Nothing can be more accurate than the Pedigree preserved in this sheet. The attested genealogy which the Brigadier carried into France, is founded on it, both are confirmed by the Irish Annals, and by another attested document, which shall be mentioned in its proper place.

No. XLIII.

" IRISH POEMS."—*quarto, paper, in Morocco.*

The written pages are 43. The following title is prefixed in Mr. Astle's hand:—" Poems in " the Gaelic or Erse Language, written in the 15th century, by *Charles Mac Murrich*, one of the " hereditary Bards of the family of Clanronald. The Mac Murrichs were Bards to the Clan- " ronalds for several centuries, and held that office till the death of the late Clanronald, in the " reign of King George II. The first Poem ends at page 11, and is signed *Catheline Mak* " *Murrich*, perhaps by *the Bard's own hand.*"

" 2. Memoranda concerning ancient Irish writers and families; written in the Hiberno-Celtic " language in the 15th century.—N. B. The Gaelic and Iberno-Celtic are much the same."

Such is the account of this MS. in Mr. Astle's hand, on the first page. But the signature " *Catheline Mac Murrich*," is in a hand and characters totally different from those of the MS. which are in *Irish*, or what is corruptly called *Erse*, of 1649, whilst that signature is written in a fine round English letter hand of 1700 to 1745. Mr. Astle's statement, that this Poem was written by *Charles Mac Murrich*, and is signed *Catheline* Mac Murrich, " perhaps by the *Bards*, " *own hand*," may be excused in one who knew not that *Catheline* is the name of a woman, the *possessor*, not the writer of this MS.

This Poem consists of 196 verses, which are followed by its title in these words, and in the same hand and characters with the whole Poem:—" *Marbhna Eoin Mic Leoid a nuis go muige* " *sin*" i. e. "The Elegy of *John Mac Leod*, from the beginning of this Poem down to " page 11." The year, 1649, when it was composed, is mentioned in the last stanza but one:

" *Mile is se ced riom riaghla—A naoi is cearchad caoimh mbliadna.*"

Page 13.—The next article has no title; but the name of the same Poet, *Cathal Mac Muirethaig*, is prefixed to it, as its author, page 13. It consists of 116 verses, on the fall of man, and the history of the Patriarchs.

Page 17.—The third article is a pious Poem, in the same hand and characters, and probably by the same author, consisting of 112 verses, and followed, at page 20, by 76 verses of another Poem, ending at page 23. The following lines, at page 23, shew that these leaves belonged to an Irish translation of Thomas à Kempis—" *Ata ann so agad cuid do Saothair Thomais a* " *Cempis ar leanmhuin Crioeda ar diomaoinis an tsaoghail. Ata an na dhiaigh sin Cail do Danthuib* " *Saoghallta 7 cuid diobh o sean aghdruibh, an cuid oile o hucht ar naimsired fein. Ata cailann* " *do laoidibh sugartha 7 caithemh aimsire 7 biadh a rog ag an leichtheoir dibh sin og no aoisdi* " *da m bi se.*"—i. e. " Here you have a part of the work of Thomas à Kempis on the following " of Christ and on the vanity of the world. This is followed by a collection of secular poems, " some of which are selected from ancient authors; others from persons of our own times; some " of them are merry poems for pastime, and the reader may choose for himself, be he young " or old."

Page 24.—The fourth article is intitled, in Mr. Astle's hand, "*Memoranda concerning ancient "Irish families, written in the 15th century.*" But, in point of fact, this is *O'Cleri's* account of his own labours in collecting the Annals of Ireland, beginning with the words, "*An brathuir "bochd Michael O'Cleir do sgriobh 7 do ghlan Senchas Riogh 7 naomh Eireann, maille re cung- "namh on Aois ealadhna as feir do bhaoi an Erinn re a linn fein re seanchus, ionnus go raibh an "brathair bos. sa durd S. Proinseis ceithre bl. ag cuartugh Eirenn.*" &c.—i. e. "The poor Friar, "Michael O'Cleri, wrote and corrected the genealogies of the Kings and Saints of Ireland, with "the aid of the most learned genealogists of Ireland, &c. he was four years employed in "searching," &c. These are the first words of his preface to his *Book of Conquests*, already described.—After mentioning his fellow labourers, he proceeds to give a Catalogue of the Saints of Ireland, of the race of the *Collas*, which is followed, at page 7, by a list of the most ancient writers in the Irish language that were extant in his time. These are divided into Pagan and Christian authors: the Pagan are *Amergin Gluingeal-mac Mil-Easb. e, Athuirne-Ailgeasach, Seancha mac Oileala*, (1) *Neidhe mac Aghna, Feircheirtne-File, Fitheal Fiorghaoth, Flaithri mac Fithil, Ciothruadh mac Firchaogaid, Roigne Rosgadhach, Laidhcenn mac Boirchedha, Torna-Eiges, &c. &c.*

The Christian authors are *Aimhirghin-mac-Amalgadha, Colman-ua-Lochain*, (2) *Cionaoth-ua-h-Artagain, Dallan-Forghaill, Dubhdaleithe, Eochoid-ua Flannagain*, (3) *Flann Mainisdeach, Macraith-ua-Fuirreadh, Seancha, Ab. Ardamacha.*

The saints of *Tirconnel* and *Tirone*, &c, follow at page 9 of this 4th article, to the end.

Mr. Astle has published *fac similes* of the writing of this MS. in the sixth and 7th specimens of his twenty-second plate, and calls the first article an *Erse* MS. of the 15th century, and the last an Irish MS. of the same age. p. 126. But this is a mistake. The very authors of the different articles in this MS. wrote about the middle of the 17th century, and the copies cannot be so old as the originals!

No. XLIV.

"ANNALS OF ULSTER."—*folio, paper.*

The written pages are 101.—This is a copy of the Bodleian MS. from ann. 431, to 765, with Notes and Illustrations. The original belonged to the *Chandos* Collection, and was sold at that sale to Dr. Rawlinson in 1747, for 10*s.* 6*d.* only!—See the original Sale Catalogue, in the Stowe Library, No. 2986.

(1) The letters *dr.* are written opposite to this name, to indicate a mistake. In fact this was a Christian writer.

(2) For Colman, Quere *Cuan*, The Poet CUAN O'LOCHAN has been often mentioned.

(3) Quere *Eochoid-ua-Floinn.*

No. XLV.

" ANNALS OF ULSTER."—*folio, paper.*

The written pages are 170. The whole is a *fac simile*, with the exception of the first pages which are here specified. The first sheet contains a fair copy of Coeman's Chronological Poem *Annalad Analuile*, most diligently transcribed by the Compiler of this Catalogue from the *Oxford MS. Laud F. 95, folio* 33, which is above 600 years old. This copy is perfect. Next follows his fac simile transcript of the Bodleian Annals of Ulster, from ann. 765, where the preceding volume ends, to 1131, where an *hiatus* occurs in the original, to 1156.

The Bodleian MS. (Rawlinson 489,) is called the original, because it is the *Matrix* of all the copies now known to exist. But it is not meant that there were not older MSS. from which *Cathal-Maguir* collected and transcribed them before the year 1498. (1) Nicolson says that " the Ulster Annals begin at 444, and end, not at 1041, as the printed Catalogues of our MS. " assert, but at 1541." (2) Mr. Ed. Llhwyd mentions a copy of these Annals which he calls *Senatenses*, which he had from Mr. John Conry, written on vellum in a fair character, but imperfect at the beginning and end, for it begins, says he, at the year 454, ten years later than Duke of Chandos's, and ends about fifty years sooner, at 1492. (3)

The truth is, as stated in the *Rerum Hibernicarum*, vol. 1.—That neither *Maguir* nor *Cassidi* were the authors of these Annals, but only the *Collectors*. (4) *Augustin Magriadan* had preceded both in the same task, and *continued* to his own time, says Ware, the Chronicle which the Monks of his Monastery in the *Island of all Saints* in the Shannon had commenced, and he died in 1405. (5)

In the Bodleian MS, Rawlinson 489, better known by the name of the *Chandos* MS. four folios are missing after the leaf paged 50. That leaf concludes with the seventh line of the year 1131, and the next leaf (numbered 55,) begins with the conclusion of 1155, so that there is an *hiatus* of 24 years. The copy now before us concludes with the year 1131, where that *hiatus* occurs.

A Description of the Bodleian MS.

The first page of the Oxford MS. is nearly obliterated. By some unaccountable barbarity, the engraved seal of the University is pasted over the written page, so as to efface all the writing underneath: the words which are illegible there have been restored in this Stowe transcript by

(1) *Maguir* died in 1498. *Cassidi* continued his transcript to 1541, and died in 1541. Colgan calls these Annals *Senatenses*, because written by Maguir at *Senat*-mac-Magnus, in the County of Fermanagh.

(2) Histor. Libr. p. 37. He mistakes—They begin at 431; but the first page, being nearly obliterated, escaped Mr. Llhwyd's notice, and Nicolson follows him. The errors in Nicolson are very numerous.

(3) Ed. L's. account at the end of Nicolson's Hist. Libr. Appendix 4, p. 243.

(4) Rerum Hibernicarum, vol. 1. Ep. pag. xi.

(5) Waræi de Script. Hib. Dubl. 1639, p. 75. An imperfect transcript from the above Annals of the Isle of Saints, may be seen at the end of the Bodleian Tigernac. Rawlinson, No. 488.

the aid of the copy in the *British Museum*, which is imperfect and interpolated. The folios of the original Bodleian are paged from 1 to 134, im modern Arabicks, and they are rightly paged down to the year 1131, after which four leaves are missing down to the year 1156. The leaf containing the first part of 1131, is rightly paged 51, and the next is rightly paged 55. How the four intermediate leaves have been lost, it is impossible now to ascertain. Folio 66 is erroneously paged 67, as if one leaf were missing there, which is not the case. Folio 70 is paged 80, as if ten leaves were missing; whereas not one is lost.—One folio is missing from the year 1303 to 1315 inclusive, and the paging is then incorrect to the end. In its present state the folios of this MS. are precisely 126.

We must be cautious in asserting that the whole of this MS. was written by one person, or at one time. Down to 952, the ink and characters are uniform, but then a finer style of writing follows down to 1001.

When the transcriber comes to 999, he states on the opposite margin, that really this was the year of our æra 1000; for that the Ulster Annals precede the common æra by one year,—a clear proof that the transcriber was not the compiler or author; for this note is in the same ink and characters with the text. He annexes the same remark frequently to the subsequent years; as at 1000, where he says *alias* 1001.

It is remarkable that these are uniform in antedating the Christian æra by *one year only*, down to the folio numbered 68, year 1263, and that there, instead of preceding our æra by *only* one year, they precede by two; so that the year 1265 is really 1264, as stated on the margin in Ware's hand: this precedence of two years is regular to 1270. From thence to 1284, the advance is of three years; from 1284, the advance is of four years, down to 1303, which is really 1307. Then a folio is missing which has been evidently cut out, and we pass on to 1313, which is marked by Ware on the margin 1316, an advance only of three years. This advance of three years continues from that to 1366, which is marked on the margin by Ware 1370, an advance of four years again, which continues to 1379, where the following note is in Ware's hand:—"*From this year* 1379, *the computation of years is well collected.*"

It is pretty clear that the writer of this latter part of the *Ulster Annals*, who thus antedates even the latter ages of the Christian æra, must be very different from the writer of the *first part*, down to the year 1263. (1)

Johnston has published Extracts from a Version, part English and part Latin, in the British Museum, which he has inserted in his *Antiquitates Celto Normannicæ*, Copenhagen, 4to, 1786, p. 57. Of this version he says very truly, that the language is extremely barbarous, that it is "often hard to discover whether the transcriber means the *Scots*, *Mc Ercs*, *Dalariad*, *Cruachne*, "*Athacliath* of Ireland, or the *Scots*, *Mc Ercs*, *Dalriedæ*, *Cruithne*, and *Alaclwoith* of Britain, "that it is with great diffidence that he ventures to print these Extracts, and that his principal "inducement was a hope that such a specimen might suggest to some Irish gentleman the idea of "publishing, at least, the *more material parts of these valuable Records*, in the original."

(1) See Rerum Hibernicarum, ibid. Ware and others make this distinction.

After such a modest avowal, no man can find pleasure in noticing the many errors in Mr. Johnston's work. But historical truth demands that those errors which affect the very foundations of history, should be rectified. At 471, Mr. Johnson's edition states "*The Irish plundered the "Saxons. Matthew, in the book of the Cuanac, says it was in* 472."

Now the very words of the original are "Preda secunda Saxonum *de Hibernia*, ut alii dicunt, "in isto anno deducta est, ut *Mocteus* dicit. Sic *in Libro Cuanac* inveni." That is, "In 471, "Ireland was plundered a second time by the Saxons this year, as some say, as *Mocteus* says. "I found it so in the Annals of Cuanac."—In Johnson's two short lines there are four *material errors*.—First, he makes the Irish plunder the Saxons; whereas the truth is, that the Saxons *a second time* plundered them.—Secondly, he makes the Annals quote *Matthew;* whereas even the interpolated copy in the Museum has *Mactenus*, the original properly *Mocteus*, who was an Irish writer of the 5th century.—Thirdly, he makes this *Matthew* a writer *in the book of Cuanac*.—Fourthly, he makes the book of *Cuanac* refer these transactions to 472!

At 473, Johnston's edition gives only "The Skirmish of *Bui;*" whereas the original has some foreign history under that year, and then adds, "*Quies Docci Episcopi Sancti, Brittonum Abbatis.* "*Dorngal Bri-Eile f. Laigniu ria n Alill Molt.*"

At 482, Johnston's edition has "The Battle of *Oche*. From the time of Cormac to this battle, "a period intervened of 206 years."

Now here the original is strangely perverted and falsified. The words of the original are— "A. D. 482—*Bellum Oche la Lug. mac Laegaire agus le Muirceart. mac Earca*, in quo cecidit "Alill Moll. A Concobaro filio Nesse usque ad Cormacum filium Airt anni cccviii. a Cormaco "usque ad hoc bellum cxvi. ut Cuana scripsit."

It would require a quarto volume as large as Mr. Johnstone's whole work, to point out the errors of his edition, with such illustrations as these unexplored regions of Irish history seem to require.—The Ulster Annals are written part in Latin, and part in Irish, and both languages are so mixed up, that one sentence is often in words of both, a circumstance which renders a faithful edition of the original difficult. In some instances the Irish words are few, in others numerous,—in both the version must be included in hyphens, to separate it from the text. The author of this Catalogue has most faithfully adhered to the original—transcribing the whole of this and of the preceding MS. from the Bodleian MS. Rawlinson 489, and inserting literal versions of the Irish words in each sentence, so as to preserve not only the meaning, but the manner of the author, from the year 431 to 1131.

No. XLVI.

"ANNALES ULTONIENSES, Vol. 3."—*folio, paper.*

The written folios are 117. This volume contains copious extracts from the Bodleian Original, from 1156 to 1303, inclusive; and it has the merit also of marginal collations with the copy in

the British Museum, Clarendon, tom. xxxvi. in Ayscough's Catalogue, No. 4787, which appears from this collation to be in many places interpolated. It has been collated also with a copy in the British Museum, written by one *O'Connel*, who was still more ignorant than the former, as may be seen by inspecting the MS. Ayscough, tom. xlix. 4795.

No. XLVII.

"BIBLIOTHECA HIBERNICO-COTTON."—*folio, paper.*

This is a Catalogue of all the MSS. in the Cotton Library that relate to Ireland, compiled with great diligence by the author of this Catalogue.

No. XLVIII, XLIX, & L.

These volumes are the *Abbe Mac Geoghagan's* printed *Histoire de l' Ireland*, 3 vols. 4to. Paris, 1758, a performance far below mediocrity, which is placed here on account of *MS. Extracts from the Irish Annals of the IV Masters*, which precede and follow the printed pages. These are very neatly written by the late Mr. O'Conor, in the Irish language and characters, and relate chiefly to the *Desmond* and *Tirone* wars. The first volume contains remarks, in the Irish language and characters, on the Pagan Chronology of Ireland, with Tigernac's Catalogue of sixteen Kings of Eamania, from its founder *Kimbaoth*, and a list of twenty-two Pagan Kings from *Ugoni the Great*, to *Tuathal-Teachtmor*, A.D. 130.

The Extracts in the second and third volumes, relate entirely to the reigns of Elizabeth and James I. where the accuracy of the dates, and the simplicity of the narrative, are unexceptionable. Perhaps the greatest fault of the IV Masters consists in their overwhelming us with a great variety of meagre facts, many of which have ceased to be important in latter times, and that they give few details of the manners of the people.

The dress of the Irish Nobility, of the period to which these extracts chiefly belong, may be inferred from Sir J. Harrington's account of Tirone's sons. "Finding the Arch Rebel "Tyrone's two children of good towardly spirit, their age between 13 and 15, in English clothes, "like a nobleman's sons, with velvet gerkins, and gold lace; of a good cheerful aspect, freckled "faced, not tall of stature, but strong and well set," &c. Nugæ antiq. Lond. 1804, p. 251, vol. 1.

Camden describes the dress of O'Nial's attendants at the Court of Elizabeth so truly, that in reading him, we regret that he never visited Ireland. Spencer is too general, he confines himself to the abuses of the vulgar Irish, and is sarcastic in his description of the poverty which they endeavoured to conceal under their long mantles of frize. Walker's dress of the ancient Irish is superficial. With the best disposition to do justice to his subject, he hurried some crude quotations into the world, without allowing himself time to examine ancient authorities, or to

arrange and develope the new. Froissart describes the customs of the Irish in the reign of Richard II. and another officer who accompanied that King into Ireland, designates the dress and manners of Mac Murroch. (1) But the dress of the ancient Irish can be learned only from the descriptions in Irish Romances, and the fragments of the Irish Bards.

No. LI.

"EXTRACTS FROM THE ORIGINAL ANNALS OF THE IV MASTERS, Vol. 2."
quarto, paper.

The written pages of this MS. are 373, all in the Irish language and characters. The first 233 pages are in the hand writing of O'Gormon, Mr. O'Conor's amanuensis, the remainder in his own. The principal Irish events of the 14th, 15th, and 16th centuries are recorded in these extracts, with the exception of those parts which are missing in the original, as stated above, page 114, No. XXI. The ages of the various castles, churches, monasteries, &c. which have been founded in Ireland since the 13th century, may be accurately ascertained with the aid of this MS. and of the Annals of Connacht already mentioned.

No. LII.

"O'BRIAN'S IRISH DICTIONARY. Paris: *quarto*, 1768; with considerable "MS. additions, amounting to a thousand Words, collected from dif- "ferent MSS. by the compiler of this Catalogue."

Llhwyd says, in his preface to the Archælogia, p. 1, that there was no Vocabulary extant of the Irish language when Camden wrote. He adds, at page 4, that Narcissus, Primate of Armagh, communicated to him a Latin Irish *Focloir*, written about 50 years before, by *R. Plunket*, a Franciscan friar of the Abbey of Trim. This MS. is now preserved in Marsh's Collection, at S. Sepulchre's, in Dublin. Before Llhwyd's work appeared in 1707, *O'Molloy* had published his Irish Grammar, 12mo. Rome, and another, anonymous, had been published, Louvain, 1669. O'Clery also had published his Vocabulary of Obsolete Words, 8vo. Louvain, in 1643. Llhwyd availed himself of all these; and he acknowledges his obligations to those from whom he derives aid.—His Dictionary is therefore the best extant. Though written before *O'Brian's*, it contains

(1) See Harris's Hibernica, p. 56. Compare Mr. Strut's account of Mac Murroch, in his valuable Reg. et Eccl. Antiq. of England, p. 17. O'Conor's Monument at Roscommon existed in the memory of the writer of this Catalogue. It is described by Walker, and was in marble of the 13th Century. The Vandal who broke it from a spirit of *Religious* zeal, will derive from that exploit little merit in another life, and little glory in this. The Parsonage House of Roscommon could have been built of materials as contiguous as the venerable Abbey which he destroyed.

all the words that are to be found in the latter, and the latter has no additions of any value, which are not superseded by the Grammar which is prefixed to Llhwyd's.

No. LIII.

"IRISH POEMS,"—*quarto, paper.*

The written pages are 88.—This volume is imperfect at the beginning. The remaining leaves contain the poetical controversy between the Connacht and Munster Bards of the reign of James I. of which some more perfect copies have been already noticed. The following notice at the end of the second leaf, is in Mr. O'Conor's hand:—"*A se Doinnic O'Duibhgeannain ro scriobh an leahar so damhsa .i. do Chathal mc Donnch, m. Cathail oig ui Chonchob. as an bl. d aois an Tegherna m. dcc. xxv. ag cill mhic a threanuidh .i. sa genoimhor.*"—i. e. "Domnick O'Duigenan wrote this book for me, Cathal O'Conor, the son of Donnchad, son of Cathal Junior O'Conor, A. D. 1725, at *Kill mac a Thranni*, i. e. at *Cnoc-more.*"

Page 89.—The first article is *Maolmura's* Poem "*Canam Bunadus,*" on the origin of the Irish from Spain, written before the year 884, when the author died. It is a fair copy, transcribed by *O'Curnan*, one of the best Irish scholars of the reign of Queen Anne. An excellent old copy on parchment, and another in Mr. O'Conor's hand, have been already mentioned.

Page 100.—The second article in this Collection is O'Duvegan's Poem, "*Trialluim timcholl na Fodhla,*" copied by the same *O'Cornan*, page 12 to 27, and already described.

Page 115.—On the Rights, and Privileges, and Rents of Chieftains.—Copied from the Maguire MS. by ditto. This Article has been described above, p. 168 to 170.

Page 124.—A copy of a great part of the Metrical Controversy between the Bards of Connacht and Munster in the reign of James I. in Mr. O'Conor's hand. The pages are 17.

Page 145.—Mr. O'Conor's Catalogue and Chronology of the Pagan Kings of Ireland, from *Tuathal*, A. D. 130, to *Lugad mac Laogaire*, who died in 508, in his own hand, with his notes.

No. LIV.

"IRISH POEMS,"—*quarto, paper,*—(imperfect at the beginning and end.)

The first page of this MS. is numbered 618, the last 778,—a clear proof that in its original state it must have been of considerable size; and as the leaves are closely written on both sides, the Poems must have been very numerous. In its present state, it begins with the Poems of *Brian-dorcha O'Higgins*, on the family of Mac Dermot of Moylurg, page 618.

Page 621.—The Poems of "*Aodh-Ollbhar O'Carthaig Ollamh Cruachan*, that is, of Aodh the illustrious O'Carthy, chief Poet of Cruachan, the Royal Seat of Connacht."

Page 623.—*Taidhg-dall-ua Higgins's* Poems.

Page 628.—*Muireach Albanach's* Poems. The leaves are very much torn and soiled.

Page 645.—*Taidh-dall-ua Higgins's* Poems, continued from p. 627.

Page 648.—*Taidh-mor-ua-Higgins's* Poems.

Page 652.—*Goffraig-Fionn O'Dalaigh's* Poems.

Page 674.—*Eoghan-mac-Goffraig-Finn's* Poems.

Page 678.—*Goffraigh Fionn's* Poems, continued from p. 673.

Page 684.—*Maoileachloinn-ua-Muirsgel's* Poems.

Page 691.—*Donnchad mac Anchnad's* Poems.

Page 695.—*Dubhthach mac Eocha's* Poems.

Page 697.—*Maolmuire mac Mathgamhna's* Poems.

Page 701.—*Fergal og mac an Bhaird's* Poems.

Page 704.—*Domhnall mac Giolla na naomh mo Maoileachloinn's* Poems.

Page 709.—*Giolla Brighde mac Conmidhe's* Poems.

Page 713.—*Taidhg og ua Higgin's* Poems.

Page 726.—*Muireadhach Albanach's* Poems.—The pages from this to 752 are missing.

Page 753.—*Domhnall mac Daire's* Poems.

Page 759.—*Ferghal og mac an Bhaird's* Poems, continued from p. 703.

Page 767.—*Cormac-ua Higgin's* Poems.

Page 775.—*Goffraud mc n Bhaird's* Poems.

Page 778.—*Laoiseach mac aud Bhaird's* Poems.

Page 780.—*Domhnall-chnuic-an-Bhile*, or Donnald of the hill of the sacred Monumental Tree's Poems.—*Bile* means a sacred secluded ancient tree.

Page 789.—*Maolmuire mac Iollainn mc Conaire's* Poems.

Page 792.—*Mac Cearbhail buidhe's* Poems.

Page 796.—*Brian-mac-Eogain-i-Domhnaill's* Poems.

Page 802.—*Baothgal-Mac-Aodhagan's* Poems.

Page 804—*Taidhg mac Daire's* Poems. The pages from 852 to 859 are missing.

Page 861.—*Giolla Brighde's* Poems.

Page 863.—*Muireadhach Albanach's* Poems.

Page 876.—*Fergal og mac an Bhaird's* Poems, continued from p. 766.

All these are Poems of the 17th century, on the genealogies of ancient families, and the downfal of ancient Ireland, the Catholic Religion, &c.

No. LV & LVI.

"MR. O'CONOR'S ORIGINAL CORRESPONDENCE," &c. 2 vol. *thick quarto.*

This is the correspondence of *Charles O'Conor, Esq. of Belanagare*, in the County of Roscommon, the grandfather of the Compiler of this Catalogue, and the *last Historian of Ireland.*

The fear of sacrificing historical truth to hereditary veneration, might have induced him slightly to pass over these memorials of his ancestor, and to leave all comment upon them to others less prejudiced than himself.—But the feelings of a faithful Compiler, will not permit him to leave unnoticed documents so valuable, merely because his personal respect makes him distrust his own judgment upon them; and he trusts that the reader will not deem Mr. O'Conor's papers less worthy of notice, because they are introduced to him by the labours of his grandson.—They turn chiefly on two subjects—the Antiquities of Ireland, and the Penal Laws affecting the Catholics of that kingdom. It would be difficult to enter into the various topics involved in these questions, without departing from the object of a Catalogue. So much indeed has been said on the subject of antiquities, that we may perhaps deem ourselves dispensed with entirely on that head. With regard to the other subject, it branches into four divisions, which an Irish historian must never lose sight of, because they are the real sources of all the passions that have desolated that country. The two first are the *English* interest and the *Irish*, which afterwards borrowed the names of Protestant and Catholic, and covered themselves with the mantle of religion. The third and fourth sprung out of the two former, and yet are exclusively Catholic, namely the *Anglo-Irish* Catholic, and the *mere* Irish, or *Milesian* Catholic—the former adhering to the *Church* of Rome, the latter blindly subservient to the *Court*,—the former a rational Catholic, the latter an ignorant, and not seldom a fiery and bloody-minded Papist, who justified every act of treason and rebellion, by insisting on blind submission to censures, and declaring that an excommunication must not be questioned, but obeyed.

The first Letter in the collection before us, illustrates the last mentioned of these denominations by the following words, addressed to the Catholic Archbishop of Dublin:

"Brussells, 16 Feb. 1613.

"If any, directly or indirectly, is an affront to his country, it is one of those *olde Irishe*. And "yet they bee the *only Catholiques*, they bee the *only friends to Spaine*; whereas, in the year "1588, when the Spanish Armada was cast on our coasts, they were such inhuman butchers to "the Spaniards, as one *Mac-Cabe*, *O'Dougherty*, &c. murdered with their own hands four score "of these poor Spaniards with a Galloglasse axe, as they swam to shore for relief, and had a "pension for it: and I have seene these men myselfe, and you, and some besides, praised in "the printed ballad of that time: whereas the poor relicks of those afflicted men, that escaped "the greater danger from their cruel friends than from the merciless seas, were fostered, che-"rished, and apparelled in all our cities, and sent away with clothes and money to their countrie. "Of all this there is no other mention made, but that we, *being Englishly descended*, are either "hereticks, or at least *affected to hereticks*. Your Grace would marvaille how they colleague "and dissemble with such gentlemen of the Pale as bee here, in publick, and what treacherous "practices they broach against us in private: and yf, banished abroad, and persecuted, they do "not dissemble, what would they do yf they had the sword in their hand, and the wind of us? "But let them plotte as they please. Ireland is the theatre where this tragedie must be acted. "Yf they mine, we will countermine, &c. In the mean, I do request your Grace, in the name "of a number of virtuous, gallant and resolute gentlemen, that you, as a Father, will have a

" vigilant eye; and when the tyme serves for yt, you shall have brave hands, &c. Herewith I do " send your Grace a relation of the last Priest that was martyrized in England, &c.

" THOMAS BELTON."

The second article illustrates the first, by shewing that the Anglo-Irish Catholic Clergy rejected the Excommunications of the Nuncio Rinuccini, and of the Bishops adhering to him, whilst Owen Roe O'Nial's clergy maintained the validity of those Excommunications, and cursed their Anglo-Irish Catholic countrymen, as well as Ormond, whom they persecuted with *bell book, and candle-light, fire and sword*, until Cromwell and Ireton stept in, and dealt amongst them the just vengeance of heaven for their abominable abuse of Ecclesiastical power.

In this second article the Rev. *George Dillon*, who was Lord Dillon's brother, and Guardian of the Franciscan Monastery of Galway, and *Valentine Brown*, of the same Order, who had torne down the Excommunication which was affixed to the door of their Church by the Bishop of Cloonfert—protest against said Excommunication, alleging that it was unjust and *uncanonical*, inasmuch as it was issued *sine juris ordine, aut processu;* that the Supreme Council had appealed from it; that it was repugnant to the obedience due, *jure Divino*, to the civil magistrate: adding, that though they were *by name*, suspended *ab omni officio, et beneficio, et administratione Sacramentorum*, on pretence of scandalous and heretical doctrines, (1) yet they felt it their duty to perform their usual functions, lest they should appear to apostatise from the sacred doctrine of obedience to the civil power, which, even independently of their oaths of allegiance, they were bound *jure Divino* to obey. That though they were, on pain of excommunication, ordered not to obey the cessation of arms with the heretic Inchequin, yet they judged that they ought to obey it, and continue their functions, lest others should, by their example, be led to fluctuate in their duty to the state, and lest their flock should be deprived of spiritual nourishment, through their imprudent and *undue obedience to unjust commands*. They then submit their case to the judgment of the most learned Theologians, and that judgment is given in their favour as follows: (2)

" *Responsio illustrissimorum et SS. Theologorum.*

" Censemus neque justas neque validas esse in ullo foro censuras vel sententias prefatas, tum " ob nullitatem causæ, tum ob defectum jurisdictionis in Illmo Nuntio super eosdem (fratres) seu " universim in ullo casu.

" 2. Cum jam palam fuerint injustitiam præfatæ Sententiæ et Censurarum, expedire potius et " debere eos, ad scandalum infirmorum evitandum, et gloriam Deo dandam, lætificandum " Cœlites, Viatoribus subveniendum, seu iis qui peregrinautur in Sæculo, seu aliis qui car- " cerantur in purgatorio, Sacrificium Missæ et officia sua resumere, pro ædificatione fidelium et " confirmatione populorum in obedientia debita.

(1) " Allegata in sententia condemnationis causa doctrinæ scandalosæ, nullo tamen juris ordine servato, " quippe iidem erant accusatores et testes, negabantur tempus ad respondendum, arbitri Juris, &c.

(2) This curious and valuable Document was never printed.

" Ita censeo, salvo semper honore Ill mi Nuntii—*Io. Tuamen*, *David Ossorien*, *Thos. Midn*, " *Ed. Limericen*, *Fran. Aladen*, *And. Fimborensis*, *Oliver Drumoren*, *Fr. Pat. Ardach*, *Fr. I.* " *Dormer*, Guardianus Diserti; *Fr. Petrus Nangle*, Ord. Præd. S. Theol. Præsentatus; *Fr.* " *Bonaventura Gerald*, Guardianus de Kildare; *Fr. Laurentius a Sto. Bardo* Franciscanus, *Fr.* " *Christophorus a Sto. Francisco.* Guardianus Dublin; *Jacobus Talbotus*, S. Theol. Doctor; *Guliel-* " *mus Shergoldus*, S. Theol. Professor; *Fr. Petrus Valesius*, Ord. S. Francisci, S. Theol. Lector. " *Fr. Jacobus Talbotus*, Aug. S. Theol. Professor; *Gulielmus Malonius*, Societatis Jesu; *Guliel-* " *mus St. Leger*, Societatis Jesu; *Robertus Batheus*, Societatis Jesu; *Johan Usher*, Societatis " Jesu."

3. Copy of an Italian Letter from Queen Anne of Denmark, to the Grand Duchess of Tuscany, recommending the Cavalier Antonio Standon, on his way to Rome.—Dated 1605.

4. Copy of a Letter, in Italian, from Cardinal Aldobrandini to R—— Edmondo, who was sent to Rome by Mr. Standon on the part of Queen Anne, touching the good dispositions of King James towards the Catholic religion, and sending her rosaries and indulgences.—Dated Belvedere, 24th Sept. 1605.

5. *O'Donnell*, Earl of Tyrconnell, to the Pope, recommending *Father Magennis*, then Penitentiary of S. John Lateran's, to the Primacy of Ireland, vacant by the death of *Hugo Cavellus*. (1) Brussells, 19th March, 1627.—In Latin. (2)

6. Ditto to the Congregation de Propaganda.—Same date, subject, and language.

7. *O'Nial* to the Pope.—Same date, subject, and language. (3)

8. Ditto to Cardinal Ludovisi.—Same subject, date, and language. From the originals at S. Isidore's.

9. Patrick Everard to * * * * * * Sept. 25, 1692, on the origin and ruins of the Abbey of Clontouskert.

10. Queries propounded by the Aldermen and Citizens of Limerick to the most Rev. *Edmund*, their Lord Bishop, concerning the present Government. This was one of the Bishops who involved the kingdom in civil war, by excommunicating the adherents to the cessation with Inchiquin in 1648. The first question proposed to him is—" Whether your Lordship were fully " satisfyed in your conscience with the reasons offered your Lordship for the adhering to Inchi-

(1) Cavellus succeeded Peter Lombard, and died in 1626, as in the Epitaph on his tomb at S. Isidore's, erected in the reign of James II. by *John O'Nial*, called Earl of Tirone in that Inscription.

(2) This *O'Donnell* was the nephew of *Roderick O'Donnell*, the Earl who fled in 1607 from Ireland, and died in Rome, in 1617.

(3) The *O'Nial* here mentioned, was son to the celebrated Hu, Earl of Tirone. He followed his father and his uncle the above *Roderick O'Donnell* to Rome, where he died without issue in 1641, as stated in the epitaph on his tomb in S. Pietro Montrio. With him expired the family of Hu.—It appears, from an Inscription in the Irish Monastery at Louvain, that *Rose O'Dogherty*, the wife of *Caffar O'Donnell*, who was Earl Roderic's brother, married *Owen Roe O'Nial*, but had no children by him. She had issue by her first husband Caffar O'Donnel, her eldest son Hu: O'Donnell, titular prince of Tirconnel, who was buried in her tomb at Louvain, as stated in the Epitaph " *Septuaginta major de nata*, Bruxellis, 1 Novemb. 1660, suo cum Primogenito " Hugone O'Donnell præstolatur hic Carnis resurrectionem."

" quin's cessation, and the rest of the preparations and introducements to the present peace and " Government, and against the Censures of the Lord Nuncio and Congregation, whereby you " relinquished your sworn obedience to the See of Rome, or whether you did the same against " your conscience, to comply with the times, or for other, and what ends?

11. Taxa Ecclesiarum Regni Hiberniæ, cum Monasteriis quæ taxata reperiuntur, in libris Cameræ Apostalicæ, page 739. Taken from the Library of S. Isidore's at Rome.

12. Index Rerum quæ in MSS. Codicibus Vallicellianis continentur, et de quibusdam Britannicis et Hibernicis. Amongst these is " *Historia Brittoniem edita ab Anachoreta Marco, ejusdem* " *Gentis S. Episcopo.*"

13. The Petition of *Marcus Shee*, Esq. and the rest of the Roman Catholiques of Kilkenny, to his Excellency the Lord Ginkell, Lord-General.—Copied from the original.

14. The Genealogy of Henry Plunket, of Dunsochluin, in Irish language and characters.

15. Printed Proposals for printing by subscription a complete Irish Dictionary.

16. A Catalogue of MSS. in the Vallicellian Library, amongst which are *Michaelis Johannis* Relatio de Anglia, in Italian, fol. 1224, p. 40.—*Petri Lombardi* Resolutio, 12 quæstionum quibusdam Presbyteris in Anglia Captivis.—Ejusdem Commentarius de Hibernia.—De Stuartæ Mariæ morte, Epistola *John Baptistæ Leonis* ad Cardinalem de Gioiosa, 1583, fol. 1221, pag. 652.—De ejusdem Carceratione Discursus, Ital. fol. 1224, p. 508. *Thomæ de Hibernia* Manipulus Florum, &c. *Viti Jacobi* Relatio de reb. in Hibernia gestis a Catholicis, post mortem Elizabethæ, fol. 1174.

17. Charters amongst Harris's MSS. amongst which are the *Charta de conveniendo cum Rege Connaciæ*, Aug. 31, 1204; also *Felim O'Conor*, King of Connacht's Letter to Henry III. remonstrating against the *De Burgos*, 24th Sept. 1240.—The King of England's Charter for the Protection of the King of Connacht, 2d October, 1244.

18. The Genealogy of O'Carrol, in Irish language and characters, containing the descents by eldest sons only.

19. Edwardi I. Regis Licentia pro eligendo Archiepiscopo Dublin.

20. Chapters held by the Irish Franciscans since 1669, to 1717.

21. Family Obituaries, Deaths, and Marriages, in the Irish language, by Mr. O'Conor, with Irish couplets on the family of O'Ruarc, and incidents of his own younger years, also in Irish, relating chiefly to his studies from 1720 to 1729, and the deaths and marriages in that interval. He mentions his learning to play on the harp under the tuition of *O'Carolan*, in 1729.—The pages of this article are 38.

22. Genealogy of the O'Fagans, by Mr. O'Conor.

23. Genealogy of *Count O'Ruarc*, from a MS. in the College of Arms, London.

24. Original Testimonials, by *Carbre O'Kelly*, Vicar General of Elfin, 1708.

25. Original Letter from Colonel O'Ruarc, dated Connonges, to Donnchad O'Conor of Belanagare, 26th December, 1710.

26. Original from Dr. S. Fergus to Mr. O'Conor, 1730.

27. *R. Digby* to ditto, on Irish Antiquities. Dublin, Jan. 24, 1743, original.

28. *Thomas Contarine* to ditto, original, on Irish Antiquities, 13th May, 1743, followed by seven originals, from ditto, and Mr. Digby on the same subject.

38. Original Deed by which Mr. O'Conor was appointed governor of the Temporalities of the Monastery of Elphin, 13th Aug. 1749, with the impression of the seal of that Monastery.

Mr. O'Conor, writing to *Dr. Curry*, in 1757, condemns the conduct of the Catholic Bishops, with respect to the *Remonstrance*—"*You and I, says he, are of Peter Walsh's side of that question.*"

In another Letter, dated October 19, 1757, he adds—"I am not sorry to hear of Primate "Reily's Pastoral Letter being suppressed for the present. Mr. Reily sent me inclosed, "last post, a *Placart* issued by the states of Holland for the regulation of the Roman Catholic "Clergy in the year 1750. This I am sure was published with the approbation of my Lord "Clanbrazzil. If so, we need not require a better key to his intentions in regard to the new "modelled Registry Bill, for which he moved last Wednesday sennight, &c. The *Placart* "amounts to a full toleration, *with the proviso that the secular Magistrates* shall approve of the "person presented by his Ordinary, whether Bishop, Metropolitan, or Nuncio. An oath of "fidelity to the Government is required: and if the Catholics of other countries submitted to "this Ordinance, *what should hinder a similar submission on our part?*"

In another Letter to Dr. Curry, 2d November, 1757, he mentions the intrigues of the Roman Court, thus—"A Pastoral Letter has been lately drawn up and subscribed by five suffragans.—What "a clamour! What an indiscreet clamour has not that piece raised? If the gentlemen who drew "it up, were in error, should not charity have dictated to your Metropolitan to draw them out "of it by a private conference, instead of posting them up at Rome as schismatical teachers? "One of the propositions advanced by these gentlemen is, that it *is not*, and *never* was, a doc-"trine of the Roman Catholic Church, that the Pope hath any *direct* or *indirect* authority over "the *temporal jurisdiction of Princes*. Is this proposition Catholic?—Not at all, say the "Complainants; for it is matter of fact, that the Pope hath at least an *indirect* temporal power "wherever he confers a *temporal benefit*. Be it so: but what is this to the proposition, unless it "be proved that this power was obtained by the *commission of our Saviour* to the Prince of the "Apostles, and not by *Concordates* with Princes in these latter ages? If this cannot be proved, "the proposition is safe in every country where no such *Concordates* take place. We shall have "no disputes with the Court of Rome; but in Protestant countries the Holy See will not forbid "us to take the Pope's supremacy in the idea it was conceived in during the first ages of the "Church, and *no other*. God forgive those who are the instruments of thus raising a schism "amongst us in these days of tribulation."—Doctor *Fitzsimons*, who preceded Doctor Carpenter, was at this time Catholic Archbishop of Dublin.

The party of the Catholic Clergy who have ever opposed the progress of Catholic Emancipation, are equally active to this day. But whatever mask of Roman piety they may assume, he must be blind indeed, who cannot see that they are consulting for their own *absolute* dominion, more than for the interests of religion or morality—"*quærunt quæ sua sunt.*"

In consequence of these manœuvres, thus practised on pretence of religion, the Legislature rejected even Mr. Henry Brookes's Proposal for enabling the Catholics to reclaim the *bogs* of Ireland, by granting them leases of three lives, or 31 years, of certain portions so to be reclaimed. Mr. Lawrence Saul, and others, who were driven to despair by *Spiritual* Intriguers, sold their properties, and retired to France and to America: many followed their

example, who were conspicuous afterwards in the ranks under a Washington and a Gage. Ireland was deprived of their industry, and England of their assistance. In every country the face of nature is tame and uninteresting without the embellishments of man; and such was the fate inflicted upon Ireland, by that pious Pride which forbad the Catholics to renounce the Pope's *Deposing power*, on pretence of *spiritual* jurisdiction, and erected a barrier against the temporal emancipation of their country! a boon in which the interests of the Protestant landlords were as deeply concerned as those of the Catholics themselves!

Those melancholy regions where man never trod, are overgrown with dark and pathless forests —weeds haunted by snakes—and spungy morasses covered with a putrified vegetation. Where there are no vestiges of human art—no roads—no hedge rows—no plantations—no farm-houses,— every thing is savage. Rousseau might declaim against society, and live in the mountains; but Man, terrified by the fearful silence of an inhospitable waste, flies even from his native place, when social intercourse is interdicted; and by doing so, he confesses that the uncharitable warfare of sectaries was never meant to be an ingredient in religion. Ireland, blessed by Nature, has been cursed by Man.

When his present Majesty came to the throne, Mr. O'Conor and Dr. Curry proposed an Address, declaring that the duty of allegiance could not be *dispensed with by any power on earth*. But this was so vehemently opposed, with menaces of Censures, &c. that Dr. Curry, writing to Mr. O'Conor, from Dublin, 24th November, 1760, says—" I can tell you with " pleasure, that we have unanimously resolved to keep the *Ecclesiastics at a distance*." This Letter is in his own hand. In another Letter in his hand, and in Mr. O'Conor's, dated 10th February, 1762, they go so far as to say to the Catholic Archbishop—" We shall deem it a great " misfortune, if by a refusal to read the paper in question (at the different altars in Dublin), " the Roman Catholic Laity are put under an indispensible necessity of *protesting publicly that* " *they differ in opinion from some of their Clergy, as to the obligation of civil allegiance to the* " *present reigning family*." In 1772, the Nuncio *Ghilini* issued his Mandate to the Irish to maintain the doctrine of the Pope's Divine right to *depose heretical princes*. In obedience to such Mandates, several Priests to whom the option was offered of saving ther lives by renouncing that doctrine, preferred death at Tyburn to the danger of excommunication; and we have now before us a Letter from Bishop Burke, author of the *Hibernia Dominicana*, dated Kilkenny, 6th May, 1773, exhorting Mr. O'Conor to the same species of Martyrdom, for the *spiritual* advantages and dominion of the Roman Court! Thus were the solid and substantial interests of Ireland sacrificed to political intrigues, masked by the name of Religion!—A *spiritual* emancipation must pave the way for the temporal, before Ireland can be free.

The principal writers of this Collection of Letters, are Mr. O'Conor, Dr. Curry; Mr. H. Brooke, author of Gustavus Vasa; Lord Taafe; Lord Trimbleston; Dr. Warner; Dr. Leland; Lord Lyttleton; George Faulkner; Mr. Vesey; Colonel Vallancey; Doctor Carpenter; Mr. O'Halloran; Dr. Johnson; Mr. Burke. Several others of less note follow. Many of the Letters are extremely interesting, as affording the clearest evidence of the interference of Nuncios and Bishops, to prevent the Catholic nobility and gentry from professing unreserved civil allegiance

to the State, and particularly prohibiting, on pain of censures, any renunciation of the Pope's pretended power to depose heretical Princes, or to interfere directly or indirectly in the temporal government of the kingdom.

No. LVII.

"IRISH POEMS."—*octavo, paper.*

Hitherto, though we have enumerated about 30,000 Irish verses of all ages since the 5th, we have noticed nothing of *Ossian's!* But here is a MS. which was presented to the late Marquess of Buckingham, as an undoubted copy of some of Ossian's works.—The reader will judge of its authenticity from its contents. The written pages are 220.

Page 1, to 18.—An Irish Grammar, written in the reign of George I, and transcribed from the original composed by the Irish Franciscan Friars of Louvain.

Page 18.—A short Poem by Father *Connor O'Brian.*

Page 19.—An Irish Epistle in verse, from *Eugene Mac Carthy*, to John O'Callanan, with O'Callanan's in reply.

Page 20.—A short Irish Poem by *Donnch. O'Daly*, and another by *Connor O'Brian.*

Page 21.—Verses to be repeated in Irish, and addressed to God when we lie down.

Page 22.—A short Irish Poem by *Edmond O'Ceanga.*

Page 23.—The answer to ditto, by *Donnch. mc Airt O'Chaom.*

Page 23.—Verses in Irish, by *John Caplus, Michael Cuman, John O'Conall*, &c. to page 43, written chiefly on religious subjects, by the Franciscans of Louvain, and transcribed into this volume in 1751, one of them is against the Penal Laws of England and Ireland.

Page 46.—Is the supposed Dialogue between *S. Patrick and Ossian*, so fallaciously ascribed to the latter. It ends at page 68.—O'Brian quotes this Poem in his Dictionary, Paris, 1768, Voce *Agallain.* The transcript in this MS. was written in 1688: the first verse is "*Oisin as fada* "*do shuan*,—Oissin long has continued thy sleep, Rise up and hear my Psalms."

The oldest copy extant is in the Bodleian MS. Rawlinson, No. 487, folio, at leaf 27, b. col. 1, line 10, where the compiler of this Catalogue read it. The learned librarian, Mr. Price, assured him that he had shewn it to Mr. Macpherson, the pretended translator of Ossian, and that he *could not read and much less explain a single line of it.* The part of the MS. Rawlinson 487, where this Dialogue is preserved, is intitled "*Colloquia de Rebus Hibernicis in quibus colloquentes* "*introducuntur S. Patricius, Coilteus, et Oissinus;*" and there is an imperfect copy of it also in the last part of the MS. Laud. F. 95. (1)

(1) A corrupted copy has been published by Henry Makenzie, Esq. in his "Report of the Committee of the Highland Society of Scotland, Edinburgh, 8vo. 1805, p. 119.

Page 68.—Next to the Dialogue between Patrick and Ossian, is a Poem intitled thus "*Ag so tuarasgabhail do thug Oisin do Phattraig ar sheilg do rin Fionn*,—This is the Report which "Ossian made to Patrick on the hunting of Fin."

The former Poem consists of 792 verses; the latter begins with the verse "*La da raibh Fionn* "*na bfhlaith*,—One day when Fin was Commander," and consists of 196 verses, ending at p. 73.

Page 74.—Next follows a Poem intitled "*Agso an thuarasgabhail do bheir Oisin do Phadraig* "*ar theacht Thailc mic Treoin chum na Feine a toruigh sacht a mhna*,—This is the report (or "narrative) of *Oissin* to Patrick, concerning the coming of Thalc, the son of Treon to the "Fenians in pursuit of his Wife." The first verse is "*Cnoc an ar an Cnoc so shiar*,—The Hill "of Plunder is this Hill to the West."—It consists of 84 verses, and constitutes the third part of the Poems ascribed to *Ossian* by romancers and forgerers of the 14th and 15th centuries. Considering them in their true light as tales of the 14th and 15th ages, even so all the editions that have appeared by all parties of Scotch and Irish, not excepting those published in the *Transactions of the R. I. A.* which are the best, are very corrupt and imperfect, because not founded on the old Oxford MSS. or on this of Stowe, which are the most correct extant.

Page 78.—The next article after the Poems ascribed to Ossian, is "Father William O'Hici's "Poem in praise of *Cian O'Mahon*, who declined Holy Orders, being in love, and was afterwards "a Captain in King James's army, and Justice of Peace in the County of Clare." Such is the title prefixed in Irish, where this Poem is stated to have been written in 1684. The verses are 60.

Page 81.—Miscellaneous Irish Poems by *Donnchad O'Mahon*.—One of these "is in reply to "a charge that he was an Englishman, because he spoke in English at the Market of Corke." Such is the Irish title prefixed to it!

The subsequent Poems are Irish Elegies on the deaths of several persons of distinction, from 1680 to 1741, and occasional scraps in praise of others, down to page 136.

Page 136.—A Poem of 68 verses, intitled "*Athrighe Bhaothlaigh Dhuibh mc Aodhagain*,"—The Repentance of black Bathlag, son of Aodagan."

Page 140.—*David O'Bruodar's* Irish Poem in praise of James II, in 124 verses.

Page 145.—Ditto in praise of Lord Lucan, better known by the name of *Sarsfield*. The title is in these words "*Dabhid O'Bruadar cc don Iarl. Lucain .i. an Sarsealach, anuar do chuir se* "*an ruaig ar ghallaibh, 7 do raob se an Canoin mor do bhi aco da thabhairt o Bhaile Atha-cliath* "*do gabhail Luimnighe. Ambaile an Fhaoitig accontae Luimnighe da rineadh an gniomh so le ar* "*foireadh moran d uaislibh gaoidheal aunsa mbliaghain*, 1690. i. e. David O'Brodar composed "this Poem in praise of the Earl Lucan, i. e. Sarsfield, when he defeated the English, and "spiked their great canon which they were bringing from Dublin to the storming of Limerick. "This transaction occured in Ballinfaotig, in the County of Limerick, by which many of the "gentry of Ireland were preserved in this year, 1690.

Page 151.—An Irish Poem by the same O'Bruadar, lamenting the inability of those who opposed the Revolution in 1688.

Page 152.—Ditto Elegy on the fall of Ireland in 1652. The verses are 104.

Page 155.—Miscellaneous Political and Religious Poems and Elegies, composed in the reigns of George I. and II. on the events of those times.

Page 199.—The Christian Doctrine, in Irish verse, by *Bonadventure O'Hosi.* Another copy of this Metrical Catechism has been already mentioned.

No. LVIII.

"MISCELLANEA HIBERNICA."—*quarto, paper.*

Containing, 1. "The Successions and Chronology of the Pagan Kings of Ireland, synchronized "with those of the ancient Kings and Emperors of Europe and Asia." The written leaves are 47, which are written on both sides, but are very much worn and stained. They are partly in prose, partly in verse, all in Irish, and taken from an ancient copy of the *Leabhar Gabhaltas,* or Book of Conquests; the parchment cover contains an ancient fragment of a Life of S. Patrick, in Irish.

2. A copy of the ancient Irish Grammar of *Cinnfaelad mac Oilella,* which is quoted in the Ogygia, and was once the property of O'Flaherty, 40 pages, 4to. Of this work, O'Flaherty says that it was first composed by Fortchern, in the first century of the Christian æra, and afterwards new modelled by Cenfaelad, in the reign of Donald, King of Ireland, A.D, 628. (1)

3. The third article in this MS. is part of an Irish book of Sermons, of the reign of George I. The pages are 24.

No. LIX.

"MISCELLANEA HIBERNICA"—*octavo, paper.*

The written pages are 122, in Irish language and characters, containing the fabulous history of King Arthur Pendragon, in 95 pages, written by John O'Sullivan, in 1699.

2. After page 96 a new paging begins with another work, intitled "*Tuireimh na h Eirenn,*" or a "*View of Ireland.*" This is a Poem on the History of Ireland, in 480 verses, written after the battle of Aughrim, by *John O'Sullivan,* who dates it 20th December, 1699. The pages of this Poem are numbered from 1 to 29.

(1) Sub Conquovaro, Ultoniæ Rege, duo celebres Poetæ, *Fortchernus* Deagæ filius, et Nedius filius Adnai colloquium de legibus instituerunt. Idem Forchernus apud Eamaniam Ultoniæ regiam Poeseos præcepta et varia Carminum genera literis mandavit. Quem librum *Uraiceacht na n Eaigios,* i.e. Præcepta Poetarum inscriptum, et centena carminum genera complexum *Kenafaola,* filius Olilli, Donaldo Rege Hiberniæ, an. 628, multis abinde sæculis, apud *Doire-Lorain* interpolavit, p. 217.

3. The last page but one contains a Poem by *Donnch. mor O'Daly*, on his own advanced age and the pains attending it transcribed in 1747, by John Fitzgerald.

This MS. was presented by the Rev. Mr. P. Roberts to the Marquess of Buckingham.

No. LX.

" RIAGHAIL AR MATHAIR NAOMHTHA S. CLARA AR NA TIONNTUADH " IN GAOIDHLCC AS BERLA LA TOIL AN UACHTARAIN, 1636. i. e.

" The Rule of our Holy Mother S. Clara: translated from English into Irish, with the good will " of the Ordinary, 1636."

On the opposite page are the words " For the use of the poor Clares of Galway, 1647, to " Charles O'Conor, Esq. 1746."

This is a 12mo. MS. of 323 pages, in the Irish language and characters, and is dated at the end, in the same language and characters, " *Iccolaiste na Gaillimhe* 8 Xbris. 1647, i. e. in the College of Galway, 8th December, 1647. It is neatly written in the hand-writing of *Michael O'Clery*, the best Irish scholar of his age, and may be considered as *a standard* for the purity of the Irish language.

No. LXI.

" POEMATA VARIA HIBERNICA."—*quarto, paper.*

This MS. is in the Irish language and characters, imperfect at the beginning and end, and in a very bad state. The writing is of the reign of James I.

It its present state it begins with a Poem by *Eochoid O'Heodhusa*, which is followed by several Poems of the *O'Higginses*, namely of *Thomas*, of *Feardorcha*, and of *Thomas Roe O'Higgins*, &c. then of *Donnchad O'Daly*, *Lochlan mac Taidhg O'Daly*, *Maolmuire mac Eogain Ua Uiginn*, * * * * *mac Aongus*, *Muiris mac Briain*, *Aongus O'Cillin*, *Muirgeas O'Maolconaire*, *Peter O'Maolconar*, *Fergal og mac an Baird*, *Eogain mac Craith*, *Aongus mac Cearbhuill buidhe*, *Aongus Roe O'Daly*.

These Poems are followed by torn fragments of other Poems, in 56 pages 4to. The name of the writer of this second part may be seen at page 12, " *Misi Niall mac Muiredh do sgriobh so*,—I, Nial mac Muredh, wrote this."—This Collection relates chiefly to Ulster, and is by different Poets, whose names are not mentioned. The exploits of the principal families of Ulster are the subject on which they enlarge.

The third part consists of fragments of Romances of the 16th Century, in which the Poet *Fergus Fin mac Fin* is introduced as contemporary with *Osgar* the son of *Oisin*.—The pages are 100, much torn, separated from their proper places, and soiled so as to be in many places illegible. The writing is of about the reign of George I.

The last article is part of an Irish Romance, of the same period with the former, the first pages of which are missing down to page 15; the remaining leaves are 77, written on both sides. These Romances are interspersed occasionally with poetry, which, as usual, is ascribed to ancient Bards; but they betray themselves by mentioning English names, and new divisions of Ireland, and Anglo-Norman manners of the 15th and 16th centuries.

Some difficulties occur in the pages of Irish history which Romancers seldom overcome. The English writers are often caught in those difficulties, as in traps, from which it is next to a miracle if any other than a person acquainted with the Irish language can escape. They know not, for instance, that, anciently, Ulster was not so large a Province as it is now; that Cavan belonged to Connacht; that though the ancient kingdom of Ulster was called *Ul* and *Ulad* down to the reign of Cormac-mac-Airt, who, according to Tigernac, expelled the rebellious inhabitants of that Province into the Island of Man about A.D. 260, yet by that event the name *Ul*, and the power of the Provincial Kings of *Eamania*, called Clan *Rudraigh*, were altered, and curtailed; that a subsequent rebellion caused a new and powerful invasion of Ulster, headed by the three *Collas*, grand-sons of King Carbre-Liffeacar, about the year 330, when *Fergus Fogha*, the last King of the race of *Rudraig*, was killed in the battle of *Carn-Eacha-leth-derg*, and Eamania destroyed; that the remaining branches of the Rudrician Clan were then driven into that tract which extends from Loch Neach, Eastward; and that the name *Ulad* means that tract only, from A.D. 330. (1)

Again, in the distribution made by the children of Nial the Great, we find new names imposed on eight divisions of Ireland, amongst his eight sons. Of these the principal were *Laogaire*, *Eogain*, *Conal-Gulban*. The first was sovereign of the whole Island; Eogan was founder of the Principality of *Tir-Eogan*, now Tirone; and *Conal* was founder of the Principality of Tirconnel. Ulster became thus divided amongst two branches of the O'Nials, whose territories extended from Connacht to *Loch N Each*, and they were called the *Northern* Hi Niall, whilst the descendants of the other brothers possessed the fine Province of Meath, extending then from the Shannon to the Eastern Sea, which was deemed the Royal Patrimony of the *Southern* Hi Nials, Kings of Temorath, and sovereigns of the whole Island.

The O'Nial monarchy continued uninterrupted to 1102, when Brian Borovey availing himself of the weakness of Malachy II. headed the armies collected against the Danes, and usurped the Government. This breach led to another: the Kings of Connacht claimed a superior right, as descendants of *Muredach Tireach*, and the O'Conor dynasty ensued; but that being destroyed by Henry II. Ulster again received its ancient dimensions, with the addition of Cavan, lopped off from Connacht. A few years before the arrival of Henry, *Murchad O'Melachlin*, the father of

(1) This happened in the reign of *Muredach Tireac*, who was the first king of Connacht, of the Iberian race. He was the son of *Fiach Srabhtiane*, King of Ireland, and succeeded to the sovereignty about the year 330. On the destruction of Eamania, he rewarded the Collas with the ample Principality of *Orgial* or *Uriel*, including the greater part of present Monaghan, Ardmagh, and Louth; and Ulster, thus divided, became entirely subservient to the power of the O'Nials. Romancers not aware of these facts, make a strange confusion of *places*, *names*, and *times*.

the celebrated Lady *Dervorgilla O'Ruark*, was head of the *Southern* O'Nials, and Murcertach, or Murtach O'Lochlin-O'Nial, was head of the *Northerns*. These two are strangely confounded by some writers: the former was a weak, the latter a powerful Prince, who, on the death of *Turloch O'Conor*, called the Great, vindicated the supreme sovereignty in defiance of Roderic, the son of Torlach, to his death in 1066. When Henry II. granted Meath to Lacy, by *Meath* was meant the Principality of *Murchad O'Melachlin*, the father of Dervorgilla, not of Murcertach, or Murtach O'Lochlin O'Nial, who was Prince of Tirone.

When King John divided Ireland into twelve counties in 1210, the division was ideal rather than practical. These counties were possessed mostly by the Irish, and governed by the Brehon Laws of King Cormac. Sir J. Davis says, that in the 13th of Henry VIII. 1521, the authority of England could not be exerted except in very inconsiderable districts of Dublin, Kildare, Meath, and Louth. The division of counties begins properly with the 4th of Philip and Mary, 1556, in the administration of Lord Sussex. Lord Sidney afterwards, in 1575–1578, established Longford; and Lord Perrot divided Connacht in 1585, and Ulster soon after.

But yet De Lolme observes, very justly, that the Irish Chiefs considered themselves independent, down to the reign of James I. as in his Essay prefixed to De Foe's *History of the Union*. A curious challenge, sent by one of them to Henry VIII. is yet preserved. The Irish Ambassador threw himself in the King's way, as he was returning from chapel, and addressed him thus:— "*Sta pedibus tuis Domine Rex.—Mac Gilla Patricius Dominus meus tibi me misit, ut denunciem "quod nisi cohibeas furationes, et latrocinia Johannis de Burgo, ipse bellum faciet contra te.*"— The matter was adjusted, says De Lolme, and redressed accordingly.

No. LXII.

"EOCHAIR SGIATH AN AITHFRIONN."—*quarto, paper.*

The written pages are 160. Two other copies of this work have been already mentioned. This is imperfect at the beginning and end. The word *Aithfriend*, for mass, is a corruption of the English word offering; it is pronounced *aoifrin*. This work is Keating's; and this MS. is coeval with the author. The Irish title is—"*A Holy Key to the Offering.*"

No. LXIII.

"TIGERNACHI ANNALES,"—*folio, paper.*

This is a faithful copy of the Oxford MS. Rawlinson, No. 488.—The pages of the copy correspond with the columns of that MS. so that every line of each page begins and ends with every line of its corresponding column; and there are as many pages in the copy, as there are columns in the original.

It has not been hitherto observed, that there are two Oxford copies, both imperfect: the first escaped Sir J. Ware, though he had the use of it, and entered it in his Catalogue as another work. It is marked Rawlinson, No. 502. In a Label prefixed to it, in Ware's hand, it is described thus: "*Annales ab Urbe condita usque ad initium Imperii Antonini Pii.*" This MS. begins, in its present mutilated condition, with that part of Tigernac's Chronicle where he mentions the foundation of Rome, and consists only of a few leaves, ending with the reign of Antoninus; but it is valuable as a fragment of the 12th century. Very brief are the notices of Ireland which are mixed up with the early parts of Tigernac. He questions the veracity of all the most ancient documents relating to Ireland; and makes the historical epoch begin from *Kimbaoth*, and the founding of *Eamania*, about the 18th year of Ptolemy Lagus, before Christ 289. "*Omnia* "*Monumenta Scotorum* (says he) *usque Kimbaoth incerta erant.*"

But yet he gives the ancient Lists of the Kings as he found them in the *Vetera Monumenta*. In the fragment Rawlinson 502, fol. 1, b. col. 1, line 33, the end of the reign of *Cobtach*, the son of *Ugan*, whom he synchronizes with the Prophet Ezechias, is given thus:—*Cobtach coel-* "*breg mac Ugaine mor do loscudh co trichat Righ imme in Dind-Righ Maige Ailbe, hi Brudin* "*Tuama-tenbath sainrud, la Labraid Loingseach Moen mac Ailella ane, mc Leogaire Luirc mc* "*Ugaine moir in digail a athair 7 a senathair ro marb Cobtach Coel, Cocad o sein eitir Laighnis* "*7 Leth Cuind.*" i. e. "Cobtach the Slender, of Bregia, the son of Ugan the Great, was burned "with thirty royal Princes about him in *Dun-Rigia* of the plain of Ailb, in the Royal Palace of "the hill of *Tin-bath*, (*Tin* is fire, *bath* is to slay,) as the ancients relate, by Labrad, of Ships, the "beloved son of Ailel, the illustrious son of Laogare the Fierce, son of Ugan the Great, in "revenge for the murder of his father and grand-father, killed by Cobtach the Slender. A war "arose from this between Leinster and the Northern half of Ireland."

The second copy of Tigernac in the Bodleian, Rawlinson 488, has not this passage, neither has it any part of this MS. preceding the time of Alexander. But from thence both agree to where the first ceases in the reign of Antoninus; the loss of the remainder of that MS. is the more lamentable, as the MS. No. 488 is imperfect, and very ill transcribed.

The quotations from Latin and Greek authors in Tigernac are very numerous; and his balancing their authorities against each other, manifests a degree of criticism uncommon in the iron age in which he lived. (1) He quotes Malmura's Poems thus:—

"Finit 4ta ætas incipit quinta quæ continet annos 589 ut Poeta (Hibernensis) ait—'*O Derad*

(1) He quotes Eusebius, Julius Africanus, Bede, Josephus, S. Jerom, &c. and sometimes he confronts them as at fol. 2. col. 2, l. 16, of this Fragment. "Eusebius ait annos xxx. ab eversione Hierusalem usque ad "initium Ciri Regis Persarum. Julius Africanus lxx annos computat. Hieronimus autem in Tractatu Danielis "ait—Tradunt Ebrei hujuscemodi fabulam,—usque ad 70m. annum quo Hieremias Captivitatem Populi "Judeorum dixerat solvendam, de quo Zacharias in principio voluminis sui loquitur."

He then endeavours to reconcile these opinions, and at fol. 2. *b*. col. 1, he says on the margin, "adde 4 annos "super 26, prescriptos, ut fiat numerus xxx annorum ab eversione Hierusalem, *Secundum Eusebium*, et sic hic "numerus congruit."—He always collates the Septuagint with the Hebrew text.

At fol. 4, col. 2. l. 22, he says, "Darium et Cambysem regnasse, duos fratres Magos, in libris Cronicorum

" *in Phopuil co gein Fiadat Fedil—Coic cet is noe m bliadhna lxxx. co demhin—O Adam con* " *genain oen mc Maire mine—It. da bliadhna l.ix. cet is tri mile.*"

This is a quotation from the Irish Poems of Malmura already mentioned; from which it appears that both followed the chronology of the Hebrew text, rejecting that of the Seventy.

Prefixed to the Oxford MS. Rawlinson, No. 488, is the following Elenchus Contentorum in the hand-writing of Sir J. Ware:

Folio

" *Annales Tigernaci* [*Erenachi ut opinor Clonmacnoisensis] usque ad annum Salutis MLXXXVIII, quo obiit 1

Continuatio Tigernachi usque ad annum, MCLXXVIII 20

Fragmentum Annalium cujusdem Anonymi 30

Fragmentum Annalium Prioratus Insulæ Sanctorum in Shenano fluvio ab anno MCCCXCIII. usque ad annum MCCCCVII. 34

Annales Ecclesiæ (ut videtur) B. Mariæ Virginis Pontanæ, ab anno MCCCLXXXVIII. usq ad annum, M.DI. 40

Severall Memorials of Edward Staples, some time Bishop of Meath, given to me by Ant. Martin, Bishop of the same 42

Several Memoirs of Sir Henry Sidney, some time Lord Deputy of Ireland 44

George Gage his narrative of his Agentcy in Rome, Annis 1621, 22, and 23 49

J. Bramhall, Bishop of Derry, his letter to A. Bishop James Usher, touching Popish Emissaries in puritannicall presses during the late King's tribulations 52

Sir William Boswell's Letter to William Laud, late Archbishop of Canterbury, formerly with Primate Usher, from the original with Sir Robert Cotton's Choice Papers." 53

Several leaves of this MS. are missing at the beginning. In its present state, the first words are " *regnare inchooans*, and then follows the reign of Ptolemy Lagus, King of Egypt, the successor of Alexander, from whose 18th year he dates the founding of Eamania. The leaf paged 4 by Ware, is really the third leaf of the book; so that in Ware's time it appears to have had one leaf more than at present. The leaf marked 5, is the 4th—that marked 6, is the 5th—that marked 7, is the 6th. The next leaf is numbered 8; but this is an additional error, for one folio is missing between it and the preceding; so that it is neither the 8th in its present state, (but the 7th), nor was it the 8th in Ware's time, or at any time. Its preceding leaf ends with an account of S. Patrick's captivity, and the reign of Julian; whereas the first line of the leaf paged 8, relates the death of S. *Cianan*, of Duleek, to whom S. Patrick committed his copy of the Gospels; (1) so that there is a whole century missing from S. Patrick's captivity, A.D. 388, to the death of S. *Cianan*, in 490.

In the MS. Rawlinson, 488, the years are frequently marked on the margins in Arabic numerals

" Eusebii reperimus. Verum Hieronimus in Expositione Danielis scribit post Cambisem regnasse Smerden " Magum."—He next quotes *Orosius*, fol. 4, col. 4, l. 1.

* Vide Annal. Ulton. ad an. 1088.

(1) " K.V. *Quies S. Cianani Daimliag. Is do tug Patraic an soiscela.*"

opposite to leading facts—thus, at fol. 7, col. 3, of the MS. counting the leaves as they now are, opposite to the words "*Patricius nunc natus est,*" the margin bears the date 372; opposite to the words "*Patricius Captivus in Hiberniam ductus est,* (col. 4) the margin bears the date 388; and opposite to the words "Kal. iii. Anastasius regnat annis xxviii. Patricius Archiepiscopus et "Apostolus Hibernensium anno ætatis suæ cxx. die xvi. Kal. April quievit," folio, paged 8, col 1, the margin bears the date 491.

The two former of these dates are accurate; but the latter is repugnant to the mind of Tigernac, who quotes a very ancient Irish Poem on S. Patrick's death, to prove that he died in 493, thus:

"*O Genemain Cr. ceinait—cccc. for caen nochaid*
"*Teora bl. saer iarsoin-co bas Patraic Prim Apstail.*"

"From the birth of Christ beloved—cccc. above full 90,
"Three years count after to the death of Patrick chief Apostle."

The next year is erroneously marked on the margin 492; it ought to be 494.

The marginal annotator has marked the years in Arabics opposite to all the subsequent initials of years, in conformity with his calculation of 491 for the death of S. Patrick, and he errs also by omitting some of Tigernac's dates in that very page.—Tigernac's Work ends at page 20, col. 1, of this MS. The remainder, to folio paged 29, inclusive is the *Continuation* of Tigernac's Annals, from his death in 1088, to 1178 inclusive. The whole is in one hand.

It is also to be observed, that one leaf is missing after that marked 14; the next is marked 16; and the hiatus is to be lamented, extending from 765 inclusive, to 973—a period of 228 years!

From this account it is clear that no good edition of Tigernac can be founded on any copy in the British Islands; for that of Dublin, and all those hitherto discovered, are founded on the Oxford MS. which is imperfect, and corrupted by the ignorance of its transcriber. Innes, speaking of this MS. says—"The Chronicle of Tigernach, which Sir J. Ware possessed, and is "now in the Duke of Chandos's Library, is a very ancient MS. but seems not so entire as one "that is often quoted by O'Flaherty."—Critical Essay, vol. 2, page 504.

O'Flaherty's copy is quoted in the Journal des Scavans, tom. iv. p. 64, and tom. vi. p. 351, year 1764, in these words:—"Plusieurs Scavans etrangeres reconnoisseut que les Irlandois ont "des Annales d'une antiquitè tres respectable et d'une authenticitè a toute epreuve. C'est le "jugement qu'en porte Mr. Stillingfleet dans la Preface de ses Antiquités, ou il paroit, au con- "traire, faire tres peu de cas de tous les Monumens de la nation Ecossoise. Mr. Innes qui n a "jamais flatté les Irlandois reconnoit l'antiquitè, aussi bieu que l'authenticitè, de leurs Annales, "particulierment de celles de *Tigernach, d'Innisfallen,* et de quelques autres. Il remarque que "la Copie des Annales de Tigernach qui appartenoit à Mr. O'Flaherty, Auteur de l'Ogygia, "paroissoit plus parfaite que celle qui se trouvoit dans la Bibliotheque du Duc de *Chandois.*

"Je crois devoir declarer ici que je possede actuellement cette meme copie des Annales de "Tigernach que possedoit Mr. O'Flaherty, avec un ancienne Apographe de la Chronique de "Clonmacnois, qui est bien connu sous le titre de *Chronicon Scotorum Cluanense,* et qui appar-

" tenoit aussi au meme Monsieur O'Flaherty, qui le cite bien souvent dons son *Ogygie.* Je " possede aussi une copie parfaite et authentique des *Annales d'Innisfallen.* Il est juste que " j'avertisse mes lecteurs du poids de mes autorites c Voyez suite du Memoire de Monsieur de C " sur les Poemes de Monsieur Macpherson dans le Journal des Scavans, t. vi. 1764, Mois d, Octob. " page 351, et le 1er Article du meme Memoire."—Journal des Scavans, tom. iv. p. 64, ann. 1764.

After this account of the different copies of Tigernach, that are known to exist, it remains that a particular description be given of the Stowe copy, and of the aids which it supplies towards a good edition of that valuable Chronicle.

The Stowe copy commences with a transcript of Ware's account of the Bodleian MS. No. 502, which is prefixed to that MS. in Ware's hand. Then follows a collation of that *written* account with Ware's *printed* account in the Catalogue of his own MSS. Dublin, 4to. 1648, and with *Tennison's* Catalogue published by Gibson, Oxford, 4to. 1692.—A more detailed and correct description than any of those is next given, in which the mistakes of former accounts are rectified. This description occupies fifteen leaves of the MS. now before us.—Amongst the Poems quoted in the Oxford Fragment of Tigernach, one is Maolmura's.—The *Psalter na rann* is stated to commence after that fragment, at folio 19, where it bears the name of *Ængus the Culdae* who flourished in 850. This work consists of 8256 Irish verses, giving a Metrical Universal History, which was transcribed into this MS. above 700 years ago. Ware mistakes, saying that this Metrical History is carried on to folio 90. It ends at folio 39, where it is followed by a Metrical Life of our Saviour in Irish, by the same author, to fol. 41.

The next article is intitled " Tractatus de Sex ætatibus mundi, Versibus Hibernicis, per Ængusium filium Subnei," to folio 44, where another article begins with the title,—" *Duan Dublittrech in so forsan Panechte.*" i. e. " The Poem of Dublitter, on the Universal " History, follows here." One of Dublitter's verses mentions *Fenius*, the great progenitor of the Sciths of Ireland, thus: " *Fenius mac Baadh ni brec—he Athair na Scithecda.*" This line may be seen at fol. 44, *b*, col. 2, line 40, of the MS. Rawlinson, 502.

The Stowe MS. further proceeds to mention the various articles contained in the Oxford MS. such as the Poems of the *Fir legind Mac Coissi*, at fol. 45, consisting of 264 verses on the Dispersion of Mankind, and the origin of the *Gael.* This Poem gives a geographical account of the limits of different kingdoms in the three *Ranna*, or divisions of the world, *Europe*, *Africa*, and *Asia.*—Three Irish Poems on the successions of the Kings of Israel, follow at fol. 46.

At folio 47 is a Chronicle of the Christian Kings of Ireland from Nial the Great. The death of this Prince is mentioned, and he is said to have been surnamed " of the *nine hostages*," because he had nine of the Picts, nine of the Saxons, nine of the Britons or Welch, and 9 of the Franks, taken in his several expeditions into Great Britain and Gaul. Torna Eigios's Poems are quoted here, from Cormac of Cashel's Psalter, a clear proof that they are older than the 9th century.

Poems on the successions of the Leinster Kings begin at fol. 48 to 50, inclusive, where one of them bears the name of *Flan-mac-Maelmaedoc*, and another immediately after it bears the name of the Poet *Orthanach h. Caellama-Cuirrech.* These are historical pieces of the 9th and 10th centuries.

Genealogies of Irish Saints follow from the *Psaltar Caisil* to fol. 54, where a valuable ancient fragment of the Acts of the Council of *Dromcet*, held in 596, are supported by the authority of a short Poem bearing the name of S. Columba. As this Rawlinson MS. is now above 700 years old, it is presumed that these notices will be found valuable. The thirteen last chapters of Adamnan's Life of Columba in Irish, at fol. 56, give cause to regret the loss of the greater part of that work. At fol. 59, col. 2, is an Irish Poem intitled, " *Adomnain mac Ronain rocha chain* " *in Morthain seo Colum Chilli.*" i. e. " Adamnan, the son of Ronan, sung this Elegy on the " death of S. Columba of Churches."

Two Poems follow, bearing the name of S. *Cannic*, of Kilkenny, and these are followed by the *Cia so file-file*, or the Brehon Laws of *Adne*, the son of Uthir, *Nede*, the son of Adne, and *Fortchern*, whose names are prefixed to them. These are interlined with an Irish Glossary down to fol. 64.

Of these very ancient Poems, the following account is given at fol. 60 of the Oxford MS. in the same hand-writing in which the whole volume is transcribed :—

" *Loe don de Lai dain se con i dann asidb. t Ciasofilifili Emain Macha. Aun sir do aimsir* " *Conchobair mc Nessa—Perso do Neide mac Aidnai do Chonnact-aib .t. is do Thuathaib de* " *Donann de, am. asbert fein isin Diminaccall .i. Mc sa dana dan ois m.ta 7 rl. 7 Firchertne do* " *Ullaib in Sui. Fucait a denma .i. Tuinech Adnai do thabairt do Ferchertne o Meidbhe 7 o Ailill* " *iar n ec Adnai, cotainic Neide o h Albain iar foglaim eicse d Eochaid Echbcom diar tiachtain do* " *a Albain do chuaid co h Emain con deisid i Cathair Olt. an con eb. t f. Erfris Cia so fili 7 rl.*"

Literally.

" The place where these two Poems, which are called *Cias o fili fili*, were composed, was Eamania " —the time was the time of Concobar Mac Nessa—the authors were *Neide*, the son of Adnai of " Connacht, or of the Damnonians, as he himself says, in his Reply, beginning *Mc sa dana*, &c. " and *Fortchern*, the Ulster Man, the learned, who gave the challenge. That is—the possession of " Adna's place, as Royal Poet, was given to *Fortchern*, by Meba and by Alil, after Adna's " death, until *Neide* came from Albany, on hearing of Adna's death from Eochoid of the White " Steed. On his arrival from Albany, he went to Eamania, where he obtained the Chair of the " Poets; and then was said of him throughout all Ireland, *Cia so file file*—who is this Poet " of Poets."

After this Poem, the same Oxford MS. gives a History of Leinster, in prose and verse. The Poems are by *Fortchern*, *Senchan Torpest*, *Orthana*, *Find-File*, *Libren*, *Luccrad mac h. Riadna*, *Hui-Buidc B. che*, *Lugar-Lan-File*, *Hi Theig*, *Flan mac Lonan*, *Cormac*; all from King Cormac's *Psaltar Caisil*, transcribed 700 years ago, to fol. 88.

2. The second article in the Stowe MS. before us, is the copy above mentioned of the *Annals of Tigernac*, which form the most considerable part of it.—The written pages are 56, numbered in Arabics from 1 to 56, and corresponding in length and lines with as many columns of the Oxford MS. each page of which is divided into two columns, and each leaf into four. It begins with the foundation of Eamania, in the 18*th year of Ptolemy Lagus*, Ante

C. 289, and ends with the year of our æra 766. The transcriber left off there, because the next leaves are missing in the Oxford MS. from 766 to 974. Of this last mentioned year, the first lines relate the deaths of "*Edgar, King of the Saxons*, and of *Cenneth O'Antegan*, chief *Ollam*, or Poet of Ireland, whose Irish Poems are preserved in this Collection. The transcriber was discouraged not only by this *hiatus*, but by finding also, that after the last mentioned leaf, another *hiatus* occurs of 15 years, from 1003 to 1018.

3. The third article in the Stowe MS. contains an account of the *Continuation of Tigernach* in the Library of Trinity College, Dublin; from which it appears that that MS. No. H. 16, is but an imperfect transcript on paper, from the Oxford MS. Rawlinson 488; that there is an *hiatus* of 32 years, from 1138 to 1170; that the year 1230 is missing; and that there is a further *hiatus* of nearly a whole century, from 1316 to 1413. Copious extracts are then given from that MS. in twenty-three pages, down to the year 1138.

4. The fourth article is a description of the Oxford Irish MS. Rawlinson 505, containing *Lives of Saints*, in Irish prose and verse, on parchment, of the 14th century. The first is Jocelin's account of S. Patrick rendered into Irish. The Prologue and two first chapters are missing, as is a part of the third. Colgan gives two chapters, both numbered 16, instead of 16 and 17. The Arabic numerals at the heads of chapters in this MS. are in the hand-writing of the text, and forbid our dating it higher than the 14th century. The name of the transcriber is thus given on the lower margin of page 5:—"*Mathew O Duibhidir fer sgriobta an leabhair so, mur ata an "der7 b7a Fursa.*" i. e. "Matthew O'Dwier was the writer of this book, as may be seen at the "end of the Life of Fursey." At fol. 83, is an Obituary of the noble family of *O'Fergal*, or O'Farrel, Lords of Annaly, when this MS. was written. It seems also to have been the property of the Monastery of that family in the *Isle of Saints*, in Loch Ree, and to have been compiled chiefly by *Augustin Magriadan*, about the year 1390, as in Colgan's Acta, p. 710.

The Lives that follow S. Patrick's are those of SS. *Endeus, Mochua, Tigernac, Ruadan*, where may be seen the chapter, "*Qualiter maledixit Themoriam*,—How he cursed the Royal Palace of "Temora," which is referred to by the ancient scholiast on *Fiach of Sletty's* Irish Poem in the *Liber Hymnorum*, a MS. which is above 1000 years old.

The next Lives are those of SS. *Congal* of Bangor, *Brendan* of Cloonfert, *Kevin* of Glendaloch, *Columba's* Life in Irish by his disciple S. Cumian, *Moling's*, *Baithin's*, Abbot of Hiona, *Molua's*, *Kieran* of Cluanmacnois, SS. *Helucus*, *Laisrean*, *Bavin*, *Colman*, *Cannic*, *Aed*, *Bec*, *Finnian* of Cloonard, *Columba* of Tirdaglas, *Flannan*, *Itha*, *Furseus*. This Life ends thus:—"Explicit Vita S. Fursei, cujus meritis deleatur culpa *Mathei y Duibhyr*, Amen." Next follow the lives of SS. *Fechin*, part in prose and part in verse, *Moedoc* of Ferns, *Brigid*, by S. Ultan O'Conor, *Berach*.—Prefixed to this last Life is a Miniature ornamented with gold, representing an Irish Abbot, holding his Crosier, and sitting under a canopy; and near it is S. *Berach's* Genealogy in Irish. The Lives of SS. *Fintan* of Cluanednach, *David* of Wales, *Kieran* of Sagir, *Senan*, *Geraldus* of Maio, *Finan*, *Laurence* of Dublin, *Colman* of Drummore, are followed by a *Martyrology* beautifully written in Irish, and one of the most curious fragments remaining in that

language. The ornaments so closely resemble those of another Irish Martyrology in the Oxford MS. *Laud, F.* 95, fol. 59, that they seem to have been written by the same hand; but they are two different copies of a Martyrology composed about the year 850, by *Oengus the Culdee*, in Irish Metrical numbers, after the manner of that age.—This MS. is mentioned slightly in Tennison's printed Catalogue, thus—"*Vitæ SS. Hiberniæ, folio grandi.*" In the Bodleian copy of that Catalogue a marginal notice is added, thus:—"*S. Patricii*, &c. *ad finem Carmina* "*Hibernica.*" Gibson knew not how to describe this MS. and this addition is by another hand.

5. The 5th article in the Stowe volume before us, is a *Description of the Oxford MS. Rawlinson*, 487; the first part of which is intitled—"*Finleachi O'Cattlai Gigantomachia*, Hibernice, vel potius "*Acta Finni Mac Cool* cum prælio de *Fintra.*" The second is "Colloquia quædam de rebus "Hibernicis in quibus colloquentes introducuntur S. *Patricius, Coilteus, et Oissenus, Hibernice.*" The third is "*Leges Ecclesiasticæ* Hibernice," from folio 53 to 68. These three articles are on parchment. The following are on paper:—Folio 69. Miscellaneous collections of Sir J. Ware's, which he was preparing for the press, but never finished. At folio 73 are some *Excerpta* from the *Chronicle of Chester*, an anonymous MS. in the Cotton Library, which begins with the Creation and ends with the Nativity, An. Mundi, 5199. At fol. 74 is a Catalogue of Irish Saints, whose Lives Sir James Ware had collected for the press; (1) these are followed by a Map of Kilmore; and *Excerpta* ex variis Chronicis, from fol. 74, to 76. Then follow *Excerpta* from the Chronicle of Henry of Marlborough, ending in 1371. (2)

6. The Stowe MS. before us, next mentions a copy of the Irish *Din-seanchus* in the Bodleian Library, Rawlinson, No. 50, b. fol. 11.—But this is more recent far than either of the Stowe copies, and is imperfect. Its title however is very perfect, and agrees with the titles in the three best copies at Stowe.

7. The next article in this Stowe MS. is a *Description of the Bodleian MS. Laud.* 95. The first five leaves of that MS. contain a part of the Life of S. Senan. The first page bears the autograph of Sir George Carew, to whom that MS. belonged when he was Lord President of Munster. At fol. 2, b. is an Irish Poem of 76 verses, by *Colman mac Lenine*, in honour of S. Senan.—At fol. 5, b. is an ancient copy of the Irish Litanies used by the Irish Church.—At fol. 6, b. are quotations in the same characters from the Poems of S. Columba, which are followed by a History of the Conversion of Constantine, in Irish; the Life of Margregia, daughter of

(1) An imperfect account of this MS. is prefixed to it, by Sir J. Ware; another, equally imperfect, is printed in his Catalogue, Dublin, 4to. 1648; and a third, Gibson's account in the Bibliotheca Tenisoniana, is equally incorrect.

(2) Ware's Catalogue says justly here—"*usque ad ann.* 1371, *a quo tempore Camdenus, ad Calcem Britanniæ* "*suæ, Annales posteriorum temporum edidit*, ad annum usque 1421, quo desinit Marleburgensis." Marlborough's Chonicle, published first by Ware, fol. Dublin, 1633, begins A.D. 1285, and ends 1421. Camden's Annals of Ireland may be seen in Gough's Camden, vol. 3, p. 670, Lond. ed. 1789, where they begin from 1162 to 1371, and are continued from thence to 1421, with this title, "The continuation following is taken from the MS. Chronicle of Henry Marleburgh." Ibidem, p. 690. They are given exactly in the same way in Gibson's Camden, vol. 2, p. 1527, Lond. fol. 1722. See *Knollis's* Translation of Camden, infra, p. 209.

Theodosius, also in Irish; some pious pieces in the same language; a Penitential Poem, by Felim mac Crimthan, King of Munster, after he had barbarously sacked the Monastery of Cloonmacnoise; Poems by *Rumand mac Colmain*, whose death is mentioned by *Tigernac* in the Rawlinson MS. No. 488, folio 14, col. 1. l. 39, thus:—"*Ruman mac Colmain Poeta optimus quievit.*" The next article stated to be contained in this Oxford MS. is an Irish Chronicle of the Affairs of Rome from the reign of Augustus, intitled the "*Book of Cong.*"

The next Article is intitled—"Incipit Libellus *Anastasii Archiepiscopi Alexandriæ Urbis*, "de passione Imaginum Domini nostri Jesu Christi, Hibernice, usque ad folium Codicis, 14." An Irish narrative concerning *Donnchad O'Brian's* Pilgrimage to Ardmagh, in the time of Brian Boromh, follows, with a Description of the *three Quarters of the Globe*, in Irish; of the Passion of our Saviour, in Irish: of the *Fall of Jerusalem*, from Josephus, in Irish; of the Life of the *Virgin*, in Irish; of the Life of *S. Pafnutius*, in Irish; Adamnan's Description of the Holy Land, in Irish.—Fol. 29. *Sermo de Resurrectione Domini*, in Irish.—Fol. 30. Sermo de Eleemosina, in Irish.—Fol. 33. Coeman's Chronological Poem, "*Annalad*," which has been published for the first time in *Rerum Hibernicarum*, vol. 1.—Fol. 34. Sermo de Assumptione, in Irish. Folio 38, is *Ængus's* work "*De Patribus Sanctorum Hiberniæ*," written in 850, and quoted, amongst *Oengus's Opuscula*, preserved at Louvain, by Colgan.

Fol. 43, are some Irish Poems, and an Irish Romance on the exploits of *Roland* in the Holy Land. Fol. 57. Extracts from Irish Poems of the 7th century, by *Cennfaelad*, *Bec mac Dea*, and others. Fol. 59. A valuable copy of the Irish Martyrology of *Œngus the Culdee*, which is quoted by Colgan. Fol. 72. An Irish Poem, intitled "*Fingen cc do Cormac mac Cuilenain*,—Fingen (a Poet of the "10th century) composed this for Cormac the son of Cuilenan," King of Munster, who was killed by the Danes at the battle of Mugna, in 908.—Fol. 73. A Poem of 148 verses from the *Psalter Caisil*, which is followed by another Poem transcribed from the same Psaltar, on the Deaths of the Sons of *Oliol-Olam*, King of Munster, and ascribed to that King as already mentioned. This is followed by a Poem of 92 verses, the genuine composition of *Senchan Torpest*, who is quoted in the Ogygia,—Fol. 74. A Poem by *Kenneth O'Artegan*, whose death is referred by Tigernac to 974.—Fol. 75. *Oengus the Culdee's* Successions and Chronological Notices of Irish Kings.—Fol. 79. A Vocabulary of ancient Obsolete Irish Words, which are explained by more recent Irish Words of the 14th century. The first leaves of this article are missing, to the letter *I*, as are the last, from fol. 80 of this MS. and from the letters *Mer.* (1) —Fol. 81. Part of an ancient account of the Introduction of Christianity into Britain by Paulinus, and others.—Fol. 81. *Scanlan's* Irish Poem, de Septem gradibus Ecclesiæ.—Fol. 82. An Irish Prosody, intitled "*De Arte poetica Hibernorum.*"(2) *Caillii's* Poems, and others of the 4th, to the 10th centuries, are quoted in this fragment to fol. 83, where is a continuation of the above

(1) The age of this MS. may be inferred from the following marginal note, in the hand of the text, at fol. 58, col. 2, line 23—*Isi ais an Tigerna an odhluic a tam .i. mili bl. 7 iiii. c. bl. 7 cetri bl. dh 7 da fichet.* i. e. This is the year of our Lord this Christmas, 1454. The same date occurs in the same words at fol. 116, b. 2. This Vocabulary is continued at fol. 83 of this MS.

Vocabulary, to the letters *Tur*, at fol. 86; where this Vocabulary is intitled, "*Sanasan Saltrach* "*Cormaic.*" i. e. A Dictionary taken from Cormac's Psaltar.—At fol. 87. *a.* "*Catalogus Regum* "*Pictorum Albaniæ ex Psalterio Casselense, usque ad Lulacum et Maelcolmum filium Donnchadi;*" is followed, at fol. 90, by a continuation of the above Prosody, intitled "*De 12.m generibus* "*versuum,*" and at fol. 107, by a valuable Catalogue of 45 Kings of Eamania, from *Kimbaoth*, having the years of the reigns annexed, down to the destruction of Eamania, A.D. 330.

The Chronology, Genealogies, and Successions of the Kings of Ireland, are then continued from the most ancient times to the year 1014, with Synchronisms of the four great Monarchies, and of the Provincial Kings, and Primates of Ireland; the whole taken from King Cormac's *Saltar Caissil*, and transcribed before the year 1406, as appears from a marginal note at the bottom of folio 116, in red ink, thus—"*Bennacht ar anmain Airdesciop Caissil .i. Risderd* "*O'Hedigain oir. is aige do h oil. fer an leabhair so .i. Emond mac Risderd mc t Semus,*—May "blessings attend the soul of the Archbishop of Cashel, Richard *O'Hedigan*, for it was under his "tuition that the possessor of this book, *Edmond*, the son of *Richard*, son of *James* Butler, was "educated." *O'Hedigan* was Archbishop in 1406. (1)

Fol. 117. Some ancient Irish Poems follow, transcribed from the *Psaltar Caissil*, and ascribed to *Curoi mac Dari*, *Cucullin*, and *Fortchern;* but they mention the Kings *Lugad* and *Laogaire* in the 5th century, and their *thousand* war chariots, and their *ten thousand* champions with *golden chains*, "*mile Ruirech co failgaib oir.*"—In short, they are Metrical Romances of the 14th century.—At fol. 124, is a Poem ascribed to Ossian, which betrays its forgery by mentioning *Lugad* and *Laogaire*. Others of these forgeries are attributed to *Curoi mac Dari;* but they are so pious as to pray for the *Archangel S. Michael's* intercession for his soul.

This account of the Oxford MS. Laud, F. 95, is followed in the Stowe volume now before us, by a transcript of the *Chronicon Scotorum*, taken from a MS. in Trinity College, Dublin, in 95 pages folio, ending (with the Dublin MS.) in 1135. Some have confounded this Chronicle with Tigernach's, because it is frequently called Chronicon Cluanense, and was written in Tigernac's Monastery of Cluanmacnois. But the author of the article in the *Journal des Scavans*, already quoted, observes properly that they are different works. "Mr. Innes saccorde parfaitement "avec les anciennes Annales d'Irlande, particulierment avec celles de Tighernacus et du Chroni- "con Scotorum Cluanense, ou on lit la note suivante a l'an 503—Fergus mor mac Eirc cum "Gente Dalriada partem Britanniæ tenuit et ibi mortuus est." (2) Besides Tigernac died in 1088, and this work ends with 1135. The Stowe copy now before us was carefully transcribed from the Dublin copy by the compiler of this Catalogue, that Dublin MS. which is quite a modern transcript, being the only copy he could find.

(1) He was Henry of Marlburg's contemporary, to 1440. This MS. was written before that time.

(2) Journal des Scavans, t. iv. ann. 1764, p. 64. The Chronicon Scotorum is frequently quoted by O'Brian, in his Dictionary, as at the words *aige*, and *Mulla*, and in the Ogygia frequently.

No. LXIV.

"ANNALES TIGERNACHI—INISFALENSES—ET BUELLIANI."—
folio regale, paper.

The written pages are 376.—This is a transcript, by the Compiler of this Catalogue, of the Annals of Tigernac, from the Bodleian copy, *Rawlinson* 488, also of the Bodleian original Annals of *Inisfallen*, Rawlinson 503, and of the *original* Annals of Boyle, in the Cotton Library, Titus, A. XXV.

These are in three columns:—*Tigernach's* Annals occupy the left side, *Inisfallen* Annals the middle column, and *Boyle* the last. The greatest diligence has been used, and the most indefatigable perseverence in this collation, and the transcriber feels justified in venturing to say that it is a most faithful transcript.

Of *Tigernach's* chronicle, enough has been said in the preceding number. Of the *Inisfallen*, it must be here observed that the original is a 4to. MS. on parchment, of 57 leaves; that the three first leaves are considerably damaged, and the 4th partly obliterated. Some leaves also are missing at the beginning. In its present state, the first treats of Abraham and the Patriarchs down to the 6th, where the title is "*Hic incipit Regnum Græcorum.*" At the end of this leaf another chapter begins thus—"*Hic incipit Sexta ætas Mundi.*" The leaves follow in due order from folio 9 to the end of folio 36; but then one or more are missing from the year 1130 to 1160. The three next leaves from 1160 follow in right order; but then another *hiatus* occurs between the year 1188 and 1190, at the 40th leaf of the MS. counting the leaves not as they ought to be, but as they are. On the 40th leaf two lines occur in Ogham characters, which have been decyphered by the writer of this Catalogue thus:—"*Nemo honoratur sine numo, nullus amatur.*" The subsequent leaves follow each other in their due original order down to 1215, that is down to the 44th leaf of the MS. in its present state. From that leaf to the end the writing varies considerably, and is unquestionably more recent and barbarous.

Indeed the latter part of this valuable MS. from fol. 36, where the division of each page into three columns ceases, and where a leaf is missing, appears to be written by a more recent hand; so that from inspection it might be argued, that the real *original* ended with the year 1130, and that the remainder has been added by different Abbots of Inisfallen afterwards. Down to 1130, the initials are rudely adorned and coloured, and the writing is elegant; but from thence to the end there is no attempt at any species of ornament, and the writing declines from barbarous to more barbarous still, in proportion as we approach the end. The last leaf is the 57th of the MS. and ends with the year 1319.

The few scattered notices relative to the Pagan history of Ireland, which are occasionally introduced and synchronized with the universal history in the first leaves of this Chronicle, have been carefully collated and published in the Rerum Hibernicum, vol. 1, and from a collation of these fragments with those preserved in the same manner by Tigernac, it is very clear that both

are founded on a common source, since several of the quotations and several sentences are exactly in the same words. What this common source was, it would be difficult to define. Tigernac quotes a great number of Irish authors of the 7th, 8th, 9th, and 10th centuries.

The following account of this MS. is given by Innes, who saw it when it was preserved in the Duke of Chandos's Library. "In the same *Chandos* Library are the Annals of *Inisfallen* and "Tigernac. These indeed want some leaves in the beginning and elsewhere, and begin only "about the time of Alexander the Great. But till S. Patrick's time they treat chiefly of the "General History of the World. (1) The Annals of Innisfallen, in the same Library, contain a "short account of the history of the world in general, and very little of Ireland till 430, where "the author properly begins (at fol. 9) a Chronicle of Ireland after the words in Latin—*Hic "finit parva præscriptio de principio Mundi;* and then follows, a little after—*Laogaire mac "Neil regnavit annis xxiv.* and thence forward contains a short Chronicle of Ireland to 1318. "These three MS. Chronicles, the *Psalter of Cashel,* (2) *Tigernac,* and Inisfallen, are written "in Irish characters, and in the Irish language intermixed with Latin. They were formerly col- "lected, with many other valuable MSS. relating to Ireland, by Sir J. Ware, and came first to "the Earl of Clarendon, and then to the *Duke of Chandos.*"

To all this account by Innes, the compiler of this Catalogue, after a most patient examination, willingly subscribes. He only adds, what escaped Innes, that this MS. is not all in one hand, nor all the work of one author. Nicolson, who does not appear to have seen it, but gives his account from the reports of persons not mentioned by him, says that—"The author of the "*first part* of the Annals of Inisfallen *lived in* 1215, and that the Duke of Chandos's *copy* is "continued by another hand to 1320." (3)

Hitherto we have described the contents of the MS. now under consideration without mentioning the Annals of *Boyle.* The ancient Monastery of Boyle was founded by S. Columba, and called *Eas-mac-n-Eirc,* as above, p. 169,—a name which it derived from its pleasant situation near a cataract, about a mile from where the river of Boyle discharges itself into *Loch-Cei.* (4) In the 12th century, when the *Culdees* of S. Columba's Rule had very much declined from their

(1) Throughout all the monuments that remain of Irish history, there appears to have existed amongst the primitive Irish Christians an eager and studious desire to obliterate as much as possible the memory of Druidic times. All ancient reports, both in the Latin and Irish Lives of Saints, state that the *Vetera Monumenta,* which are called *incerta* by Tigernac, were reformed by S. Patrick. A very ancient Irish Poem is quoted to that effect by the IV Masters. The same account is expressly mentioned by Jocelyn in the 12th century, and by Probus in the 10th.

(2) Ware says that that copy of the Psalter of Cashel was written in the 10th age—Antiq. l. 1. c. 10. Astle copies Ware. But by what Ware himself says, in his work De Præsulib. Hib. p. 10, 11, it was written in the 11th.—See the Dublin edition, *De Præsulibus,* 1639.

(3) Irish Histor. Libr. 8vo. Dublin, 1724, p. 35–6. The numerous errors of this work remain uncorrected both in the 4to. and folio editions of London. Harris has, however, copied his account, and inserted it in his Additions to Ware, p. 72.

(4) *Eas* means a cataract in Irish. That this was a favourite spot, and that S. Columba enjoyed the surrounding scenery, then clothed with forests, appears from Adamnan De Vita Columbæ. l. 3, c. 12.

primitive austerity, several of their Monasteries were suppressed, and the Cistercian Order encouraged by S. Malachy of Armagh, and by his friend S. Bernard, occupied their place. Thus the Cistercian Monastery of Boyle was founded, not exactly on the site of the ancient Monastery, but not far from it, in the year 1161.

The writers on Irish Antiquities frequently confound the Annals of Boyle with the Annals of Connacht. (1) To prevent mistakes of this kind, we must observe that the MS. in the Cotton Library, Titus A. xxv. 4to. part on paper, part on parchment, and consisting of 138 leaves of both, is the *original* from which this Stowe copy was transcribed. The first article of that MS. is on parchment, and is intitled—"*Annales Monasterii de Buellio in Hibernia.*" It is part in Irish, part in Latin, beginning from the Creation; treating briefly of Universal History to the arrival of S. Patrick, and from thence of Irish History down to 1253.

From what has been said, it appears that, although the Stowe Collection of Irish MSS. must be allowed to be the best now known in the world, we are yet to lament, that not even there, nor in the Bodleian, nor in the Cotton, nor in the Dublin Libraries, can we discover any one *perfect* MS. of any of the Irish *Annals*, excepting the *first volume* of the Annals of the *IV Masters*, in the Stowe Library, which ends in 1171! We have mentioned the various *hiatuses* in the others, and cannot close this account without suggesting the following hints:

1. The deficiency in the second volume of the IV Masters, from 1171 to 1335, may be supplied from the *Continuation of Tigernac* in the Oxford MS. Rawlinson, 488, joined with the Dublin copy of that Continuation to 1316, and from 1316 to 1335, by the *Ulster Annals*, Rawlinson, 489. And here it may be observed that there is a transcript of the Ulster Annals in the Library of Trinity College, Dublin, H. 5, which gives a few particulars from the Creation to 431, and then a more diffuse account to 1504, with the exception of an *hiatus* from 1115 to 1163. (2) But of the fidelity of this transcript, some doubts are entertained, which require a minute investigation. Attention to the directions in the note at the bottom of the next page, will enable any industrious editor to supply the deficiencies of one copy by transcribing from another.

(1) Ware says "Anonymous Monachus *Cœnobii Buelliensis, appendicem* adjecit *Annalibus Rerum Connaciensium*, "usque ad annum 1253, quo tempore vixit. Liber MS. extat in *Bibliotheca Cottoniana*, ex dono Oliveri nuper "*Vicecomitis Grandison*, de Limerick." De Script. Hib. Dubl. 4to. 1639, p. 60. The *Connacht Annals* are therefore older than the *Boyle*.—Nicolson says that the Annals of *Connaght* were penned in the Abbey of Boyle, and are very short, reaching only from 1232 to 1253. Ir. Hist. Libr. 35.—Harris says—"An anonymous Monk "of Abby Boyle writ an *Appendix* to the Annals of Connacht, which he carried down to 1253, when he died. "This Book is extant in MS. in the Cotton Library. A copy of it is among the Collections of Dr. Sterne, "late Bishop of Clogher, in the College Library."—Harris's Ware, vol. iii. p. 74. The *Annals of Boyle* which we here describe, differ totally from the *Annals of Connacht*. Usher quotes the Connacht Annals, Primord, p. 895.—"In Annalibus Connaciensibus sic legitur an. 454, *Dormitatio Senis Patricii in Glastoniensi Ecclesia.*" Now there is nothing of this in the Cotton MS. Titus A. xxv. He quotes the Boyle Annals, ibid, p. 966.

In Ware's Catalogue of his own MSS. Dublin, 4to. 1648, p. 14, No. 44, he has "Exemplar Annalium Con- "naciensium, sive Cœnobii Buelliensis usque ad ann. 1253. Autographum extat in Bibliotheca Cottoniana Westmonasterii." This appears to be the Cotton MS. Titus, A. XXV.

(2) This *hiatus* may be supplied from the Stowe original of the IV Masters. It remains, however, to be ascertained whether that Dublin copy is a correct transcript from the Bodleian, which is the best extant.

"*Alter alterius auxilio eget.*" (1) There is, however, another circumstance here to be noticed, which must not be forgotten by an editor of Irish Annals, namely that the *numerals*, indicating years in these MSS. are, in many places, corrupted by transcribers.

In order as much as possible to remedy this evil, the transcriber of this MS. of 376 pages, now before us, in royal folio, has added an article at the end, intitled—"*Tigernachi Chronologia "ad pristinam integritatem restituta,*" in which the ferial dates are made to concur accurately with the years he mentions, with the Solar and Lunar cycles, the days of the moon, and the eclipses to which he occasionally refers. This short work will serve as a chronological key to all the Irish Annals, as founded on the Synchronisms of Tigernac, and the foreign events which he mixes with the domestic in his chronicle.

No. LXV.

"LOOSE LEAVES OF IRISH MSS. WITH FAC-SIMILES FOR MR. ASTLE'S WORK ON THE ORIGIN OF WRITING."

Contents.

The first article is a quarto sheet of four written pages, each of which is divided into two columns, and bears at the top margin of each page the word *Emanuel*, so as to give that word the appearance of a running title, though it means only the *beginning of the page*. It was customary with the Irish scribes to use that word at the heads of chapters and pages, implying that in the Holy Name of *Emanuel* they began that work, chapter, or page.

In point of fact, this leaf of four pages is part of an Irish Romance, in which one of the principal personages, whose name is *Curio*, is represented travelling along the coasts of the Mediterranean, engaging in battle with *Ubulteus*, visiting Thessaly, Sicily, Carthage, &c. It appears from the conclusion of one of the chapters, that this Romance is divided into different stories; for that chapter ends thus:—"*Martra muindtiri Ubulteus ainim in Sceoil sin*"—The Destruction of the people of *Ubulteus* is the title of the above story.

The next chapter begins with this title—"*Niroatimmi Curio ann. so immasin don indtimmairecc "umgaili ro fhas iccrichaibh na h Aiffrici et. muindteraib na Righi cetna. Is amhl. imar tarli "sin .i. airigh don airighaibh ro cuir cess. buadha 7 legion do miledhaib immaille fris diarraidh-*

(1) The Dublin *Continuation of Tigernach* begins to be legible from the battle of Clontarf, 1014, and no deficiency occurs after to 1138. The years are then missing to 1170. It is further defective from 1316 to 1413. From 1413 it is continued in different hands to 1568, and thence it is hardly legible to the end, 1571.

The first deficiency in this *Continuation* may be supplied by the *IV Masters;* and the last eight years of the same deficiency may also be found in the *Ulster Annals*. Bodleian MS. Rawlinson, 489.

The second deficiency, of 97 years, may be supplied both from the IV Masters and from the last part of the Annals of Ulster. The *Stowe* copy is meant to supply all these deficiencies.

" loin do co hinis saird 7 cohinis sicil f. muir t. en am. adubramar roum aind. Curio don ain. " innairigh sin."

Literally.

" The Adventures of Curio follow here. Afterwards of the sharp disputes which happened " in the regions of Africa, between the people of the same Kings. They happened thus:—A " certain Prince sent a formidable Leader, and a Legion of thousands with him, of shining arms, " to Sardinia and Sicily, in the Tirenian sea, as we have said before. Curio the Dark was the " name of that Prince."

The letters *i*, in this MS. are marked with oblique hair strokes, wherever they come in contact with an *m* or *n*, before or after, and it cannot be older than the 14th century.

Mr. Astle mentions this MS. at p. 123, thus:—" The first, and most ancient specimen of the Gaelic or *Erse* tongue, which I have seen, is taken from a fragment of a work intituled *Emanuel;* " which, from the forms of the letters, and from the nature of the vellum, *may be as old as the* " *9th or 10th century!* The reading is—*No.* 1. *Nirsatimini Curio annso—Iria sindon inntim-* " *maivece urgaile ro fasiccriochaibh na Haffraici muinntiraibh nairigh ceadna Is amhlaib iarumh* " *tarla sin .i. airigh du air righaibh no cuir ceis buadha agus Leigion,*" &c.

His translation is still more extraordinary: it is in these words:—" Observe this, or nota bene. " *Such dissentions grew up between the nobles of Africa as had not happened before this time;—i. e.* " *a certain noble of power and of learning, who had often been victorious!*"

English writers must be very cautious in venturing on assertions or opinions on the *Irish* Language; and it must be a subject of regret to every friend of science, that Mr. Astle had no friend sufficiently skilled in that language to guard him against the gross mistakes into which he has been so unfortunately misled.

The second article in this Collection is Colonel Vallancy's attempt to decypher and explain the above MS. It consists of one page in his hand; of which, suffice it to say, that he attempts to translate only these words—*Curio ann so*, which he renders " Observe this!" and one line which he renders " *Umgaili* was in the borders of Africa, amongst the people of that same " Chief!" *Curio*, a proper name, he translates into *Nota bene!*

The next article is Mr. Astle's original *fac-simile* of what he calls the Oxford *Tigernac*, Rawlinson, 488, which he says ends A.D. 1407, though Tigernac died in 1088! This is followed by his original *fac-simile* of No. 15, in his twenty-second plate, and by the original MS. of his specimen No. 4, in the same plate, which he says is of the *latter end of the 15th century*, and calls a Highland Erse MS. though it is part of an Irish Grammar, of the 16th century, in ten pages, 4to!—

Primate *Creagh* wrote an Irish Grammar about 1570, intitled " *De origine linguæ Hibernicæ*," (see Rooth's Analecta, part 3, p. 47,) which Ware says is still extant in MS. (De Script. l. 1, c. 12.) Nicolson says that " some collections out of it, which may serve as a proof of the author's abilities " this way, are in the hands of the present Lord Bishop of Clogher, (MS. 8vo. J. Madden,) and " perhaps the Anonymous *Rudimenta Grammatica Hibernica*, in the late Primate Marsh's

"Library at Dublin, inter MSS. D. Dudl. Loftus, No. 30, may supply the want of Creagh's "Book.—Probably the MS. before us may supply it better.

The next article is an Irish Chronicle of the Successions of Irish Kings from *Art mac mc Elim*, A. M. 3282, ending with *Aengus Ollam*, A. M. 3719, being twelve pages, in 4to. of *Extracts* on paper, from the *Book of Conquests*. The next is a Pedigree, on parchment, of the *O'Birns*, *O'Tools*, and *O'Cavenaghs*, written in the reign of George I. The last article is a Pedigree, on parchment, and in Irish, of the family of Melachlin O'Conor, traced up to Torloch the Great, and written in 1668, by Andrew O'Duvegan. This Pedigree is imperfect and incorrect. The Annals of the *IV Maisters* are the genuine sources of Irish Pedirees.

The next is an ancient cover of a MS. consisting of several written leaves of parchment, sewed together, and so soiled and torn, as to render it next to an impossibility to decypher the contents. Several other loose Irish Papers follow to the end.

END OF THE IRISH COLLECTION OF STOWE.

No. LXVI.

"A FRAGMENT OF THE HISTORY OF IRELAND, WRITTEN BY MAURICE "REGAN,—who was a Servant and Interpreter unto Dermod Mc "Morroghe, King of Leinster, and afterward compiled in French verse "by a familiar acquaintance of the said M. Regan, and translated "out of the said Copie into Englishe."

After this title, the following words are added in fresh ink, and recent hand-writing—"*By "George Carew, Earl of Totness, and President of Munster in the reign of Q. Eliz.*"

Description and Contents.

This is a thin 4to. of 39 pages, 32 of which are in English, the remainder in Latin.—The hand-writing is of the reign of James I. At the head of the first page is the Autograph of *Peter le Neve;* and on the first blank are the words "*Sir R. Twysden's MS.*" in pencil. A modern marginal note, on the first page, informs us that it was originally written in *Irish verse.*

Nicolson's account of this work, which is followed, without any comment or addition, by *Harris*, is in these words:—"Maurice Regan, servant and intrepreter to Dermod, King of Lein-"ster, lived in the year 1171, and wrote very carefully the history of the affairs of Ireland,

" during his own time. This was translated by a friend of his into French verse; and Sir *G.* " *Carew*, afterwards Earl of Totness, turned it into English. Some fragments of it, as far as " the year 1157, are yet extant. This *Regan* affirms that Henry II. did positively promise to " send auxiliary forces to Dermod's assistance, which being long very vainly expected, at Bristol, " Dermod was forced to make a compact with *Strongbow*. This man's work is in his Grace " the *Duke of Chandos*'s Library, under the title of *Mauritii Regani*, servi et Interpretis, Dermitii " filii Murchardi, olim Regis Lageniæ, Historiæ de Hibernia Fragmentum, Anglice redditum a D. " Georgio Carew, Momoniæ Præside sub Elizabetha." Ware's original account is very short, agreeing with Nicolson, who seems to have copied him.

The work ascribed thus to *Regan*, has been published by Harris, in his *Hibernica*, from another MS. of which he gives no description, and does not even mention where it is preserved. That it was a different MS. from this, is clear from the different readings, which, though they do not affect the sense materially, yet sufficiently establish the fact of a difference of copies. Besides, there is a very material difference in the list of names at the end. In this Stowe MS. that List is divided into three parts, the first of which is intitled—" The names of such Englishe " Men as are mentioned in this fragment according to the course of the storye." (1) These names are 44, and they correspond with those of *Giraldus*.

The second is intitled—" The names of such Englishe Gentlemen as *Geraldus Cambrensis* " maketh mention of, in his Historie of the Conquest of Ireland, from there first arrival into the " Realm, unto the winning of the Cittie of Limerick, which is not the storie of full three yeares, " wherein many are named, which the ould French fragment omitteth, and many omitted by " him which are mentioned in the same." These names are in number 42.—The third is intitled, " The names of such Englishmen as *Geraldus Cambrensis* maketh mention of, in his Historie of " the Conquest of Ireland, after the first three yeares of their invasion; viz. after the wynning of " Limerick, where the oulde French fragment endeth."

The names of this last List are in number 27; and if it could be ascertained that those ascribed to Regan are genuine, they would exceed in antiquity even the Roll of *Battle Abbey*, and other Lists of those who attended William the Conqueror on his expedition against England, in 1066. (2)

A short Latin fragment, intitled—" *Fragmenta quædam ex Chronico Hiberniæ Anonimo*," divides the eight last pages of *Regan's* work from the preceding, and consists only of six pages, beginning with the year 1264, and ending in 1332; and this again is followed by one page of " *Excerpta ex Chronico Monasterii de Hagneby in Comitatu Lincolniæ*," beginning with 1171, and ending in 1234,—all relating to the invasion of Ireland, and all in the same hand.

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(1) Amongst these are *Gilbert de Nugent*, *Richard Le Fleminge*, *Robert Lacy*, *Robert de Bermingham*, Hu de Lacy, &c.—The Roll of *Battle Abbey* may be seen in Stowe's Annals, p. 105. It is quoted also by Dugdale.

(2) There is another ancient Roll, purporting the names of those who attended Duke William, with this title—" Nomina Conquesitorum Angliæ," &c.—See Leland's Collect. v. 1. Les Chroniques de Normandi, and the " *Stemmata antiquæ et prælon. Famil. de Grenville*," in Kippis's Biographia Voce *Grenvill.*

Remarks on Regan.

Unquestionably this document is, in the mean, historical: the dates are in general accurate. The first English invasions must be referred to three different years: 1169, when *Robert Fitzstephens* landed at Wexford, followed next day by *Maurice de Prendregast*, and offered their services to the Rebel Dermod, King of Leinster, by a letter dated 11th May, 1169. The second invasion occurred when Richard Strongbow, Earl of Pembroke, arrived and took Waterford, 25th August, 1170; and the third when Henry II. landed at Waterford, 18th October, 1171.

But is Regan's work genuine?(1)—Having frequently objected to all arguments founded on the silence of ancient authors, the Compiler of this Catalogue means not to object the silence of all antiquity against the authenticity of this work. He only states the fact as a preliminary, and, wondering that such a work should be unknown to *Giraldus*, to *Clynn*, to all the Irish writers before the reign of Elizabeth, he ventures to submit that no *Irish* writer of the 12th century would have used some expressions which are obtruded upon us in this MS.

The first occurs in the very first page:—"An. 1167, Dermond invaded *O'Neal* and the Kyng of "*Meath*."—An Irish writer would never have confounded *O'Nial* and *Meath*, and this sentence must have been written by some person who knew not that *Meath* was never called *O'Neal* at any period of time. The *O'Nials* were indeed divided, as already stated, into *Hi Nial an deisceirt*, and *Hi Nial an tuaisceirt*. That is— About the year 734 they had branched out into the two factions of *Northern* and *Southern;* and before the year 900 they had agreed in a rule of alternate succession, by which the O'Nial of Tirone, and the O'Nial of Meath, called the Clan Colman, should alternately govern both. But Meath is never called *O'Nial* in any Irish History or MS. excepting in this of Regan, and Dermod never invaded *O'Neal*.

Another passage in the same page states that "at that time, *O'Rory, King of Leth-Con*."—No Irish writer of the 12th century could have written this. *Leth-Con* means the *northern* half of Ireland, which was the Division of Con of the Hundred Battles; and O'Ruarc (not *O'Rory*,) never was King of *Leth-Con*, but only *Lord of Brefny*, now Leitrim, a District of *Leth-Con*.

Again, he says, "*O'Rory*, had to wyfe the daughter of *Melaghlin Mac Colman*, Kyng of Meath." There was no *Melachlin Mac Colman*, King of Meath. An Irishman would have said he had for wife *Dervorgilla*, the daughter of *Murchad O'Melachlin*, King of Meath, of the race of *Colman*, or head of the *Clan-Colmans*, that is, of the Southern Hi Nials.

Again, this narrative of the rape of *Dervorgilla*, is given under the year 1167, fifteen years after it occurred, whilst all Irish accounts agree in referring it to 1152. Would *Regan*, have attributed to 1167 events so notoriously occurring in 1152? He knew that *Dervorgilla* had bitterly repented of her levity before that time. Tormented by shame and remorse, and knowing that her gallant was execrated as the spy and the tool of foreign invaders, she attended personally at the Synod of Drogheda, in 1157, and throwing herself on the forgiveness of her country, on

(1) The Copy before us is the *Duke of Chandos's*, the oldest and most perfect now known. It was added to this Collection from the remains of his Grace's Library at Avington, and is one of the few MSS. which were not disposed of at the sale of his MSS. in 1746. Original Sale Catalogue in Stowe Library, p. 168.

her knees, at the Altar of the Virgin, she made a penitential offering of 60 ounces of gold; and a golden chalice, and rich paraments which were laid by her on the nine Altars of that Cathedral, attest that the whole principality of Brefny, moved by her repentance, contributed to her donations. The *Continuator of Tigernac*, nearly coeval, and the *IV Masters* attest the facts. She took the veil in 1186, and died in 1193.

That the work ascribed to Regan was written about the end of the 12th century, there are abundant reasons for believing, but that it was written by an Irishman is quite incredible; all the English names of places and persons are pretty accurately written, whereas almost all the Irish are so utterly disfigured in the orthography, that it is difficult to ascertain one half, and impossible to ascertain others, such as *Langport*, *Hatchdrit*, *Athlethar*.

It may indeed be answered that we have not Regan's original, but only the translation into French verse, in which Regan's spelling is totally corrupted.—But what shall we say of the passage in the third page, (1) where Dermod's forces and English auxiliaries are said to have "passed the "water in the night from the Castle of *Ferns* on their march to Ossory, and came to *Fethard?*"—The incredibility of a march in one night from *Ferns* to *Fethard*, a distance of at least 25 Irish miles, we leave to others to discuss; and we ask how any Irish secretary of a Leinster king could place *Fethard* in any direction between Ferns and Ossory, it being in one directly opposite? Again, we ask how any Irishman of that age could make Milo de Cogan say "Let us try our valour on "*these Savages* the Irish?" (1) and again, how an Irishman of that age could say that "Earl "Richard gave the *Constableship* of Leinster, *with the banner and Ensigne of the same*, to Robert "de Quiney,"—words and descriptions unknown to the Irish language at that period. In fine, Regan treats the *Anglo Normans* every where with honour; the Irish every where with disdain.

To an attentive reader it will not appear improbable that as Giraldus ascribes the success of the Irish war chiefly to his own relatives, this work was written soon after the publication of his, to represent the merits of Raymond le Gros, Milo de Cogan, and others who had equal if not superior claims on the munificence and gratitude of Henry II.

No. LXVII.

"A TRANSLATION OF CAMDEN'S HISTORY OF IRELAND, 1609, BY Mr. "KNOLLIS, PRESENTED TO PETER MANWOOD, ESQ."—*folio, paper.*

The written pages are 86.—It is all in one hand of the reign of James I. and appears, from Mr. Manwood's Autograph at the end, to be the identical original which was presented to him by

(1) See Hibernica, p. 19. Harris's ed. agreeing with page 3 of this MS.

(1) See Harris's edition, p. 38, where, strange to relate, Regan in English is made to qnote Regan in French! "Earl Richard gave him the constableship of Leinster, with the banner and Ensigne of the same. *The words "of the author are these—Sa fille i ad marie,*" &c. He quotes himself again in he same manner, p. 39 and 44! Lynch argues, in his *Cambrensis Eversus*, that the Bulls of Adrian IV. and of Alexander III. are forgeries,

Mr. Knollis.—This account of Ireland is different from that published in the English editions of *Gibson* and *Gough*, but yet is certainly *Camden's;* and is followed by his account of "*The* "*O'Neale's, and their Rebellions in our tymes.*"—The translator was that *Knollis*, of whom Johnson says—"None of our writers can, in my opinion, justly contest the superiority of *Knollis*, "who, in his History of the Turks, has displayed all the excellencies that narration can admit. "His style, though somewhat obscured by time, and sometimes vitiated by false wit, is pure, "nervous, elevated, and clear," &c. Rambler, No. 122.

Camden published his *Britannia* first in London, in 1586; and again in 1587, 1590, 1594, 1600, 1607, as in Smith's Life of Camden, p. 78. These several editions were improved as they came out, insomuch that "the last, says Smith, is incomparably better than the first." His best edition was that of 1607. Knollis's translation is dated 1609.—Knollis died in 1610, Camden in 1623.

No. LXVIII.

"THE ANNALS OF THE AFFAIRS OF IRELAND, from the first Entrance "of the English, under King Henry II. till the end of the reign of "Henry III.; namely, from the year of our Lord 1169, to the year "1272. COMPILED BY SIR JAMES WARE."

Of this title, the last words "*Compiled by Sir James Ware,*" are in his own hand-writing. It is a thin folio of 51 pages, very neatly transcribed, and ends, not in 1272, but in 1201. Neither Harris or Nicolson mention it in the Catalogue of Ware's works; but yet that it is his genuine performance admits of no question. His Manuscripts passed in 1686 to the possession of Henry Hyde, Earl of Clarendon, who was then Lord Lieutenant of Ireland, who deposited them in Dr. *Tennison's* Library, at Westminster. "They were afterwards purchased, says Kippis, by "the late magnificent *Duke of Chandos.* A Catalogue of them was printed at Dublin, 1641,(1) "and another at Oxford, 1697, in the Catalogue of the MSS. of England and Ireland. Among "those are two of Sir. James's own composition, namely, the *Annals of Ireland*, from the year of "Christ 428, to the Conquest by King Henry II.; and a *second part of the same*, down to the "end of King Henry III. That is, *from the year* 1169 *to* 1272, No. 29; and again, from the year 1199 to 1367, No. 66." The *second article* thus mentioned by Kippis, is the work now before us. Kippis does not say that the *Duke of Chandos's* copy was in Ware's *own hand*, but only his *composition.* The Stowe copy is in a fine round hand of Ware's time, and marked as his by himself, but wants the last 71 years. *Maurice Regan* is quoted at page 2.

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because not quoted by *Regan.* He might better argue that Regan's MS. is a forgery because not quoted by any English or Irish writer before *Carew.*

(1) The copy quoted by the Compiler of this Catalogue is of 1648. The date 1641 here appears erroneous.

No. LXIX.

"BRYAN O'NEIL'S HISTORY OF IRELAND,"—*folio, paper.*

The written pages are 55. It is dedicated to King James II. and contains a list of the Kings of Ireland, from the most ancient times to the 12th century, with reflections on the mistakes of Keating and others. It consists almost entirely of a List of Irish Kings, taken from the *Reimh Rioghraide*, or Book of Reigns, of which two copies on vellum have been already mentioned in this Collection. The writer mentions his father as having served under Charles I. and appears to have been the son of the celebrated *Daniel O'Niel*, who is so honourably mentioned by Carte and Clarendon.

No. LXX.

"A JOURNAL FROM LONDON TO THE RELIEF OF LONDONDERRY, 1689." *folio, paper.*

The written pages are 60, and it is evidently an original, in the author's own hand.

It begins thus "London, the 18th April, 1689. I left this place with orders forthwith to "repaire to Chester, where I arrived the 25th of this instant, in comp: of Monsr. *Dompiere*," &c. The narrative is very minute and interesting, giving an account of the proceedings on board the *Greyhound* and *Dartmouth* frigates, with all the events of that memorable siege, down to the 11th August, 1689. There is a rough sketch of the fort of *Culmore*, and a minute account of the breaking of the boom, with some interesting particulars, which we look for in vain in Walker's account. Dublin, 4to. 1736.

No. LXXI.—LXXXVI.

"THE DISTRIBUTION OF FORFEITED LAND IN IRELAND, PURSUANT "TO THE ACTS OF SETTLEMENT AND EXPLANATION, composed by "Thomas Taylor, Esq. by command of his Excellency Arthur Earl of "Essex, Lord Lieutenant of Ireland, in the year 1677." (1)

These are sixteen splendid volumes in folio, ruled in red ink, and written with the greatest neatness and accuracy in imperial size, containing the distribution of the lands forfeited by the Rebellion of 1641, according to the *Down-Survey*. This work begins with Leinster, in six vols. folio; Munster follows in seven, Connacht in two, and Ulster in one.

The title given above, is the general title of the whole work; each volume is described by a particular title analogous to its contents. That of the first is—"*The Distribution of forfeited*

(1) These are the first volumes of the splendid Collection made by *Arthur Capel, Earl of Essex*, when he was Lord Lieutenant of Ireland, from 1672 to 1678, and consisting of eighty-one MSS. in folio, which we now proceed to describe.

" *Lands in the Countyes of Dublin, Wicklowe, Catherlough, Wexford, and Kildare, returned by* " *the Downe Survey, shewing whose they were in* 1641, *when the Rebellion broke out, and to* " *whom they are now sett out by the Acts of Settlement and Explanation.*"

Description of these Volumes.

We have seen that the oldest map of Ireland now known, is Ptolemy's; but that all his longitudes and latitudes, names and descriptions, are founded on ancient authorities, and derived from sources of information more pure and correct than Strabo's, or any of the Roman writers.—That the Greeks had the art of designating maps on copper or brass 500 years before the Christian æra, is clear from Herodotus; (1) and that Ptolemy and the ancient Greek Geographers who mention Ireland, derived their information from the Phœnicians, has been already shewn.

The next map of Ireland, in point of time, is the Roman of the 5th century, which was discovered by *Richard of Cirencester*, and lay neglected in a Copenhagen MS. until it was found by *Mr. Bertram*, who sent a specimen to Mr. Casley, and perceiving from his account that it was 400 years old, published it in 8vo. Hafniæ. 1758. Richard himself states that he had travelled into Italy, and found it there, and transcribed it "*ex fragmentis quibusdam a Duce* " *quodam Romano consignatis et posteritati relictis sequens collectum est Itinerarium.*" (1) This map is not so accurate as Ptolemy's, but yet is very valuable as an evidence of Roman ideas of Ireland in the 5th century. It also ascertains the fact that the people called *Scots* and *Attacots*, were then known to the Romans as inhabiting the interior regions of that Island.

The third map, or rather survey of Ireland, in order of time, seems to be that of *Fintan* already mentioned, pag. 90 and 146, of this Catalogue, where we have seen that that survey in the Irish language is quoted in the reign of Edward I.

From some expressions in Giraldus's Topog. Dist. 1, c. 6, it would seem that it was submitted

(1) L 5. Hist. c. 49.—He informs us also, that Necao, King of Egypt, ordered the Phœnicians to make a survey of the whole coast of Africa. Socrates humbled the pride of Alcibiades by tauntingly asking him to shew his Estate in Attica on a map. Pliny says that Alexander took Geographers with him in his Asiatic expedition, to survey the roads, and describe the Countries he conquered, l. 6. c. 17. *Anaximander* the disciple of Thales, who flourished six centuries before the Christian æra, is said by Strabo, Laertius, and Agathemer, to have been the first Greek who projected a map. Joshua says that in his time the Holy Land was described in *seven parts, in a book;* and Josephus adds, that the persons who so divided it *measured* the land, and were *skilled in geometry*. Ptolemy says, l. 1, c. 4, that longitudes and latitudes were fixed by *Hipparchus* 250 years before Christ; and Hipparchus quotes a *Map of the World*, which he calls the *ancient map*. See Bertius's Preface to Ptolemy. The fragments of the ancient Greeks on this subject have been collected by *Marsilius Cagnatus*, l. 4. Var. Lect. c. 5. Bergier Des Chemains, l. 3, c. 7. Ger. J. Vossius de Philol. p. 61. Bianchini Storia Universale, c. 30, p. 413, 477.

(1) Richardi Corinensis, Itin. Lond. 4to. 1757, l. 1. c. 7, p. 35. Eumenius says that the names and situations of all places in the world were taught in the Roman Schools by maps. De restaurandis scholis. This work was written in the reign of Constantius Chlorus.—S. Jerom soon after mentions this as a fact well known—" *Sicut il* " *qui in brevi tabella*, terrarum situs pingunt." Ep. 3. The Peutingerian maps are of the age of Theodosius, as in Bertius's Ptolemy.—They are quoted by S. Rhenanus as the *Tabula Provincialis*, p. 35. Agathodemon's Maps of the 5th century are published by Bertius, at the end of his Ptolemy, and by *Velsre*, Basil, 1552 and 1584, who also published the Peutigerian maps, Venice, 1591. The old Map of the World, and of the Holy Land published by Bongarsius in his Gesta Dei per Francos. t. 2, p. 288, was published ex veteri Codice Marini Sanuto, and republished Francof. fol. 1611.

to him; for his Division of Ireland, into *five Provinces*, is evidently founded upon Fintan's, or upon some other Irish survey common to both. That he derived his information from an English survey, similar to the Doomsday book of England, as *Dr. Ledwich* conjectures in his *Aghaboe*, is quite incredible. He himself states that no Englishman could penetrate into the interior of Ireland, except occasionally, at the head of an armed force, for that those who were taken by the Irish were instantly beheaded "*ubi capti decapitati.*"

The subsequent maps of *Speed* in 1610, *Bleau*, *Ortelius*, *Moll*, *Morden*, *Sanson*, are all erroneous, down to Strafford's, which was made twenty years before Petty's, and contained all Connaught, but unfortunately perished in the Dublin fire of 1711. Sir *William Petty* executed his task called the *Downe Survey*, in ten months, from 11th December, in 1654–5.

It appears from what has been already noticed at page 146 of this Catalogue, that the general extent of Ireland, and the number of its profitable acres, as averaged in *Strafford's Survey*, were founded upon *Fintan's;* nor is it at all incredible that Fintan's account was much more minute than we now have it in the Metrical abstract already described. His Divisions of Ireland are noticed in some of the most ancient Irish Poems, and the Irish Geographers were celebrated in the 7th and 9th centuries. Adamnan's description of the Holy land is the most valuable that has appeared throughout the whole course of the middle ages. It has been published by Serrarius and by *Mabillon*, and extolled and abridged by *Bede;* (1) and perhaps one of the most curious descriptions of the world, in the 9th century, is that of "*Dicuil De mensura Orbis Terræ,*" the first edition of which is by *Walc-kenaer*, in 1807, the second by *Letronne* in 1814.

How far Lord Strafford's surveyors availed themselves of the Irish surveys of *Fintan* and others, it is now impossible to ascertain. Their grand object was to discover defective titles for the King; (2) and it is now vain to inquire by what surveys they proceeded, since not a

(1) See Smith's Cambridge edition of Bede. Labbé published Adamnan's Prologue in the first vol. of his *Bibliotheca Nova Manuscriptorum*, p. 667.—Eusebius wrote an Alphabetical description of Palestine, which was translated by S. Jerom, who added his own observations. The original Greek of Eusebius, with S. Jerom's Latin Version was published and illustrated with Notes by Bonfrerius. Paris, folio, 1631 and 1659. It is not meant here that Adamnan's work is superior to this. Where the sanctity and the prodigious learning of a Jerom conspire with the learning of an Eusebius, we submit; we yield to superior learning, without a blush. But Eucherius, Bishop of Lyons, who wrote a Description of the Holy Land, in the 5th century, which may be seen in Labbé, ib. p. 665, must yield to *Adamnan*.

(2) This was the grand stumbling-block of Strafford's administration. Had he even mitigated the stern rigour of his proceedings, he would have been one of the greatest, if not the greatest blessing that the State of Ireland ever enjoyed down to his time: but his proceedings in Galway are not so easily to be justified. Again, writing to the King, 26th May, 1634, he says—"There is a Barony in this Kingdom, called *Fort* "*Ireland*, worth some 800*l.* per annum, whereto, for any thing yet appearing unto me, *I am able to make a* "*very clear title for your Majesty*, &c. Your Majesty commands my opinion concerning such suits as shall "be made on that side for portions in these plantations; and truly, considering my hope is to raise a *far greater* "*benefit to the Crown than hath been complyed with in any of the former*, &c. if it be your Majesty's content- "ment, I shall *reserve what number of acres you please to appoint, which, upon the end of the work may remain* "to be disposed of, *to whom*, and *where* it *shall seem best to your good pleasure*."—Strafford's Letters, folio, Dublin, 1740, vol. 1. p. 258. It appears even from Harris, that the flaws alleged by Strafford in the Connacht Titles, were antiquated by a prescription of 300 years in favour of the possessors!

In another letter to the King, Dublin, 15th December, 1634, he says—"The Plantations of *Connaght* and

vestige of their's remains in any of the public offices; and the few fragments which passed into private hands, are copies not one of which would be admitted in evidence in any court.

This circumstance sufficiently shews the importance of *Petty's*, for though his was made avowedly in pursuance and support of the Cromwellian Conquest, yet it was adopted as the basis for the Acts of *Settlement* and *Explanation* in 1662. This observation applies also to the grand collection before us, for Sir William Petty's maps have been in a great measure destroyed, and this Stowe collection affords authentic evidence where his fails.

The manner in which this survey was made, is well known. A number of surveyors were employed in different Districts to survey whole Baronies, and then to make separate surveys of the parishes in each, describing their limits and the different denominations of the land.

The Surveyors gave in their return to Sir William and on these he founded his Map. Of course his surveyors never troubled themselves about the altitude of the Pole; no object of commerce or navigation was attended to; no astronomical observation was made. The very meridian of Ireland remains yet a *Desideratum* in the topography of that kingdom. *Petty* himself was a man of great moderation and superior talent, but his grand object was to apportion out Ireland amongst Cromwell's soldiers, and to reward the sanctity of his holy Regicides with a Paradise, not indeed quite so voluptuous as Mahomet's, but yet abounding in delights.

We are informed by *Dr. Ledwich* in his valuable statistical account of *Aghaboe*, that this map was called the *Downe* Survey, because that was "*a technical expression for measureing by the* "*chain and needle of the mile in length*, and not by the thousand acres of superficial content, as "Petty himself describes it."(1) With every respect for Dr. Ledwich's learning, it may here be observed that even though Sir William had alleged such an explanation of the word *Downe*, yet it must be permitted to us to remark that it has not the most distant relation to the word *Downe*.

In fact, Sir William no where explains the word *Downe*. The two pages of his *Reflections*, to which Doctor Ledwich refers, namely, 7 and 107, mention his "measuring as much *land line* by the "chain and needle as would have neer four times begirt the whole earth in its greatest circle, and "that to have such an admeasurement remain upon record, and to have performed such a service, "being useful to all mankind, for a victorious army, *the first that ever totally subdued Ireland*, "would have been as great an honour as any other achievement." (2)—The fact is that it was called the *Down* Survey, as founded on the measurement allowed to the Dean and Chapter of *Down*, by Lord Strafford. (3)

"*Ormond* may seem to be far off, when *as yet I have not been enabled, by the discovery of any title to either of* "*them*, from any Minister of that side. And this is the *principal verb*, without which all other discourse will "prove light and empty. But I trust, *singly*, with your Majesty's countenance to support and fortify me, "*to work through all these difficulties*, and then the fewer sharers in the service, the fewer there will be to "press for rewards to the lessening of your Majesty's profit, and the more entire will the benefit be preserved "for your Crown, which must, in all these affairs, and shall be, my principal, nay, indeed, my *only aim*."—Ibid. p. 342.

(1) In Mason's Statistical Account, vol. 1. p. 20.

(2) Petty's Reflections, 8vo. Lond. 1660, p. 7, re-printed by Lord Clare, Dublin.

(3) See Strafford's Letters, Dublin, folio, 1740, vol. 1. p. 384.

Notwithstanding all the caution used by Sir William, his needy surveyors gave copies of several Districts clandestinely, to adventurerers who were on the look out for the best lands, one of which surreptitious surveys was presented to Dr. Ledwich by a *Rev. Mr. Carden.* It was a map of the Barrony of *Upper Ossory*, intitled "A Book of Reference to the Map of the particular "survey of all the lands, forfeited and non-forfeited, Protestant lands, Church and Glebe lands, "School-house lands, &c. in the said County and Barony, taken according to 21 feet to the perch, "A.D. 1655."—After giving the names and contents of the Denominations, it concludes thus—"A true survey of the Barrony of Upper Ossory, in the Queen's County, taken by us, A.D. 1655. "Thomas Hunter, William Hunter, John Smith, George Hunter, Edward Tynte." This map "and survey, says Dr. Ledwich, *are original*, and agree in almost every particular with those in "the Surveyor-General's office, and were drawn out and given to some adventurers or Debenture "men, and that privately." (1)

Sir William's maps were preserved in Dublin during Lord Essex's administration, and not only the maps, but the original copper plates of all the Baronies of Ireland that were measured by him. These were the basis of the splendid collection now before us, without the aid of which no complete idea can be formed, and no accurate account given of the grand Cromwellian distribution of Irish lands. For it is a well-known fact that some of the copper plates are lost, that the remainder were taken by a French privateer on their passage to England, and deposited in the Royal Library of France, and that of the original maps preserved in Dublin, not one half has escaped entire.

It appears from an original letter from General Vallancey to the late Mr. O'Conor, dated Dublin, 3d December, 1787, and preserved in this Collection, No. LVI. that he took copies of seventy-seven of the *Baronial* maps in Paris, in the course of 1786; (2) and a note in the second volume of Mason's Parochial Survey of Ireland, p. 15, informs us, that the Baronial copies in the French Library, are much more implicit and comprehensive than those in the Surveyor-General's office in Dublin, which are annexed to the Parochial maps. These contain merely the Parochial subdivisions of the Baronies, while the others not only have these subdivisions, but also the *boundaries and titles of each denomination*, with other particulars, and

(1) Statistical Account of *Aghaboe*. A detailed account of all the maps of Ireland, that are *originals*, would be valuable, with some account of their authors. Richard Blome published a Map of Ireland, which he dedicated to Richard Boyle, Lord Burlington. The Maps of the eighteenth century are numerous. The most curious is Mr. O'Conor's. A Map of the reign of Elizabeth gives the names of proprietors also.

(2) Seventy-nine of them were destroyed by fire in 1711, as General Vallancey states in his Letter to Mr. O'Conor. Yet in Mr. Mason's Parochial Survey, vol. 2, we are informed, p. xviii. that—"Of the authenticated "copies in the Surveyor-General's office, the number *is about* 1,430. Of these, about 260 are of the Baronies, "and the remaining 1,170 of the parishes. *About 67 of the Baronial Maps* are burned, with more or less injury; "130 are fully preserved; and two are stated to be lost. Of the Parochial Maps, *about* 391 have suffered "*from the fire*, and about 780 have altogether escaped. Many, however, *of both the sets* are otherwise injured "by tearing or dirt, &c. In very many of the damaged Maps the scales are destroyed, with their titles and "authentications by Sir William Petty."—N.B. Vallancey copied only the *Baronies* in Paris.

numerical references, corresponding with the number and particulars contained in the Books of Survey and Distribution, which are preserved in the *Auditor* and *Surveyor-General's* offices.—Previous to the fire of 1711, the Survey consisted of thirty-one volumes folio, detailing the forfeitures of each County excepting almost all of Connaught. Each parish was described, and it was also traced in a folio sheet annexed to the description, exhibiting the situations of churches, castles, glebes, &c. Another folio sheet described the site, bounds, and particular demoninations, of each. These last *Desiderata* are supplied by the Essex Collection now before us. Nothing can be more accurate than the manner in which the lands and their proprietors are entered, with the quantity and quality of every forfeited property in the kingdom. Each estate is described in two opposite pages: the left page describes the quantity and quality, and the name of the proprietor in 1641; the opposite page, on the right, shews on whom it was settled. The reference No. 1, leads to the *limits* and boundaries of each, as in Petty's Survey. No. 2 indicates whose property each estate was in 1641;—and this statement of 1641 is taken from the best authority, *Strafford's Survey*, which existed when this grand compilation was made. No. 3. indicates by what denominations those lands were known, and the names are taken from both Surveys—that is, from *Strafford's* and *Petty's*. No. 4 shews the quantity of acres of *unprofitable* land in each Barony, "*being bog, wood, or barren mountain*," and the acre is accounted at 21 feet to the perch, and 160 perches to the acre, which is Irish plantation measure. No. 5 indicates the quantity of *profitable* land in each.

These five references are placed in five columns ruled off in red ink on the left pages of this splendid work, so as to bring the whole immediately under the eye of the reader at once.

The right hand pages are ruled off in seven columns each, in red ink also. The first shews the quantity of acres disposed of, whether whole denominations or only parts; the second the names of the persons on whom settled; the third mentions the *title* by which that land is settled, whether by a declaration of *innocence*, during the Rebellion, or by a certificate of the Commissioners for executing the Acts of Settlement and Explanation, and afterwards passed by *Letters Patent*. The fourth column gives the number of the Roll, with the mark *Rs.* which denotes that it is to be found in the Remembrancer's office in the Exchequer, or to be searched for elsewhere. The fifth column shews the number of the skin on the Roll, or the page in the book, where said lands are to be found in the Roll, or Book. If it is a *Decree*, it is enrolled; if a *Certificate*, it is entered in Books. The sixth and seventh columns were intended to be filled with other references; but this part of the design was never accomplished.

The first volume, containing *Dublin*, *Wicklow*, and *Carlow*, consists of 371 written pages, preceded by a "*General View of Ireland, according to antient and present description thereof*," containing the whole quantity of acres profitable and unprofitable, as well by Irish Plantation as English Statute measure, and more particularly of those parts which were surveyed as forfeited

(1) Nicolson says, in his Ir. Hist. Libr. Dublin, 8vo. 1724, p. 16, that Sir William Petty published a set of accurate Irish Maps in 1685, "which were then sold at fifty shillings, and are *not now to be purchased for twice that sum*."—In fact, they are not now to be found.

by the Rebellion of 1641: also indicating what quantity of those profitable lands are since granted to the English on account of Adventures, Arrears, Provisos, Pre-emptions, Mortgages, Augmentations of Bishopricks to Protestants, on the transplantation as Assignees of persons transplanted into *Connaught* and *Clare*, and by Letters Patents of Grace; also to the Fort of *Duncannon*, to the Dukes of York, and Ormond, to innocent Papists restored to their estates, and to other Irish by Provisos, and as Nominees, and on his Majesty's Letters of Restoration. Finally, lands not assigned to Protestants, nor settled by the late *Court of Claims*, nor yet disposed of in any shape, being never adjudged, seized, and sequestered. The whole reduced out of an antient record in the Auditor's office in Ireland, and out of the Books of Quit Rents, Maps, and Surveys of the Kingdom.

After this *general* statement, the items of which are set down in separate divisions, and ruled out in red ink, with the greatest neatness and precision, the *first volume* commences, and is continued in 371 written pages, interspersed with several blanks to the end. The Baronies of Dublin County described in this vol. are 7, those of Wicklow 5, of Carlow 5, of Wexford 7, and the Parishes and denominations of each Parish follow the Baronies.

The second volume is intitled—"*A Distribution of Forfeited Land in the Counties of Wexford "and Kildare, returned by the Downe Survey.*" The written leaves are 213, interleaved occasionally with blanks, and all ruled as the first, in red ink. The Baronies in this volume are eighteen.

The third is intitled—"*A Distribution of Forfeited Lands in the King's and Queen's Counties, "and County of Kilkenny returned by the Downe Survey.*" The written leaves are 171. The Baronies described are twenty-nine.

The fourth is "*A Distribution of Forfeited Lands in the County of Kilkenny, returned by the "Downe Survey.*" The written leaves are 244, interleaved with blanks, and all ruled in red ink as before. The Baronies are eleven.

The fifth is intitled—"*A Distribution of Forfeited Land in the Countyes of East-Meath and "Louth, returned by the Downe Survey.*" The written leaves are 425, interspersed with blanks, and ruled as above. The Baronies in this volume are sixteen, namely, *Dunboyne*, *Moyenragh*, *Deece*, *Lune*, ½ *Foore*, *Kells*, *Slaine*, *Morgellon*, *Navan*, *Skreene*, *Ratooth*, *Duleeke*,—all in East-Meath,—*Ferrard*, *Louth*, *Dundalke*, *Atherdee*,—all in Louth. At the end of each Barony is a list of all the Parishes in each, with the number of acres disposed of in each Parish, and an alphabetical list of the Proprietors in 1641, as also of the denominations of their lands.

The sixth volume of this collection is the last of Leinster, and is intitled—"*A Distribution of "Forfeited Land in the Countyes of Westmeath and Longford, returned by the Downe Survey.*" The written pages are 450. The Baronies are twelve in Westmeath, and six in Longford. The Parishes, and their various denominations of forfeited lands, and the names of their possessors in 1641, are described after each Barony.

The seventh volume is the first of *Munster*, and is intitled—"*A Distribution of Forfeited "Land in the County of Tipperary, returned by the Downe Survey; shewing whose they were in "Anno* 1641, *and to whom they are now sett out by the Acts of Settlement and Explanation.*"

The Baronies described are twelve; namely, *Iffa and Offa, Middlethird, Clanwilliam, Slevardagh, and Compey, Kilnemanagh, Kilnelongurty, Owna and Arra, Eliogurty, Territory of Ileagh, Ikerrin, Upper Ormond, Lower Ormond.*" The Parishes and their denominations, their old and new proprietors, follow the Baronies. The written pages are 252, with several blanks, all ruled as the preceding volumes in red ink, and divided as usual with the greatest neatness and accuracy.

The eighth volume is *Tipperary*, Part 2. It is a continuation of the preceding volume, and therefore has no particular title. The written pages are 266.

The ninth is *Corke*, Part 1; or "*A Distribution of Forfeited Land in the County of Corke, returned by the Downe Survey; shewing whose they were in Anno* 1641," &c. as above. The Baronies described in this volume are sixteen,—*Imokilly, Condons and Clangibbons, Armoy*, alias *Fermoy, Orrery and Kilmore, Duhalloe, Barrimore, Corke Liberties, Coursey, Kinsale Liberties, Kerrecurrihy, Kinelea, Barretts, Beare and Bantry, Muskery, Ibaume and Barriroe, East and West Carbury*. The Parishes follow the Baronies, as usual.—The written pages are 308.

The tenth volume is *Corke*, Part 2; and being a continuation of the preceding volume, has no particular title.—The written pages are 314.

The eleventh volume is *Waterford*; or "*A Distribution of Forfeited Land in the County of Waterford, returned by the Downe Survey; shewing whose they were in Anno* 1641," &c. The Baronies are seven.—The written pages are 148.

The twelfth volume is *Limerick;* or "*A Distribution,*" &c. as above. The Baronies are eleven. The written pages are 362.

The thirteenth is *Kerry;* or "*A Distribution,*" &c. as above. The Baronies are eight.—The written pages 252. This is the last volume of Munster.

The volumes hitherto mentioned are complete, and contain the whole Return of the *Downe Survey* of Leinster and Munster, with the distributions of forfeited lands, parcelled out accordingly.

The fourteenth volume is the first of Ulster, and is intitled—"*A Distribution of Forfeited Land in the Countyes of Cavan, Monaghan, Tyrone, and Fermanagh, returned by the Downe Survey; shewing whose they were,*" &c. as above. The Baronies are seven for *Cavan*, four for *Monaghan*, two for *Tyrone*, and three for *Fermanagh*. The written pages are 372, interleaved and ruled as the preceding.

The fifteenth volume contains the remaining Counties of Ulster; namely, *Downe, Ardmagh, Antrim, Londonderry, Dunnagall*, and is entitled—"*A Distribution of Forfeited Land* (in said "Counties), *returned by the Downe Survey; shewing whose they were in Anno* 1641, *and to whom they are now sett out by the Acts of Settlement and Explanation.*" The Baronies are five in *Downe*, four in *Ardmagh*, eight in *Antrim*, four in *Londonderry*, and five in *Dunnagall*. (1)

(1) The contents of Acres in the six Counties of Ulster, escheated by the Rebellion of *O'Nial* and *O'Donnel*, in 1607, amounted almost to two millions, as in *Pinnar's* Survey, taken in 1618 and 1619. See Harris's Hibernica, part i. p. 73.

The sixteenth volume is the last of this Collection, and the first of Connaght, the survey of which never was completed. This volume gives only *Leitrim*, *Sligo*, and *Mayo*, and is intitled, "*A Distribution of Forfeited Land in the Countyes of Leitrim, Sleigo, and Mayo, returned by the Downe Survey; shewing whose they were in Anno* 1641," &c. as above. The Baronies are eleven; viz.—five in *Leitrim*, five in *Sligo*, and one, that of *Tirawley*, anciently *Tir-Amalgaid*, in *Maio*. The written pages are 418, ruled and interleaved with blanks, as above. Galway and Roscommon are the only Counties which Sir William Petty did not survey."

In the Act of Explanation (1) it was enacted—"That all adventurers, and soldiers, who were "in possession of forfeited lands, &c. on 7th May, 1659, in satisfaction of any adventures or "arrears, which by the rules of this Act are allowed to be satisfied, and all deficient adventurers, "shall have so much of the forfeited lands which are by this Act vested in his Majesty, as will "amount to two full third parts of what they had, or ought to have on said 7th May, 1659: the "profitable acres to be computed by Irish measure, according to the *Downe Survey*, where that "*Survey hath been taken*; and where that Survey hath not been taken, by the Survey taken in "the Earl of *Strafford's* time, or by some other Survey to be taken according to Irish measure, "wherein the unprofitable land is to be cast in with the profitable, according to the method of "the *Down* Survey.

Sir William Petty executed the Down Survey when he was secretary to Ireton, from whom he had 365*l.* per annum as stated by Harris, who says that "there was no estate in Ireland "to the value of 60*l.* per annum but what he pointed out to its true value, and made maps of all "he had done." These maps were printed in folio, in 1685, with the title of "Hiberniæ Delineatio, "*quoad hactenus licuit*, perfectissima studio Gulielmi Petty, Equitis aurati." A second edition was published after from the same plates; but being bought up with the greatest avidity, they have all disappeared.

(1) Anno 1661.—Statutes of Ireland, fol. black letter, Dublin, 1678. p. 697. "*Major Owen O'Conor, of Belanagare, in the County of Roscommon*," is expressly mentioned in the *Act of Settlement*, as restored to his estate. Ibid. p. 515.

A *Geographical Description of Ireland*, in MS. written in 1646, was sold at the *Duke of Chandos's* sale, for 3*s.* 6*d.* See the Original Sale Catalogue, No. 575; twenty-one MS. volumes intitled "*Distributions in each of the Counties of Ireland*," were sold at the same sale for 9*l.* 5*s.*!—In the same Catalogue are No. 1571, "*The Description of Ireland and the State thereof, in* 1598." No. 1572, "*The Distribution of Acres to Adventurers.*" No. 2133. "*General Description of the Barony of Belagheene.*" No. 2134, "*A Survey of Ireland according to its Baronies, pursuant to an order of Cromwell*," 1656,—sold for 6*s.* 6*d*!

END OF PRESS I.

APPENDIX TO PRESS I.

CONTAINING

THE DATES OF THE LATER BARDS MENTIONED IN THIS CATALOGUE, COLLECTED FROM THE IRISH ANNALS.

EXTRACTS

From the Original Annals of the IV Masters, Vol. 2, shewing the ages of Irish writers of the 14th and 15th centuries who are mentioned in this Catalogue, and whose times have not been hitherto ascertained.

Original.	*Literal Version.*
1340.. *Pilip O'Duibhgionnain, Ollamh Conmaicne decc.*	1340.. *Philip O'Duigenan*, Chief Professor of Poetry of Conmacne, died. (1)
1342.. *Flan oic O'Domhnallain, Ollamh Connacht in Dan do ecc.*	1342.. *Flan Junior O'Donnellan*, Chief Poet of Connacht, died.
1343.. *Domhnall O'Coimleisc Saoi Sheanch. domharbh.* *Ruaidhri mac Raith Ollamh Leithe Mogha in dan do ecc.*	1343.. Donnald O'Coimlesc, a learned Genealogist, was killed. *Roderic Magraith*, Chief Poet of the Southern half of Ireland, died.
1347.. *Seadhn O'Cuirnin Saoi fhil 7 oll na Breifne e shen do ecc—" Saoi fer Dana " 7 oirfidig in Religione et per eigrina- " tione obiit." MS L.*	1347.. *John O'Curnin*, a learned Poet and Professor of Poetry of *Brefny* (now the County of Leitrim), died.—The Book of *Lecan* says that he was a learned Poet and Musician, and that he died a religious man in pilgrimage.
1350.. *Aonghus ua Heodhusa deigh ferdana 7 Aonghus Ruadh O'Dala Saoi Ereana in dan do ecc.*	1350.. *Aongus O'Hosy*, a good Poet, and *Aongus Roe O'Daly*, one of the learned of Ireland in poetry, died.
1354.. *Tadhg mc Lucais mc Aodhaccain, Saoi ibhfeanchus decc.* " 1356, *MS L.*"	1354.. *Thaidhg*, the son of Luke, son of *Aodhagan*, a learned Genealogist died.—The Book of *Lecan* refers his death to 1356.

(1) There were three Conmacnes in Connacht—*Conmacne-Mhara*, now the Barony of Ballinehinch, in the County of Galway; *Conmacne Cuiltola*, now the Barony of Kilmain, in Mayo; *Conmacne de Cinel Dubhain*, now the Barony of Dunmore; and Conmacne in Leitrim, alias *Muinter Eolais*, the territory of the powerful Sept of the Magrannils, whose remains expired with the late George Nugent *Reynolds*.

Original.

1357..*Feargal Muimhneach O'Dubhgennain, oll Connaicne 7 cloinne Maoilruan thios 7 thuas do ecc.* "1358. *MS. L.*"

Padinus mor O'Maolchonaire Archiantiquarius Connaciæ obiit ætate post mortem odonis O'Conor Domini sui. MS. L.

1362..*Fergal mac Taidhg mc Aedhagain Saoi Breithemhan, sean mc Donnch mc Firbhisigh adhbar Ollamhan O'bfiachrach decc.*

1364..*Giolla na naomh ua Duibhdaboirenne Oll: Corc mo Druadh le breithemhnus, Diarmait O'Singin Saoi Chronici, Giolla na naomh Mac an Gobhann-ua-Sccel, Saoi Seanchadha, Diarmaid ua Sccinninn Ollamh Cenel Cconaill re seanchus do ecc. Brianus O'Broin insignus Citharœdus obiit* (O M. Curry, 1365, MS. L. 1364.)

1372..*Sean mor O'Dubhacam Saoi Seanchadha 7 Oll. O Maine do ecc iar m buaidh n ongtha 7 n aithrighe.*

Literal Version.

1357..*Fergal O'Duigenan*, called the Munster-man, chief Poet of Conmacne, and of *Clan Maolruni* (1) Upper and Lower, died. The Book of Lecan refers his death to 1358.

Patric O'Maolconar, called the Great, chief Antiquary of Connacht, died in the summer next after the death of Odo O'Conor his Lord.

1362..*Fergal*, the son of Taidhg, son of *Aodhegan*, a learned *Brehon* (i. e. Judge); John, the son of Donnchad, son of Firbis, presumptive successor to the Professorship of Poetry of *Hi Fiachrach*, died. (2)

1364..*Gildas O'Dubdaboiren*, surnamed the Servant of Saints, the chief Professor of the Brehon Laws of Corcomroe; (3) *Dermod O'Singin*, a learned Chronicler; *Gildas, the Servant of Saints*, the son of Gowan O'Sgel, a learned Genealogist; *Dermod O'Scinnin*, Professor of Genealogy of Tirconnel; and *Brian O'Broen*, a celebrated player on the harp, all died this year. *O'Maolconry* says that O'Broen died in 1365; the Book of Lecan says in 1364.

1372..Great John *O'Duvegan*, a learned Antiquarian, and chief Professor of Poetry of *Hi Mani*, (4) died, after penitential extreme unction.

(1) "*Clan Maelruanaig*" was *O'Flin's* Country, now *Sliabh ui bfhloinn*. extending west of the River Suck, to the Barony of Dunmore.

(2) Hi *Fiachra Aidhne* was a territory in the County of Galway. Hi Fiachra Muaidhe was another on the River *Moy*, extending to Killala, and along the bay to Tirawley. There was another *Hi Fiachra* between Tirone and Derry, on the River *Derg*, where was the ancient Bishoprick of *Ardsratha*.

(3) *Corco-mo Druad*, now the Barony of Corcumroe, in the County of Clare. O'Lochlin's Country.

(4) *Hi Mani*, the territory of *O'Kelli*, West of the River Suck, in the County of Galway.

Original.

1373..*William Mac Carmaic Ep. Ardach saoi in eccna 7 iccrabh do ecc. Adam O'Cianain Cananach 7 Saoi Senchadha do ecc.*

1374..*Maoileachlain Ruadh O'Duibhgennain Saoi i Seanchus, 7 Mathgamain an-Chind, mc Domhnaill m Muirchert ui Ruairc do comtuitim re aroile.*

1375..*Maoileachlain O'Domhnallain Ollamh Sil Muireadhaigh go sain reth a chle dan 7 Ard-shaoi Er beos isin ealadhain cetna do ecc.*

1376..*Conchobar ua Beachain Saoi Seanchadha; Ceallach mc Cruitin Ollamh Tuadh Mum le senchus, Eoin ua Ruanadha Ollamh Mecc Aongusa in Dan, Maoileachloinn O'Moilmheana Ollamh ui Chathain, Donnch. Mac Fhirbhisigh deg. Sean chaidh "Ollamh O'Fiachrach MS. L. de quo infra,"(*) 7 Ruarcan O'Hadhmhaill, oll: ui Anluain in Dan, doecc-fer tighe aoidheadh coitchionn gan di Ult. re naon an Ruarcan som.* (see below, note *)

1378..*Seaan O'Fialan deigh fher dhana decc Giolla. Cr. O'Sgingin Ollamh Cen-Cconaill i sencus do ecc do fhiolu—Taidhcc mac*

Literal Version.

1373..William *Mac Carmac*, Bishop of Ardach, a learned and religious man, died. Adam *O'Cianan*, a Canon and learned Historian, died.

1374..*Maoileachlan Roe O'Duigenan*, a learned Historian, and *Mathgaman*, surnamed the Head Man, son of Donnald, son of Murcertach *O'Ruarc*, fell by each other's hands in single combat.

1375..*Melachlin O'Donnellan*, Chief Poet of *Siol Muredag*, (1) especially in genealogical poetry, and the chief learned man of Ireland in the Sciences also, died.

1376..*Concobar O'Becan*, a learned Genealogist; *Celestius mac Crutin*, chief Professor of History of Thomond; *Eoin O'Ruana*, chief Poet of Clan Angus; *Maolsechlan O'Moelmean*, chief Poet of the *O'Cahans*; *Donnchad Mac Firbis*, the son of Gildas Jesu, surnamed the Great, the excellent Historian and chief Poet of *Hi Fiachrach*, and Tirawley, noted for his open house of hospitality, and for a free school, which he maintained open 60 years, died.* *Ruarcan O'Adhmal*, chief Poet of the O'Hanlans, died. He was a man also who kept an open house of hospitality generally for all Ulster.

1378..John *O'Fialan*, an excellent Poet, died. *Gildas Christus O'Sgingin*, chief Historical Poet of Tirconnel, died.

(*) This obituary is given under the same year in these words, from the Book of the Mac Firbises of Lecan:—"*Donnchadus filius Gildæ-Jesu Magni Mc Firbis, Tirfiachriæ et Tiramalgadiæ Historiographus, et peritus Poeta, aperto hospitio, et Schola libera 60 annos aperta, insignis, in Christo quievit.* MS. Firb."

(1) Siol Muredag was the hereditary domain of O'Conor Sligo. It is now the Barony of Carbury. The O'Conor, of Sligo, were a younger branch of *O'Conor Don*, of Ballintubber, descended from Brian Luigneach O'Conor, a younger son of Turloch, surnamed the Great.

Original.

Aedhagain, Ollamh Breathemhan Iochtair Chonnacht, Saoi gan imresain gan oirbern, 7 fer tighe na aoid coitcend do gach aon, do ecc.

1379. *Risdeard ua Dubhaccain adhbhar Ollamhan O'Maine do ecc.—Uilliam mac an Giolla chaoich ui Cerbhaill dersch-tricach Gaoind i sinim do ecc.*

1381.. *Furogra coitcionn air Aos Eala-Dhan Er. tre doi-cheall. MS. L.—Statutum per Momonios, et Connactios Ecclesiasticos et Sæculares, ut nullus cibus, vestitus, aut pæcunia Poetis, vel aliis ejusmodi Literatis, .i. Egsi 7 Ollamhain, ullatenus erogetur.*

1382.. *Giolla Brighde O'Sgingin adhbhar Ollaman Cinn-Cconaill do ecc.*

1384.. *Ruaidhri mac Toirr. ua Concob: Ri Connacht decc don plaigh c. na 7c. amhail derbus an fili Maoilin O'Maolchonaire ("Donnch baçach m. Tanaidhe ui Maol-"chonaire, potius.") in Duaine in Rein Riograidhe—Uigustin ua Duibhgionnain Ollam Connaicne re seanchus do ecc."*

1385.. *Tanardhe ua Maolconaire Ard oll. Connacht i Senchus 7 ib filidheacht decc in a thigh fein iar mbuaidh n ongtha 7 n aithrighe, 7 a adnacal ic cluan Cairpthe.*

Literal Version.

Taidhg Mac Aodagan, chief Professor of Brehon Laws of Lower Connacht, a learned man without contradiction, or envy, and a man who maintained an open house of hospitality, generally for all persons, died.

1379.. *Richard O'Duvegan*, presumptive successor to the head Professorship of *Hi Maine*, died.—William, the son of blind Gildas O'Carral, the most excellent Harper of Ireland, died.

1381.. A persecution of the College of Poets and learned men, through a misunderstanding, as the Book of Lecan says—"It was enacted in Munster and Con-"nacht, both by the Laity and Clergy, that "neither victuals, money, or clothes, "should be given to Poets, or any other "of those Literati, who are called *Egsi* "and *Ollamhan*."

1382.. *Gildas-Brigid O'Sgingin*, presumptive successor to the Professorship of Tirconnel, died.

1384.. Roderic, the son of Torloch O'Conor, King of Connacht, died of the plague, as we are informed by the Poet *Maoilin O'Maolconar*, (1) in his Poem of the reigns of Kings. *Augustin O'Duigenan*, chief Historian of Connacne, died.

1385.. *Tanud O'Maolconar*, chief Professor of Connacht in History and Poetry, died, in his own house, after penitential extreme unction, and was buried in Cluan Carpthe,

(1) The original is here corrected by the interlineation, "Read rather *Donnchad O'Maolconar, surnamed the "Lame, the son of Tanud O'Maolconar.*" This interlineation is in the Irish language and Characters, neatly written in Mr. O'Conor's hand, and perfectly correct.

Original.

go honorach im Lughnas. " Filius Pa-
" dini filii Tanudii mor, qui obiit 1 die
" Lunæ Autumni. MS. Lecan."

1387..*Goffraid Fion o'Dal. Ard oll. Erenn le Dan—" Oll Lethe Mogha MS. Le-*
" can." 7 Ruaidhri O'Cianain, Saoi Seanch. 7 Oll. Oirghiall escn, do ecc.

1390..*Brian mac Aodaccain, Oll. na Breifne imbrethemhnus, decc.—Duibhgionn ua Duibhgionnain Oll. Conmacne i Sencus dec—" expertissimus Antiquarius MS. Lecan." Macraith O'Fearguss Liaigh Lethe Chuin do ecc, MS. Lecan.*

1391..*Taidhg mac Giolla Colum ui Uiginn, Ollamh derscaigthe in Dan, 7 in daoinnacht, aecc.*

1394..*Taidhg ua h Each—ein, Saoi fhir Dhana do mharbh la cloinn Chonchonnacht ui Dhalaigh, im Ollamhnacht ui Neill.*

1395..*Muiris mc Poill Ullt: Ollamh Leighis Chencoil Cconaill do ecc.*

Maghnus filius Joannis O'Duvegan insignis antiquarius obiit.

1398..*Saoifher Ruaire Soibhesach do derscen. do Gall Er. 7 do moran do Goidheal in aithne, 7 in eolus Gaodhelcce, in Dan, 7 i Seanchus, imaille re gach foghlaim oile da raibe aicce do ecc. &c. David ua Duibhgionnain Oll: Cloinne Maoilruain i Senchas, Biattach Coithchionn comhroghnach, 7 Saoi dhuine eol na decc.*

Literal Version.

honourably, in the month of August.(1)
" He was the son of Patric, son of Tanud
" the Great, who died on the first day of
" the moon of Autumn, as in the Book
" of Lecan."

1387..Godfrey O'Daly, surnamed the White, chief Professor of Poetry of Ireland, " the Poet of the Southern half of Ireland," as in the MS. of Lecan, and Roderic O'Ceannan, a learned Historian, and Poet of Orgial, died.

1390..Brian Mac Aedagan, chief Professor of Brehon Laws of Brefni died.—Duigean O'Duigenan, chief Professor of History of Conmacne died, "a most skilful Antiquari-
" an, as in the Book of Lecan." Macraith O'Fergus, Physician of the Northern half of Ireland, died, as in the Book of Lecan.

1391..Thaidg, the son of Gildas Columba O'Higgins, an excellent Professor in Poetry and Genealogy, died.

1394..Taidhg O'Eochagein, a learned Poet, was killed by the sons of Conconnacht O'Daly, on account of the Professorship in Poetry of the O'Neills.

1395..Maurice, the son of Paul of Ulster, Professor of Physic of Tirconnel, died.—Magnus, the son of John O'Duvegan, a celebrated Antiquary, died.

1398..Geoffry Rogers, the most excellent Interpreter, for the foreigners of Ireland, and superior to most of the Irish themselves, in knowledge, and in the history of the Gael, in Poetry, and in History, with much other learning, died.---David O'Duigenan, the chief Historian of Clan Mulruny, who was also a Biatach. i.e. a

(1) Lughnas agrees with August in modern acceptation. But see what has been said of the ancient Irish year.

Original.

1399..*Baothghal mac Taidhg mc Aedhaccain Ollamh oibh Fiachrach Saoi coith cionn iffeinechus 7 i Seinim, 7 fer tighe n aid n airdere 7 Giolla na naomh mc Concob. m. Aedhagain Ard Ollamh iffeinechus doec. Ollamh oirtear Mum. Soide egis Er "in qualibet arte peritus," MS. Lecan et Mc Firbis.*

1400..*Grigoir mac Tannuidhe ui Maolchonaire Saoi foirbhte in a calad. duthcais deag, adhbar Oll: Sil Muired esen do marbh, &c. 7 se ba 7 se fichet bho do tabhairt in a Eraic iar sin.*

1402..*Aodh Seanch O'Domhnaill Saoi Sean chadha do ecc,*

1403..*Donncha ban ua Maolchonaire Oll: Sil Muireth i Senchas do ecc. Giolla Duibhin mac Cruitin Oll.: Tuadhmum le Seanchus 7 le Seinim—"et in qualibet "arte peritus," MS. Fac Ferb. Cearball O'Dal. Oll: Corcamodruadh, Domhnall mac Donnchad ua Dal da n goirth, bolg no Dana, Flann occ mac Seaain ui Domhnallain Oll. Shil. Muireadh in Dan. Uill liam O'Deordhain Oll: Laighen imbreithemhnus do ecc.*

1405..*Giolla na naomh mac Rualdhri ui*

Literal Version.

maintainer of an open House of hospitality for all, universally esteemed, and a learned man, died.

1399..Baothgal, the son of Taidhg Mac Aedhagan, the Poet of Hi-Fiachrach, skilled in general Genealogy, and in music, and an illustrious maintainer of a house of instruction, and Gildas, the son of Concobar Mac Adegan, surnamed the Servant of Saints, chief Professor of Genealogy, died. He was chief Professor of East Munster, and skillful teacher of Ireland, "skilled in each art," as we are informed by Mac Firbis, and in the book of Lecan.

1400..Gregory, the son of Tanud O'Maolconar, a learned man, skilled in the science of Topography, was killed. He was presumptive successor to the Professorship of Poetry of Clan Muredaig. Six cows and twenty-six oxen were paid as an Eric for his death after.

1402..Aod, the Genealogist of O'Donnell, a learned Historian, died.

1403 Donnchad O'Maolconar, the White, the Historian of Clan Muredaig, died. Gildas Ducoin Mac Crutin, the Thomond Professor of Genealogy and Music, who "was skilled in every art," as stated in Mac Firbis's Book of Lecan; Carroll O'Daly, the Poet of Corcomroe, Donnald, the son of Donnchad O'Daly, who was called the "Organ of Poetry;" Flan, Junior, the son of John O'Donnelan, the chief Poet of Clan Muredaig, William O'Deordan, the chief Professor of Brehon Law of Leinster, all died.

1405..Gildas, the son of Roderic O'Cianan,

Original.

Cianain Oll. Seanchais Fermanach do ecc go hobann ittigh mc. Neide ui Maolchonaire iccarbre Gabhra.

1408..*Mac an Baird Chuile Amirtain, Ollamh O'Maine doec.*

1409..*Muintir Churnin do den marbtha for ar oile .i. Sean, adhbhar Ollamhain na Breifne 7 a derbrathar Connla. Muircertach mac Aodhaccain Oll. Brethamhan fer Tlethba Saoi in fheadhma in a ealadhain feisin do ecc.—Muirceart. m. Giolla Ultain Saoi Seanchadha do ecc.—Egneach O'Duinnin Ollamh Deasmum. do ecc. do plaigh.*

1410..*Tomas mc Maolmuire Mecraith Oll. Tuadhmumh. le Dan aeg.*

1411..*Domhnall Doedhirla O'Bechain Saoi Seancha do ecc.—Diarmait mc Giolla Iosa Mhecc Craith Ollamh Tuadhmum in Dan do ecc.*

1415..*Lord Farnumhail ro airg bheos drong mhor d'Aos-Dana Er .i. Ua Dal. Midhe* (Diarmaid,) *Aedh og mac Cruithin, Dubth. mac Eocha Eol. 7 Muirges ua Dal.—Is an Samhrath ar ceind dan ro aircc ua Dal. Corcomodruadh .i. Ferg. mac Taidhg mc Aongusa Ruaidh.*

Literal Version.

surnamed the Servant of Saints, the chief Historian of Fermanagh, died suddenly in the house of the son of Neide O'Maolconar in Carbre Gaura. (2)

1408..The son of the Bard of Cul Amartan, the chief Poet of *Hi-Maini*, died.

1409..The O'Curnins murder each other: that is, John, the presumptive successor to the chief Poet of Breifne, and his brother Connla.—Murcertach Mac Aedagan, the chief Professor of Brehon Laws of Teffia (3), skilled in historical relations, and in his own profession of the Laws, died.—Murcertac, the son of Gildas Ultan, a learned Genealogist, died.—Egneach O'Dunin, chief Poet of Desmond, died of the plague.

1410..Thomas, son of Maolmuire Macraith, chief Poet of Thomond, died.

1411..Donnald O'Becan. surnamed * * * * * a learned Genealogist, died.—Dermod, the son of Gildas Jesus Mecraith, chief Poet of Thomond, died.

1415..Lord Furnival plundered also a great number of the College of Poets of Ireland, namely the lands of Dermod O'Daly, of Meath, of Aed Junior Mac Crutin, of Dubtach, the son of Eochaid the Learned, and of Maurice O'Daly. In the course of the following summer, he plundered O'Daly of Corcomroe, namely Fergal, the son of Taidgh, son of Angus Roe.

(1) Luighne, now the Barony of Leiny, in the County of Sligo, formerly the Principality of *O'Hara*.
(2) Carbre Gaura, is a Territory of Connacht, Acta SS.
(3) *Teffia*, now the County of Longford.

Original.

1416..*Tomas mac ind Occlaich Aircindeach Cille h Oir 7 Ardmaighistir Connacht indligh do ecc.—Teampall Insi moir for Loch Gile do loscc 7 Screaptra ui Cuirnin imon Leabhar a gearr Muintire Cuirnin co Seodaibh iomdaibh archena amaille fris—"i buirn cumdaig, Tiompan, 7 clairseach. O'M. Conry."*

1419..*David mac Tanaide ui Maoilconaire do ecc do phlaigh—Mac Ollamh Sil Muiredh an David hi sin.*

1420..*Gialla na naomh ua h'Uidhrin Saoi Shenchadha, 7 Ruaidhri mac David ui Duibhgennain, Saoi Shenchadha. oile, 7 Fergal O'Dal. Oll. Corcomodruadh in Dan doeg.*

1421..*An Giolla Riabhach ua Cleri, Saoi Sencha decc.*

1424..*An Cosnamh occ Mac Aedhaccain Oll: Cenn. Fiachr. 7 ui Concob Fhoilghigh le breithemhnus do marb.*

1425..*Ruaidhri Ruad ua huiginn Saoi fher Dhuna eisidhe decc. Mac Cruaith Mac Agobhann na Sccel Ollamh ui Lochlainn Corcomodruadh le Senchus .i. Tomas mac Giolla na naomh mc Aghobhann. do ecc.*

1426..*Ua Duibhgennain Cille Ronain, .i. Pilib mac David, decc. Oll. Cloinne Maolruan le Senchus esidhe. Cian mac Giolla Oilbe M. Aghabann Saoi Sench 7 fear tighe n Aoid coithcenn do marbh.*

1429..*Matha mac Tomais ui Churnin Ollamh*

Literal Version.

1416..Thomas, the son of Archdeacon of Kiloir and chief Professor of Laws of Connacht, died. The Church of the great Island of Loch Gile was burned, and the writings of *O'Curnin*, and the book called the *Book of the O'Curnins*, with several precious jewels also, as a a timbrel and a harp, as stated by O'Maelconry.

1419..David, the son of Tanud O'Maolconar, died of the plague. That David was son of the chief Professor of Poetry of Clan Muredaig.

1420..Gildas O'Udrin, Servant of Saints, a learned Historian, and Roderic, the son of David O'Duigenan, another learned Historian, and Fergal O'Daly, chief Poet of Corcomroe, died.

1421..Gildas O'Cleri, called the Grey, a learned Historian, died.

1424..Cosnaimh Junior mac Aedagan, chief Brehon of Cenel Fiachrach, and of O'Conor Fali, was killed.

1425..Roderic Roe O'Higgins, a learned Poet, died.—Mac Cruath Mac Agoban, surnamed the Story Teller, chief Genealogist of O'Lochlin of Corcomroe, that is, Thomas, the son of Gildas, the Servant of Saints, Mac Agoban, died.

1426..O'Duigenan of Kilronan, i. e. Philip, the son of David, died. He was the Historian of Clan Maolruanaig.—Cean, the son of Gildas Albeus Mac Agoban, a learned Genealogist, and who maintained a house of hospitality and instruction generally for all, died.

1429..Matthew, the son of Thomas O'Curnin,

Original.

m Breifne, Saoi choitcind i seanchus 7 i seinim do ecc in a tigh fein,

1430..*Fearghall mac Baothgall m Taidhg m. Aedhagain Ollamh iochtair Connacht i feneachus, Saoi coitchen in gach ceird 7 fer tighe n Aoid do gach aon no thigh diasaigh do ecc. iar n deigh bheath.*

1431..*Gillebert ua Duibhgennain, Eoghan ua Fialain Saoi le Dan decc.*

1432..*Ua Duibhgennain .i. Matha glas Cille Ronain Saoi Ollamh le sencus decc. Gregoir m. Seain ui Maoilchonaire adhbhor suadh le senchus decc.*

1434..*An Sencha Mac Cruitin, Ollamh ui Briain le senchus decc—Mac Conmidhe (Maoiliosa) Ollamh ui Neill le Dan, 7 Mac Cruitin .i. Sencha Mac Cruitin Ollam Thuadhmum. i senchus, Saoi coitchenn in gach cerd doecc.*

1436..*Giolla Iosa Mac Aodhagain Ollamh mc Baitin i fenechus fer Diadha, dercagh, daonnachtach 7 oide Sccol i feinechus 7 i filidhecht doecc, Geanann mac Cruitinn adhbar Ollamhan Tuadhmum hi senchus do bathadh. Ni bavi i Leth Mogha in a re adhbhar Sench. ro ba feir inas.*

1438..*O'Clumhain Ollamh ui Eagra in dan doecc. Donnch mc Siodhra ui Chuirnin, Saoi le seanchus, O'Dal Breifne, .i. Aodh, Ollamh ui Raighill le Dan, Concob. mc*

Literal Version.

chief Poet of Breifne, a learned Genealogist and Musician, died in his own house.

1430..Fergal, the son of Baothgal, son of Taidhg Mac Aodagan, chief Genealogist of Lower Connacht,—a man of general information in all sciences, and who kept an open house of instruction for all who came to him, died, after a holy life.

1431..*Gilbert O'Duigenan* and *Eogan O'Fialan*, learned Poets, died.

1432..*O'Duigenan*, i. e. Matthew, called the Green, a learned Professor of History, and *Gregory*, the son of John *O'Maolconar*, presumptive successor to the chair of History, died.

1434..The Genealogist *O'Crutin*, Genealogist to the O'Brian, died.—*Malissa mac Conmell*, chief Poet of *O'Nial*, and *Mac Crutin*, i. e. the Genealogist Mac Crutin, chief Historian of Thomond, learned in almost every science, died.

1436..*Gildas Jesus Mac Aodagan*, the chief Professor of Family History of *Mac Batin*, a religious man, alms-giving, popular, and teacher of Genealogical Narrative in prose and verse, died.—*Gannan Mac Crutin*, presumptive successor to the bardship of Thomond, was drowned. There was not a man in the Southern division of Ireland bred up to the profession of History, in his time, to be preferred to him.

1438..*O'Cluman*, Poet of O'Hara, died.—*Donnchad*, the son of John *O'Curnin*, a learned historian.—*O'Daly*, of Brefne, i. e. *Aod*, the chief Poet of the O'Reily;

Original.

Aodhagain Ollamh Cloinne Riocaird le breithemhnus do ecc.

1440..*O'Dubhagain Seanchaidh .i. Seaan mc Corpmaic do ecc. Duibhgeann graindha ua Duibhgeannain. Ollamh Mc. Donnch i senchus do ecc.*

1441..*Ua Maolconaire (Maoilin mc Tanaidhe mc Paidin) Ollamh Sil Muiredh. decc, &c. 7 Diarmaid Ruadh m. Donnch. Bhain ui Maoilchonaire decc hi cind mis iartain.—Piarus cam ua Luinin Saoi Seancha 7 fhir Dhana decc. O'Huiginn .i. Mathgam. Ruadh Saoi fhir-dana do ecc.*

1443..*Mac Aedhagam Urnumh .i. Giolla na naomh m. Giolla na naomh m. Aedha, Ollamh Mup. iffenachus, Saoi coitcind in gach ceird 7 fer tighe n Aoid da g. aon doecc—Aodh mac Aedhagain m Ferghail m. Baothghail doecc i Tuile a-ratha fer rob feir tenga 7 erlabra baoi do Ghaoindaibh in a aimsir—Ollamh iochtaire Connacht iffeneachus eisidhe.*

1446..*Domhn ua Cobth. Cenn fedhna maith,7 Saoi le Dan domharbh—Tanaidhe mac Maoilin mc Tanaidhe ui Maolchonaire decc.*

1447..*Giolla na naomh mc Airechtaigh mc Solaimh. m. Aedhagain, Saoi Eir le Breithemhnus 7 le Sencus decc. Uill. ua Deorain oll. Laing le breithemhnus deg don plaigh. Eoghan mc Pedrais m. Saordhal. ui Breislen, Ollamh Breithemhan Fermanach decc.*

1448..*Taidhg og m. Taidhg m. Giolla Cholaim*

Literal Version.

Concobar Mac Aodagan, the chief Brehon of Clanricard, died.

1440..*O'Duvegan*, the Genealogist, i. e. John, the son of Cormac, died. *Duvegan O'Duigenan*, called the Ugly, chief Genealogist of Mac Donnach, died.

1441..*Maoilin*, the son of Tanud, son of Patric *O'Maolconar*, the chief Poet of Clan Muredaig, died; and *Dermod Roe*, the son of White Donnchad *O'Maolconar*, died in a month after.—Pierce *O'Lunin*, called the crooked, a learned Genealogist and Poet, died.—*Mathgaman O'Higgins*, a learned Poet, died.

1443..*Mac Adegan of Ormond*, i. e. *Gildas*, the Servant of Saints, Son of Aod, chief Professor of Genealogy of Munster, learned in almost every science,—a man who maintained a house of instruction generally for all died.—*Aodh mac Aodegan*, the Fergal, son of Baothgal, died in Tullirath. He was a man the most eloquent and skilled in languages of any in Ireland during his time, and was chief Professor of Genealogy of Lower Connacht.

1446..*Donnald O'Coffy*, a good relator of historical facts, and learned Poet, was killed. *Tanud*, the son of Maoilin, son of Tanud *O'Maolconar*, died.

1447..*Gildas*, the Servant of Saints, son of Arechtag, son of Solam, *Mac Aedagan*, a learned Brehon and Genealogist, died. *William O'Deoran*, chief Brehon of Leinster, died of the plague.—*Eogan*, son of Peter, son of Saordan *O'Breslen*, chief Brehon of Fermanagh, died.

1448..*Taidg Junior*, son of Taidg, son of

Original.

ui Uiccinn Primh oide Aosa-Dana Er 7 Alb. do ecc iar n aithrighe—Diar. m. Eog. m. Mathgamhna ui Dhal. Oll. fer Midhe uile Saoi fhoghlammth 7 fir Dhana decc 7 a adhnacal in Durmhaig Colaim-Chille.

1450..*Andreas m. Giolla Cr. in Droma Saoi egn craibhdh decc iar tionntudh o Roim. O'Casside cuile Taidhg mc Joseph Oll. Fermanagh le leighes decc. O'Huiginn .i. Tuathal, priomh oide Aosa dana Er do ecc.*

1451..*Giolla Patr. og O'Fiolan Saoi fhir dhana decc.*

1452..*Ua Cobhth. .i. Aodh m. an Classaigh Saoi le Dan 7 le tighedus do ecc.—Ua Duibhgennain Baile Caill Foghair .i. Magnus m. Maoileachl. r deg.*

1459..*Sean Cam mac Conul mac an Baird decc. Hua Cuirnin Maghnus, Ollamh ui Ruairc le senchus decc. Maolmuire ua Cianain adhbhar suadh le senchus 7 le dann decc. Muircertach ua Dal. Saoi le Dann decc.*

1461..*An Deacanach ua Maoileoin Saoi Eir uile decc. Aongus Mac Craith Saoi re Dan, Niall occ O'Huiccinn 7 Niall m. Teig oicc ui Uiccinn decc.*

1466..*Ua Duibhgennain Cille Ronain .i. Ferghal decc.*

Literal Version.

Gildas-Columba *O'Higgins*, chief teacher of the College of Poets of Ireland and Albany, died after repentance.—*Dermod*, the son of Eogan, son of Mathgaman *O'Daly*, chief Poet of all Meath, a learned and skilful Poet, died, and was buried in Derry of S. Columba.

1450..Andrew, son of Gildas Christus mc Droma, a learned and religious man, died on his return from Rome.—*O'Cassedy*, of Cul-Taidh, son of Joseph, chief Professor of Medicine of Fermanagh, died.—*Tuathal O'Higgins*, chief teacher of the College of Poets of Ireland, died.

1451..*Gildas Patrick O'Fiolan*, a learned Poet, died.

1452..O'Coffy, i. e. Aodh the son of Classagh a learned Poet and Genealogist, died.—*O'Duigenan*, viz. Magnus of the town of the wood of *Fogar*, the son of Maolechlan Roe, died.

1459..Crooked John *Mac Conal*, the son of the Bard, died.—*Magnus O'Curnin*, the chief Historian of O'Ruarc, died.—Maolmure O'Cianan, presumptive successor to the chair of Poetry and Genealogy. Murcertach O'Daly, a learned Poet, died.

1461..The Deacon O'Malone, the learned man of all Ireland, died.—Aengus Mac Craith, a learned Poet, died.—Nial Junior O'Higgins, and Nial the son of Teig Junior O'Higgins, died.

1466..Fergal O'Duigenan of Kilronan, died.

The following Poets and Genealogists occur in the Annals of Ulster.

1168..Flanagan *O'Dubhtuig*, Episcopus *Tuoth* (1) Primarius Historiographus Occidentalis Hiberniæ obiit in peregrinatione apud Conga.

1172..*Murrogh O'Cobhtaig* Episcopus Tiroenensis, et Septentrionalis Hiberniæ totius, Sol Scientiæ, Petra Pretiosa, gemma Splendens, Stella nitens, Thesaurus abundans Scientiæ, et Arbor fœcundus Legum Connaciæ, migravit in Cœlum.

1174..*Flan O'Gormon* Archilector Ardmachanus, et totius Hiberniæ peritissimus in Divina Scientia, &c. obiit.

1177..*O'Conicanus* Citharædus Primarius totius Hiberniæ occisus, &c.

1182..Alienigenæ vi abstulerunt Codicem Evangeliorum S. Martini e *Dunbo*. (2)

1185..*Maoiliosa ua Dalaigh ollamh Eir 7 Albain Ard Taoiseach Chorca-raidhe 7 Corcaduin Saoi oirdherc ar Dan, ar Enech 7 ar Uaisle, doecc accluain Joraird aga Oilithre.*(3)—i. e.—*Maolissa O'Daly*, chief Professor of Ireland and Albany, chief Leader of *Corcaraidhe* and *Corcaduin*, (3) an illustrious scholar in the sciences of Poetry, Genealogy, and Nobility, died at *Cloonard*, in pilgrimage.

1202..*Donaldus Carragh Ua Dogharta* Regius Professor Ardmachanus obiit.

1229..*Girardus O'Cathan* Canonicus peritissimus, et Murrogh *O'Gormgally* Prior Insulæ mc. n Erca, Scientia celebris quieverunt.

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(1) *Tuoth* or Tuath, was a district of Western Tirconnel, extending along the coast opposite to Tory Island, as in the 5th Life of Columba in Triade, p. 401.

(2) *Dunbo* was a Monastery in the diocese of Derry, as in Triade, p. 497.

(3) Annal. MS. Hibern. in Press I. of this Collection, No. 51. p. 524.

(4) These were districts in Connacht.—In the latter part of the Annals of the IV Masters, Anno 1554, the Poet O'Cobthaigh is mentioned thus:—*Tadhcc mc Aodha ui Chobhthaigh Priomhoide Eireann 7 Albain le Dan doecc.*—i. e.—Thadg, the son of Aod O'Cobhthagh, principal teacher of Poetry of Ireland and Albany, died.

Another Poet *O'Cobhthaicc* is recorded thus—" An 1556, *Uaithne mac Uilliam ui Cobhthaicch Saoi Eireann le* " *Dan do mharbhadh*, i. e. Uathne the son of William O'Cobhthaig, the learned man of Ireland in Poetry " was killed."

" 1536.—" *Tomas Ua huiccin oide fer n Er 7 Albain le dan do ecc.* i. e. Thomas O'Higgins the Teacher of " Ireland and Albany in Poetry, died.

At 1563.—" *Mac Bruaidedha Ollamh O'n Bracain 7 O'bhfermaic deec, &c. 7 a brathair Maoilin do gabhail a* " *ionaid.* i. e. Mac Bruada, the chief Professor of Poetry of the *O'Bracans*, and of the *O'Fermacs*, died, &c. " and his brother *Maoilin* obtained his place.

END OF PART II.

PART III.

MSS. RELATING TO IRELAND.——PRESS II.

ESSEX COLLECTION CONTINUED.

No. I.

"IRELAND, 1612, 13, 14, 15."—*folio, paper.*

The written leaves are 186; the margins are neatly ruled off in red ink; the hand writing is of the reign of Charles II.

The first Article is intitled "Certaine Chroniculary Discourses for the years of our Lord God "1612, 1613, 1614, 1615, collected and gathered by William Farmer, Chirurgion."—It begins with the "Pedigree and Arms of Lord Chichester, Lord Deputie of Ireland." Then follows the author's Dedication, at page 2, beginning "Two years are almost passed since I presented to "your honourable view a briefe abstract of such Discourses as I had collected out of many "ancient Histories and Chronicles of this Kingdome, divided into four Partes or Bookes, the "last thereof containing a supply of the History of Ireland, from anno 29, Eliz. where "Hollinshedd and Hooker left of, until this present year, 1615."

Fol. 3.—A Chronicle of the above four years, begins here, with the words—"The worthy "Knight Sir A. Chichester," relating to Lord Chichester's Administration in Ireland.

Fol. 4, b.—A Letter from six Lords of the Pale to the King, Dublin, 25th Nov. 1612, signed Gormonston, Christopher Slane, Killine, Robert Trimbleston, Pat. Dunsany, Math. Lowth, complaining of undue elections, and forced consent in religion.

Fol. 7.—The same Lords to the Privy Council, same date, same subjects.

Fol. 7, b.—Extracts of Letters on the same subjects, from Sir Patrick Barnewall, to Mr. Christopher Darcy, 16th July, 1612.

Ditto to ditto, 25th Sept. 1612.
Ditto to ditto, 19th Febr. 1612. } complaining of thirty Corporations to be erected against the Independence of Ireland.

Fol. 8, b.—Sir Christopher Plunket, to his son James Plunket, of London; or, in his absence,

to Christopher Darcy, 28th Feb. 1612.—Account of the opening of the Parliament held in the Castle of Dublin, Tuesday, 18th May. 1613; and first concerning the King's pleasure that his Attorney General Sir J. Davis, should be Speaker of the House of Commons, and the Division thereupon of the Protestant and Catholic members on the 19th and 20th of that Month.

Fol. 10, b.—" Sir J. Davis's *first Speech* to the Lord Deputy, on Friday, 21st May, 1613, " when he was presented as Speaker."

Kippis informs us in the Article *Davis*, in the Biographia, that there are some MSS. of Sir J. Davis's *writing* and *composing*, viz. " a large Epistle to Robert, Earl of Salisbury, on the " state of the Counties of *Monaghan*, *Fermanagh*, and *Downe*, and of Justices of Peace and " other officers of Ireland, written in 1607; also, a *Speech when he was Speaker of the House of* " *Commons in Ireland*, before the Lord Lieutenant Chichester, 21st May, 1613, all which were in " Sir J. Ware's Library, and after, as Mr. Wood thinks, in Lord Clarendon's. Athenæ, v. 1, col. " 506."—Sir J. Davis's first and second speeches in this MS. are neat and faithful transcripts of the speeches here referred to by Kippis.

Fol. 13, b.—Ditto's second Speech when his election was confirmed.

Fol. 26, b.—Edward Weddhopp's List of the Majority and Minority on the Election of Sir J. Davis.

Fol. 28.—Two Letters from divers Lords of the Pale, to the King and Privy Council, both dated 19th May, 1613, complaining of undue Elections calculated to enforce a majority in Parliament by creations of new Burroughs, and of the violence offered to Sir John Everard, *yesterday*.—They offer to prove their allegations in person, and beg for permission so to do, " for wee are those by the effusion of whose ancestors' blood the foundation of your Highness's " Empire over this Kingdom was first laid." Signed, David Buttevant, Gormanston, Da: de Roche Fermoy, Mountgarret, Killin, Delvin, Christoph. Slane, Robert Trymbleston, James Dunboyne, Matthew Lowthe, Tho: Cahyr.

Fol. 33.—Contest for precedency between Lord Gormonston and Viscount Buttevant, also between the Baron of Lixna and Baron Delvin, and the Barons Trymbleston and Dunsany.

Fol. 35.—Deputation of the Recusant Lords to the King, in 1613, with that of the opposite party; Lord Chichester's Instructions to the latter, and the names of Rebels in the Tyrone war who were returned by the Recusants.

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Fol. 55.—Divers disorders committed in Ireland by Martial men.

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Fol. 62.—The Answer of the Lord Deputy and Privy Council to those complaints. The Remonstrances and Answers are most valuable as containing a genuine account of both sides of the question, by which all the partial representations of Dr. Curry, and all the garbled statements of Harris, are brought to the test of original narrative and unquestionable facts.

Fol. 82, *b.*—A Letter from the Recusant Lords in England, and others the agents of Ireland, brought over by the Lord Killene and Sir Christopher Plunkett, directed to the Right Honourable and our worthy loving friends, the Lords, Knights, Citizens, and Burgesses who employed us, to the King's Most Excellent Majesty. Dated London, 14th Sept. 1613.

Fol. 87.—A Board of Inquiry appointed by the King to examine both parties, and the Lord Chichester appointed President.

Fol. 89.—Account of Sir James Gough, one of the Recusant agents for Munster.—His speeches concerning the King's concession of liberty of conscience, and his committal thereupon, and his submission ultimately.—Jan. 1613.

Fol. 92.—The King's Proclamation in support of the Lord Chichester's proceedings.—Dated Westminster, 7th Feb. 1613.

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Fol. 110.—The Lord Chichester's return to Dublin, 26th July, 1614.

Fol. 112.—An Act of Disputation in Trinity College, Dublin, 18th August, 1614, with the proceedings and precedence of each degree, and the number of Graduates in that University, from its foundation to that time.

Fol. 117.—Expedition against the Isle of *Islae* from Dublin, 4th Dec. 1614.

Fol. 118.—The King's Letter, reprobating the conduct of the Recusant Members who seceded from Parliament on the election of Sir J. Davis, but forgiving them on a promise of more humble submission in future, recommending amity to both parties, and desiring also, in furtherance of such amity, that *only eight* new Boroughs be chartered to return members, and that the others orbear to send members to Parliament: also, that the Bill against Jesuits be reserved for further consideration. (1)

(1) Curry says that the Irish agents obtained no redress. v. 1, p. 94.

Fol. 121.—*A History of the Fitzgeralds, Earls of Desmond.*—Anonymous. This article is in the same hand with the preceding, and must not be confounded with O'Daly's "*Initium, incre-*" *menta et Exitus familiæ Geraldinorum*," &c. 12mo. Ulyssiponæ, 1655. The object of the Tract before us is very different from that of O'Daly, whose account of the House of Desmond is rather a laboured panegyric than a history: whereas, the object of this author is to shew how the greatest families are overwhelmed and laid in the dust by their own iniquities, and to hold out such a lesson to future generations, as may not only convince the understanding, but deter the will of all the profligate young noblemen who may chance to read his work, that neither power, nor wealth, nor interest can rescue them from the calamities with which a just Providence visits even generations yet unborn, and sweeps away names, titles, dignities, and families from the face of the earth, when they abuse the bounties by which they have been distinguished, or the talents with which they have been endowed.

Most of the documents relating to the appointment of Sir *John Davis*, Speaker of the House of Commons, and the contests on that event between the Protestants and Catholics, may be seen in Harris's *Desiderata Curiosa*, vol. i. p. 166—340, and some idea may be formed of the acrimony of those times from these expressions, ibid, p. 168:—" Sir J. Davis, with all those of " the Protestancy, went out to be numbered, and before they came in again, those of the Recusancy " had shut the door, and had set Sir *John Everard* in the chair of the Speaker; but when the " Protestants saw that, they *quietly* pulled Sir John Everard out of the chair, and held Sir " John Davis therein."

Of the agents sent over by the Recusants on this occasion, it appears that two, *Talbot* and *Luttrell*, were committed, one to the Tower, the other to the Fleet, as stated by Leland, vol. ii. p. 451, and that Talbot, " after long imprisonment in the Tower, was fined 10,000*l.*" (1) Curry says, that the members who placed Sir John Davis in the chair, were emboldened to commit this outrage, by the presence of a band of soldiers, with lighted matches in their hands, " *who were placed, for that purpose, at the entrance into Parliament.*" (2) But it is remarkable, that for this *very strong assertion* of a fact, which would *invalidate the whole proceeding*, he quotes *no authority*, excepting *Rooth's*, who makes the castle guard a band of assassins; and it is equally so, that, in all the representations of *lesser grievances* than this, made at that time by the Recusants, *not one syllable* is said of this, the most grievous outrage of all! He who looks to Curry's History for impartiality, cannot complain if others look to Borlase, to Temple, or to Cox. (3)

(1) Desid. Cur. Hib. v. 1, p. 321.—But it does not appear that the fine was exacted, and the king endeavoured to soften his proceedings in his speech in the Council above mentioned, by informing the Irish Agents that " there is another cause why I should be careful of the welfare of the people of Ireland. viz. because the " antient Kings of Scotland are descended from the Kings of Ireland."

(2) Second edition, Dublin, 1793, v. 1, p. 93.

(3) He informs us at p. 62 of the 4th edition, that the Catholic Clergy were so persecuted at this time, that two Friars *hanged themselves in their own defence!*

No. II.

"IRELAND, 1640 to 1652."—*folio.*

The written pages are 202. The period comprised in the above title, is that of the unfortunate Rebellion of 12 years, which laid the foundation for all those Religious dissentions, and civil feuds, which have oppressed and unnerved Ireland ever since, directing the energies of a manly, enthusiastic, and enterprising people, into channels leading to political weakness, and national discontent.

The volume now before us describes the causes of these calamities in the masterly style and manner of that great historian and most excellent person *Lord Clarendon*. It is a contemporary copy of his "*History of the Rebellion and Civil Wars of Ireland*," printed in 8vo. in Dublin, by Dugan, 1719–20, and next in 8vo. Lond. 1721. (1) There are two coeval copies in this Collection, and there is also one in the British Museum, which the Compiler of this Catalogue has examined, and found not to be Clarendon's original, as some have supposed. It is in the Sloane Collection, No. 3838.—Prefixed to the first 8vo edition of Dublin, 1719–20, is this Advertisement—"This edition is much more correct than that of London, having been compared with "two Manuscripts in his Grace the Lord Archbishop's Library, in one of which his Grace has "writ *these words with his own hand*, which we set down here for the reader's satisfaction—"This "Vindication as I was informed by the late Lord Clarendon, was writ by his father Lord "Chancellor Clarendon (if I remember right) at Cologne, with the assistance of the Duke of "Ormond, and by the help of Memoirs furnished by the said Duke. I had it from Captain "Baxter, a servant, I think steward, to the Duke of Ormond, in the year 1686.

Will. Dublin.

The London edition here quoted is the *editio prima*, in folio, which is now extremely scarce. (2)

It has been questioned whether this is the genuine work of Lord Clarendon, and some have ascribed it to Lord Anglesey. In order to ascertain the fact it may be necessary to ascertain the true title of this MS. which alone would suffice to shew that Lord Anglesey's work was very different from this. The title of this is—"*A short view* of the state and condition of Ireland "from the year 1640 to 1652. A Vindication of his late Majesty, (of blessed memory) our "Sovereign King that now is, and their Majestie's Supreme Minister, entrusted by them for the

(1) The first of these editions has not the Appendix, or *Collection of Murders*, which is published at the end of the second; and it has been inferred, with much probability, not only that this *Appendix* is not a part of Lord Clarendon's work, but also that it was not approved of by him, or not known to him. This inference seems to be confirmed by the certainty that it is not in either of the coeval MS. copies in this Library, or in that of Sir *Hanse Sloane*. But it must also be confessed that this circumstance by no means invalidates the authority of that disgraceful Document, since it is an unquestionable fact that it is quoted by Rushworth, and that it is not rejected by Nalson.

(2) It was republished Lond. fol. 1726, Walpole, Noble Authors, 8vo. p. 19. It is remarkable that Harris takes no notice of Clarendon's Irish Rebellion in his additions to Ware!

" conducting the affaires of that Kingdom from the scandalous pamphlets set forth in Latin by " anonymous writers, and particularly against a Pamphlet lately published by the direction of a " Titular Bishop of *Fernes*, and composed by him."

This work was therefore composed during the life of Charles II.; whereas the Article Anglesey in the Biographia, states that " Lord Anglesey collected materials for a History of the Irish " War, from 1640, *to the Revolution.*"

Independently of this consideration, the style and manner of this work is infallibly Clarendon's, which can hardly be mistaken, and it is ascribed to him by *Nalson*, who knew him, and who refers to passages quoted from Lord Clarendon's MS. by Borlase, in such a way as leaves no doubt of the identity of both.—It must however be observed that Clarendon's work cannot be older than the year 1674, for he adverts to French of Fern's Bleeding Iphigenia, which was first published in the course of that year.

The object of Clarendon is to justify Ormond, and to expose the falsehoods and perjuries of the Bishops, who were misled by the Pope's Nuncio to excommunicate him and Clanrickard, and surely a more evident case was never made out by any writer. They attempted to bespatter the character of Ormond, and to lay all the failures, owing to their own excommunications, at his door, because forsooth he was a Protestant; but they exhibited the cloven foot when Lord Clanrickard (a Catholic,) succeeded Ormond, for they excommunicated him also, and took all the civil and military power of the kingdom into their own hands, nor could any kindness, arguments, or even their impending destruction by Cromwell prevail upon them to yield, until the vengeance of heaven overtook them, letting loose upon them two puritanical armies of Scots and English, who vied with each other in extermination.

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(1) " Borlase, says he, is an author of such strange inconsistency, that his book (on the Irish Rebellion,) is " rather a paradox than a history; and it must needs be so, for I know not by what strange accident the copy " of a *Manuscript* written by the Right Honourable the Earl of *Clarendon*, happening to fall into his hands, he " has very unartfully blended it with his own rough and unpolished heap of matter." Nalson.

Now this charge may be easily substantiated by comparing *Borlase* with this work of Clarendon's. Indeed it would seem that " Dr. Nalson had been oblieged with *Clarendon's original copy*, by the Duke of Ormond himself," as stated in the London 8vo. ed. of 1720, in the last page of the Preface, and also from the second volume of Nalson's Collections, where he quotes several passages from it, mentioning it as Clarendon's work.

Whoever wishes to obtain thorough information on the subjects discussed in this work must unite with it Lynche's *Alithinologia*, and the *Supplement* to it, printed at *S. Maloe's*, in 1660, the *Vindiciæ* Catholicorum Hiberniæ, Paris 1660, the *Nuncio's* Memoirs, by his Secretary *Massario*, *Carte's* Ormond, *Walsh's History of the Remonstrance*, and his *Causa Valesiana*, the Supplement to the *Hibernia Dominicana*, &c. The original Compilation by *Massario* is preserved in four folio volumes, in Mr. Cooke's Library at Holkham. Most of these authorities were unknown to *Warner*, and to *Leland*.

No. III.

"STATE OF IRELAND."—*folio, paper.*

The written pages are 220, all in a fine round hand, of the reign of Charles or James II. and, like the former, the property once of Arthur Capel, Earl of Essex.

This is the second copy above mentioned of *Clarendon's Irish Rebellion.* The titles and divisions correspond. The arms of "*Algernon Capell, Earl of Essex, Viscount Maldon, and Baron "Capell of Hadham*, 1701."

At the end of this MS. is a Letter from Lord Anglesey, dated Drury-Lane, 22d March, 1679, in which, after mentioning Borlase's *History of the execrable Rebellion*, he says:—"Yet I must not "conceal from you that about a third part of this History I have had long by me in MS. under this "title, *A short View of the State of Ireland*," &c. Here he gives the title of *Lord Clarendon's* Irish Rebellion, without seeming to know whose work it is, and then he proceeds thus:—

"I confess this author of this *History*, which now I speak of (Borlase), has purged that *Short "View* of much virulent language, which made it so much too long, and hath intermixed some "passages omitted by him (i. e. the author of the *Short View.*) But seeing that discourse was "written by a Papist, and upon a design to excuse most of his countrymen and those who aimed "at their preservation, (1) though he condems the first bloudy conspirators, my opinion is, that "it runs like a different and coarser thread than the rest of the web of that history (i. e. than "Borlase's), and makes it more argumentative and rhetorical than historical in that part of it. "Besides, it hath mis-information in divers particulars, to my knowledge, which shall be rec-"tified in time, and is not *sine studio partium.* I am loath to find any fault with the rest of "it, because I find it meant well, and written heartily, which would have produced much "more, and matters of considerable import, if the writer had been furnished with them, and "which, in time, may see the light, with the just history of that nation from the beginning "thereof," &c. (2)

As this letter was never published—as it touches several topics of considerable importance, and as the style is involved and open to different interpretations, we have given it here exactly as it is written. The reader will not forget that the writer was that *Mr. Annesley*, who was sent by the Long Parliament, in 1645, to take possession of Dublin,—who joined the Royalists a little before the Restoration,—who sat in judgment on the regicides soon after,—and who was turned out of his office of Privy Seal in consequence of a dispute with Lord Ormond in 1682. He was the author of the "*Animadversions on the Irish Remonstrance*," which is printed in Walsh's history of that Remonstrance, page 762, and of "*A Letter from a Person of Honour in the*

(1) Lord Clarendon's work was still in MS. at this time, and was, on account of its impartiality in justifying the Catholic Nobility and Gentry, ascribed by Lord Anglesey to some Irish Papist.

(2) Harris says that he left behind him in MS. the "*History of Ireland from the Rebellion of* 1641 to 1660." Irish Writers, p. 203.

" *Country, written to the Earl of Castlehaven: being Observations and Reflections upon his Lord-*
" *ship's Memoirs concerning the Wars of Ireland,*" 8vo. Lond. 1681.

The Duke of Ormond finding his conduct in Ireland misrepresented in this work, published *A Letter to the Earl of Anglesey*, to vindicate himself: to which Anglesey wrote a *Reply*, which he published with the Duke's Letter, in folio, London, 1682. The Duke complained to the King, and Anglesey was dismissed. He then wrote " *A true account of the whole proceeding* " *between James, Duke of Ormond, and Arthur, Earl of Anglesey, before the King and his* " *Council.*" London, folio, 1682; and afterwards some other works, which shall be noticed in their proper places.

No. IV.

" COLLECTION OF PAPERS RELATING TO IRELAND."—2 vols. *folio*, the first of 364 written leaves, the second of 276.

These volumes contain some of the most important Documents from 1640 to 1652. In one of them is an interesting unpublished Catalogue of the names, estates, and places of residence of all the Irish Catholic Gentry who adhered to Rinuccini, after he excommunicated those who opposed him; and made war upon their own loyal countrymen and relatives, in compliance with the Censures of the Roman Court. This is a Document of the first consequence to the History of Ireland, during the period of the civil wars.

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(2) These Answers are continued at folio 228, *b*. See next page, line 1.

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No. V.

This is the second volume of the "*Collection of Papers relating to Ireland,*" mentioned in the preceding Number. The written leaves are 276, all in one hand, of the reign of Charles II. as the preceding volume, and bearing the arms of *Algernon, Earl of Essex*, 1701. The title-page is in these words:—"Propositions by the Earl of Strafford, offered to his Majesty King "Charles 1st, 22d Feb. 1631, for the governing of Ireland.—2dly. His Majestie's pleasure "declared in Council pursuant thereto.—3dly. Propositions offered by the Duke of Ormond, at "Hampton Court, 22d June, 1662, concerning the governing of Ireland.—4thly, Considera-"tions, by way of Dialogue, in three parts, about the Distribution of the Forfeited Lands, and "management of the Revenue of Ireland."

The following detailed account of the different articles contained in this MS. will shew that the above *Title* is very imperfect; and that in describing MSS. those who, to save time or trouble, trust implicitly to the titles and indexes which are prefixed to them, without minute inquiry, are very commonly misled.

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17. A Letter to the Presidents of Munster and Connaght, and the Commissioners of the Array in Leinster, to make Returns of the Militia Forces- –8th April, 1669 127
18. The Petition of several Adventurers, Soldiers, 49 Officers, and Connaght Purchasers, who have, in pursuance of the *Acts of Settlement and Explanation*, received settlement of Lands in Ireland, to John, Lord Berkeley, Lord Lieutenant of Ireland 130
19. The Petition of Colonel Richard Talbot, Agent for the Irish Catholics, to King Charles II. Anno 1670–1; with the Order of Council thereon, appointing Commissioners to inquire.—18 June, 1670..... 133

    This Petition was signed by all the principal Gentry of Anglo-Irish descent, but not *by any of the old native families of the Kingdom*, who had been so generally and deeply engaged under the banners of *Rinuccini*, that they lost all credit for loyalty, and were at this time bankrupts in reputation, having *blindly* yielded to every *Censure* of the *Nuncio*, and to every order of *Owen Roe*.

20. The Attorney General's Opinion on the above Petition and Statement of the Case of the Catholics of Ireland 144*b*
21. An Order of Council appointing Commissioners to revise all Papers and Orders concerning the Settlement of Ireland.—Dated Whitehall, 4th Feb. 1670 ..... 164*b*
22. The Report of the said Commissioners; bearing date 13th June, 1671 .....
23. The King's Order for a more ample and exact Inquiry..... 170*b*
24. Reasons for excluding from innocence, those who resided and enjoyed their Estates, real and personal, in the Enemy's quarters, (whether they took arms or not!) 173
25. Instructions from the Privy Council in Ireland to Commissioners sent to the King, Anno 1661 176
26. "Proposals humbly offered to the King on behalf of his R. Catholic Subjects." 177*b*

    These Proposals were delivered in to the King and Council before the arrival of the Commissioners from the Lords Justices and Council of Ireland in 1661.

27. "An Answer to said Proposals." 182*b*

    This Answer was never read before the King; but was tendered at the Council Board, in 1661.

28. "Objections made by the Irish against the Instructions for settling of Ireland."..... 200

    These Objections were delivered in to the King in 1661, but never read.

29. "Answers to said Objections." 209

    This was also delivered to the King in 1661, and partly read.

Folio

30. " A Reply relating to the *Proposals* offered in order to the settlement of Ireland." 223
This was read before the King, and pleaded by the Earl of Orrery, and other Commissioners from the Convention, in behalf of the English interest in Ireland, Anno 1660.

31. " An Answer to the Irish their Expedient concerning the Declaration for the settlement " of Ireland." 259
This was also read, and pleaded as above, by the Earl of Orrery.

The 32d, and last article in this volume, is the celebrated *Irish Remonstrance*, which was delivered to the Duke of Ormond by Peter Walsh, London, 3d February, 1661, to be presented by him to the King, on behalf of the principal gentry and many of the clergy of Ireland, renouncing the doctrine of the Pope's alledged power to *depose Kings on account of heresy*. (1)

The author of this Remonstrance, and Protestation annexed to it, was Peter Walsh, who published it in his " *History of the Remonstrance*," London, fol. 1674; and it is so well worded, that no form of an oath of allegiance has ever since been proposed to the Catholics, which more pointedly excludes all foreign interference in the temporal concerns of Ireland.

No. VI.

" IRELAND—LETTERS. 1672."—*folio, paper.*

The written leaves are 368.—This is the first of 21 volumes, folio, containing the original State Letters and Correspondence of Arthur Capell, Earl of Essex, during his Lieutenancy of Ireland, from 1672 to 1678. The title page of this first volume is in these words—" *Letters* written by " his Excellency, Arthur Earl of Essex, Lord Lieutenant of Ireland, from 5th August, 1672, " to 31st December, 1673."

The first is to Lord Arlington, Principal Secretary of State, Dublin Castle, *6th August*—not *5th August*, as stated in the above title. The last is to the Lord Treasurer, and dated Dublin Castle, 30th December, 1673.

These first letters of this Collection must not be confounded with those printed in two volumes, 8vo. Dublin, 1770, which belong to the year 1675, and shall be mentioned in their proper place. Why the letters of 1675 were published, and those of the preceding and subsequent years omitted by the Dublin editors, perhaps some cause may be assigned from the party spirit of the publishers;—for amongst these unpublished Letters, may be found some documents which one party would have as willingly destroyed as the other would have rescued from oblivion. For instance, here are the King's orders, 22d May, 1661, " *for restoring the Irish Catholics to their accustomed*

(1) This Doctrine was declared to be an *Article of faith* by the *Nuncio Ghilini* in his Address to the Irish Bishops, so lately as in 1768, and Bishop Burke declares in the Supplement to his *Hibernia Dominicana*, pag. 826. and 924, that his letter on this subject to said Bishops is " *aureo cedroque digna.*"

" privileges, freedoms, immunities, &c. as freely as heretofore in the time of our most dear Father, " without any national distinction or any interruption on pretence of Religion."—Here are the same orders *reiterated*, 26th February, 1671.—Here are the original reasons and allegations why those orders were obstructed by the Lords Justices, Orrery, Eustace, &c. folio 16, 17, 18.—Here is also the History of the *Rules* imposed upon the Corporations of Ireland in 1671; of the vacating and renewing of their Charters; of the opposition made to these violent proceedings, and of the power by which they were enforced.—Here is also the *" Answere made by the Lords " Justices to the King's Orders in* 1661," and the *" Answere to certaine Remarques and Obser- " vations upon the Rules,"* &c. made in September, 1672, by the Lord Lieutenant and Council of Ireland, for the *Regulating of Corporations*, and Officers therein, to the exclusion of the Catholics.

These Rules, one of which was that the *Oath of Supremacy* should be enforced, had indeed been enjoined by the *Act of Settlement;* but, for ten years from that time, this Rule had not been mooted even once. The first breach was attempted by the Earl of Ossory, who thought fit, rather than begin in Dublin, to try his strength in Drogheda, the 7th of August, 1668. The Recorder and Magistrates were then ordered to take the Oath of Supremacy, and to receive the sacrament at least twice a year, according to the rites of the Church of Ireland. The Catholic freemen remonstrated; and the Rules were not after enforced until the arrival of Lord Essex. Lord Berkely had indeed issued a hasty order that they should be enforced in Dublin, 24th November, 1671, and Lord Essex had orders to the same effect from the King and Council in England, dated 31st August, in the same year; but this was ordered with *an exception of the Oath of Supremacy* in favour of those to whom the Chief Governor *might choose to give a dispensation.*

The resistance in Dublin proved more troublesome than was expected: it began from the Aldermen themselves; and the King felt the necessity of writing to Lord Essex to suspend the execution of his own commands. This appears from Essex's Letters to Lord Arlington, 18th January, 1672–3, and 8th July, 1673, and to the King, 22d July, same year.

At length an order was issued for imprisoning *Dr. Loftus*, one of the leaders of the opposition, and another for disarming Papists, and a third for dismissing all Papists from the army; and thus popular tumult subsided in popular discontent.

The Letters in this volume are about 353, independently of memorials, petitions, statements of army accounts, &c. They are almost all Essex's, dated from Dublin Castle, and the draughts of his secretary, relating chiefly to the affairs of the Catholics, the expenditure for the pay and cloathing of the army. Here also are several Letters relative to a grant of the Phœnix Park, made by Charles II. to his favourite, the Duchess of Cleveland, and Lord Essex's determination rather to resign than submit to that humiliation, with the proceedings thereupon.

Several papers also relate to the Act of Settlement, and the disposal of the lands forfeited by the Rebellion.

No. VII.

"IRELAND—LETTERS. 1672."—*folio, paper.*

This is the second volume of the above Collection of Lord Essex's State Papers, and contains seventy-seven Original documents. The first is King Charles the First's original Letter, dated Whitehall, 15th March, 1670, bearing his sign manual at the top, and signed by order J. Trevor, entered Signet Office, 20th March, signed there Phil. Warwick and J. Temple, and directed to Lord Berkeley, as his warrant for granting the estate of James Eustace, of Conley, to Sir Edward Sutton.—Seal perfect.

The last is the King's original Warrant to Lord Essex, dated Whitehall, 30th December, 1672; sign manual at the top, and the autographs of Arlington and W. Trumbull at the end, naming Commissioners to forward the improvement and plantation of Charlemont.—Seal perfect.

The intermediate articles relate chiefly to the settlements of forfeited estates, the families who were ousted, and the new planters. The autographs in this volume are numerous: the principal are the King's, Lords *Berkeley's*, *Essex's*, *Arlington's*, *Coventry's*, *Clifford's*, *Shaftesbury's*, *Annesley's*, *Wentworth's*, *Newport's*.

Some of these Letters relate to Lord Orrery's pretension to fortify his houses of Ballymartin and Charleville with great guns and entrenchments; others to the charters and privileges of corporate towns, of Galway, Dundalk, Belturbet. The Letter No. 46, is the King's original to Lord Essex, to stay prosecutions of indictments for matters committed during the Rebellion.—Dated September 28, 1672.

The Letter No. 54, is the King's original to Lord Essex and the Council in Dublin, to suspend the execution of the *Rules* enforcing the Oath of Supremacy in the chief towns of Ireland: sign manual and seal perfect.—Whitehall, 5th November, 1672.

No. VIII.

"IRELAND—LETTERS. 1672."—*folio, paper.*

This is the third volume of the Essex State Papers. The first Letter in it is Lord Arlington's to Lord Essex, dated 6th January, 1671–2, original endorsed in Lord Essex's hand. The last is from Lord Barrimore, 31st December, 1672. The intermediate Letters are also originals, in the hand-writing of the unfortunate misguided Duke of *Monmouth*, Lords *Orrery*, Burlington, Aston, Berkeley, Arlington, Shaftesbury, Coventry, Clifford, Anglesey, Ranelagh, Ormonde, Carlingford, Richmond and Lennox; the Privy Council of England, Halifax, Chicheley, Buckingham, Sir J. Temple, Sir Paul Davys, Edward Massie, the Chancellor of Denmark, Reetz, H. Savile, several Irish Bishops, Father Patrick Magennis, the Queen's Chaplain, Windsore, Suffolke, St. John, Earl of Arran, Faulconberg, Godolphin, Secretary Forbes, Lords Clanrickard,

Conway, Thomond, Fr. Faulke. The principal writer is *Orrery*, whose Letters are very numerous. Of this warlike nobleman it would be difficult to give a genuine character—he is so variously described by his friends and his enemies: and yet these Letters would derive considerable interest from a faithful portrait of their writer. The Historian must be guided by facts; but a collation of facts in this instance shews that Budgell's Memoirs of the Boyles, though founded on the MS. Memoirs of Mr. Morrice, Chaplain of that family, cannot always be relied upon. Perhaps the best account of Roger Boyle, Lord Orrery, is in Birch's General Dictionary; where it appears that he was the fifth son of Richard Boyle, first Earl of Corke, and was created Baron of Broghill, in 1628, the eighth year of his age; that he signalized himself against the Irish Confederates in 1648–50; that on the murder of the King, he joined Cromwell, though he privately corresponded with the exiled Prince; but that his knowledge of the affairs of Ireland, civil and military, recommended him at the Restoration. It was also known that, after Cromwell's death, being disgusted by the conduct of *Fleetwood* and *Desborough*, he had canvassed his officers in Munster for the King. He was the first who signed the Act of Settlement, of which he was the principal author. His Letters in the volume now before us, are all in his own hand, and they afford strong proofs of a clear and quick apprehension, and an extensive knowledge of the affairs of Ireland, civil and military. To the Catholic interest no man was so formidable. Their claims founded on the peace of 1648, he sifted with the most stern severity; shewing that they did not abide by the terms; producing documents to prove that their Clergy unanimously resolved to prosecute Ormond and his abettors with fire and sword; that they had excommunicated the Royal power, in excommunicating him (2); that the Catholic gentry, who did not openly abet these proceedings were comparatively few; and that those few, with the exception of Lord *Clanrickard's* party, did not openly oppose them.

His printed works on this subject, are "*The Irish Colours displayed, in a Reply of an English* "*Protestant to a Letter of an Irish Roman Catholic,*" London, 4to. 1662.

This was written against Peter Walsh, who answered it in his "*Irish Colours Unfolded.*" Both were addressed to the Duke of Ormond. The second was "*An Answer to a Scandalous* "*Letter lately printed and subscribed by Peter Walsh*, &c. intitled, *A Letter desiring a just* "*and merciful regard for the Roman Catholics of Ireland.*" Dublin, 4to, 1662, and London, 4to. 1662. In these pamphlets both sides of the question are fully unfolded and explained.

Lord *Orrery's* State Letters, printed in two volumes 8vo. Dublin, 1743, do not contain one-third of his correspondence as it is preserved in the MS. now before us, and in the subsequent volumes of this interesting Collection, without the aid of which no history of Ireland, during the period to which it refers, can be accurately compiled.

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(1) Love says, in his MS. Memoirs of Lord Orrery, that before he condescended to join Cromwell, he obtained Charles the Second's consent!

(2) J. Ponce, in his Vindiciæ Eversæ, glories in this.—"Ormond, says he, might have stayed, but *nobody* "would have obeyed him after the Prelate's excommunication; and therefore we may truly say we *compelled* "*him to go.*"—p. 173. See Orrery's Answer to Walsh, p. 6.

No. IX.

"IRELAND—LETTERS. 1673."—*folio, paper.*

This is the 4th volume of the Essex *State Papers* already described. The first article is the King's original Letter to Lord Essex, Whitehall, 21st December, 1672, having the sign manual at the top, and Lord *Arlington's* autograph at the end, concerning the Leather trade of Ireland.

The original articles in this volume are 117; consisting chiefly of grants of lands, pensions, payments of arrears, rules for regulating Corporations, &c. all signed by the King and by Lord Arlington. The 16th approves of the election of *nine or ten Roman Catholics* into the Common Council of Dublin, and is signed by the King, 14th January, 1672–3. Several of these papers relate also to the Revenues of Ireland, the accounts of Lord Ranelagh, and of the farmers of the Revenue, in 1672–3.

The autographs in this volume are the King's, Arlington's, Gilbert Cantuar. Ormonde's, Monmouth's, Craven's, Anglesey's, Carberry's, Newport's, W. Maynard's, G. Carteret's, Thomas Chicheley's, Fr. Seymour's, Duncombe's, J. Nicholas's, H. Finch's, Latimer's, St. Alban's, Bridgewater's, Northampton's, Bath's, H. Coventry's, Carlisle's, Fauconberg's, Halifax's, Lauderdale's, Humfr. London, Duncomb's, R. Crew's, John Nicholas's, Shaftesbury's, Robert Southwell's.

The 95th is the King's original to Lord Essex, 21st September, 1673, granting forfeited lands to Colonel Carey Dillon, in satisfaction of part of arrears due to the forty-nine commissioned officers mentioned in the Act of Settlement.

The 96th is the King's original to Lord Essex, in favour of Lord Dunsany, who was injured by partial and corrupt proceedings, praying that he may have an impartial jury.

The 97th is from the Privy Council of England to Lord Essex, directing him to maintain the Act of Settlement inviolate, to enforce the Oath of Supremacy, and to expel Peter Talbot, and all others exercising Ecclesiastical Jurisdiction out of the kingdom.—26th September, 1673.

The 102d is the King's original Letter to Lord Essex, dated Whitehall, 5th October, 1673, for renewing former Letters Patent of quit rents granted to the Earl of Fingal.

All these Letters have the seals annexed; and are in perfect preservation.

No. X.

"IRELAND—LETTERS. 1672."—*folio, paper.*

This is the fifth volume of the Essex State Papers. The original Letters are 228. The first is from Lord Arlington to Lord Essex, Whitehall, 14th January, 1672–3. The last is from Lord Aungier to Lord Essex, London, 16th December, 1673. The intermediate Letters are more numerous and interesting than those of the preceding volume. The writers are Arlington, Finch,

Bridgeman, Marquess de Fresna, H. Coventry, the Archbishop of Canterbury, Lord Shaftesbury, the Lord Chancellor, Clifford, Captain Trant, the Lord Treasurer Osborne, Latimer, Anglesey, Sir John Werden, Ormond, Ranelagh, Conway, Arthur Forbes, the Lord Aungier. Some of these are in cyphers decyphered between the lines.

These Letters relate chiefly to the execution of the Act of Settlement; Lord Essex's complaints of the easy admittance in England of addresses from persons in Ireland, who decline applying in the first instance to him; arrears in the Irish Revenues; the King's grant of the Phœnix Park to the Duchess of Cleveland, for 99 years; and other grants of forfeited lands to her. The 16th is Lord Arlington to Lord Essex, 3d May, 1673, stating that it is yet a subject of debate in the Council, whether all that refuse the Oaths pursuant to the late Address of the Commons, shall be excluded from civil employments in Ireland. The 20th is Lord Arlington's to Lord Essex, 12th May, 1673, that the King is much affected by his objections to granting the Phœnix Park to the Duchess of Cleveland, but will yield on a compromise of other lands. The 22d is Lord Arlington to Lord Essex, stating the charges against Peter Talbot, 13th May, 1673.

No. 23, ditto to ditto, repeating the King's instructions relative to a passport for Peter Talbot, 31st May, 1673.

No. 28, ditto to ditto, 5th July, that discoveries of forfeited lands must be made in Ireland, for the Duke of Monmouth, Colonel Fitzpatrick, the Duchess of Cleveland, and others.

No. 29, ditto to ditto, 14th June, 1763, concerning a new coinage of farthings for Ireland; the resistance of the Dublin Corporation to the Oaths of Supremacy; Petitions against Lord Ranelagh.

No. 32, Lord Arlington to Lord Essex, 29th July, 1673, that nothing is yet determined concerning the Oath of Supremacy for Corporations.

No. 36, ditto to ditto, 30th Aug. 1673, that Prince Rupert blames the French Admiral, d'Estree, for not co-operating against the Dutch.—No. 44, ditto to ditto, 27th September, 1673, to forbear putting the seal to the Duke of Monmouth's grant.—Several papers follow, relating to the execution of the Act of Settlement, imposing the Oaths on Under-sheriffs.—Revenue Accounts, &c.

The 96th Letter is Lord Arlington to Lord Essex, 29th March, 1673, signifying the success of the proceedings in Parliament against Popery; the 103d is from ditto to ditto, 2d Dec. 1673, that the King deems it necessary at present to make no more stir in Ireland, till a calmer conjuncture of affairs. Then follow several discoveries and surveys of forfeited lands, made privately, so as not to give the least alarm, as in Letter 110; several documents relating to the Revenues; several Letters of Lord Clarendon's—one of which, dated 9th December, 1673, has these remarkable expressions:—"When I was Lord Lieutenant, I found means to divide the "Catholics on the question of the *Remonstrance*, by requiring allegiance of them in such terms, "and to that degree that was not agreeable to the pretensions of the Pope. This Remonstrance, "with the countenance given to the Subscribers, and discountenance to the Refusers, got ground "very fast; but after I was recalled, this course was neglected, if not inverted, and the Sub-"scribers were exposed to *the persecution of the Refusers even in Ireland*, &c. It is not easy to "make this understood in an English House of Commons."

The Letters of Lord Conway to Lord Essex, from No. 177 of this MS. are very interesting; especially those in cypher of the 18th November, 1673, 22d ditto, and the six or seven immediately following, on the affairs of the Cabinet and the Parliament's suspicions with respect to the King: so are also some of Lord Forbes's, and of Lord Aungiers's.

The autographs in this volume are the *King's, Arlington's, H. Finch's, W. Bridgeman's, Henry Coventry's, Gilb. Cantuar's, Shaftesbury's, C. Heneage's, Lord Keeper Clifford's, Lord Treasurer Osborne's, Lord Treasurer Latimer's, Lord Treasurer Anglesey's, J. Conway's, J. Carteret's, Fr. Seymour's, Ormond's, Ranelagh's, Arthur Forbes's, Fr. Aungier's.* The documents amount to 213.

No. XI.

"IRELAND—LETTERS. 1673."—*folio.*

This is the sixth volume of the Essex State Papers; and consists of 205 articles. The first is Sir R. Southwell's Letter to Lord Essex, dated London, 22d February, 1672: the last is from Lord Massereen, Antrim, 23d December, 1673. The autographs are—*Halifax, Shaftesbury, Ormonde, Arlington, St. Alban, Lauderdale, Albemarle, Monmouth, Carlisle, Suffolke, Norfolke, Arran, Carteret, Orrery, Clanricarde, Barrymore, Massereen, Clare, Gustavus Hume, Fr. Godolphin, Fr. Gore, Donegall, H. Cornbury, Alexander Rigbye Burlington, Willoughby, George Digbye, Edw. Carlisle, R. Le Power, Chicheley, Sir T. Osborne, Wa. Montagu, Tho. Pigott, Howard, of Norfolk; Rothes, Lord Chancellor of Scotland; Roscomon, J. Fitzpatrick, Earl of Arran, Charles Bertie, Eliz. Hamilton, Fauconberg, Ossory, Orrery, Clare, Richard, Bishop of London; Earl of Drogheda, Earl of Barrymore, Ja. Armachanus, 28 Aug. 1673, &c. Bishop of Corke, Pierce St. John.* All these Letters relate to the history of the times when they were written; to Parliamentary discussions; the settlement of Ireland; divisions and jealousies of the Cabinet; the Continental and Dutch wars; the state of the Revenue; and the disposal of forfeited estates in Ireland. The reader will easily believe that no History of Ireland can be written for this period, without the aid of the documents contained in this and the preceding MSS. which have never seen the light.

The 206th article in this volume is a curious Letter from Frances, Duchess of Richmond and Lenox, daughter of Walter Steward, Esq. and the third and last wife to Charles, Duke of Richmond and Lenox, the last Duke of Richmond and Lenox of that name. He was Ambassador in Denmark, and died near Elsineur. This lady is celebrated in Grammont's Memoirs.

No. XII.

"IRELAND—LETTERS, 1674."—*folio.*

This is the seventh volume of the Essex State Papers; and consists of about 200 articles. The first is an original Letter from the King, to Essex, dated Whitehall, 6th December, 1674, granting to Theophilus Jones 800*l.* per annum out of Irish Forfeitures The last is also from the King to Essex, 23d December, 1674, containing a grant to Sir Ignatius Gold, of Corke. These have the sign manual and seal, as usual. The intermediate Letters are almost all from the King, and relate chiefly to the disposal of the forfeited estates of Ireland. It could tend to no good purpose to enter into a minute detail of the particular forfeitures or grants to which these Papers apply—especially as it may now be reasonably hoped that all invidious recollections are obliterated; and that the property and peace of Ireland are established on the permanent and immoveable foundation of the Laws. The autographs in this volume are *The King's, Arlington's, Tweeddale's, Latimer's, Finch's, Keeper of the Seal, Anglesey's, Worcester's, Carlisle's, V. Berkeley's, Th. Chicheley's, Fr. Seymour's, H. Coventry's, Robert Southwell's, Bridgewater's, R. Crew's, S. Alban's, Carteret's, Carbery's, Danby's, W. Trumbull's, Holles's, John Nicholas's, Monmouth's, W. Maynard's, Dorchester's.*

The article No. 78 is the original Patent granted to Prince Rupert for the exclusive benefit of his new invention of converting into steel all manner of edged tools, files, and other instruments forged in soft iron, &c. The 85th grants 20,000*l.* to Sir Gilbert Talbot and Bernard Grenville, Esq. out of debts due on forfeited estates.

The 89th relates to the estate of Coll. Richard Graee, in the Queen's County, with the state of his case, and the original determination of the Privy Council in England; signed, Finch, Anglesey, Monmouth, Dorchester, Bridgewater, Carbery, Arlington, Holles, Craven, J. Nicholas, &c. Several relate to the Revenue, payments of Pensions, Lord Ranelagh's accounts.

The Article 105 is a grant to Daniel O'Neil's Executors, dated the last of August, 1674.

No. 108 is a grant to Simon Lutterell, of Lutterellstown, dated 9th September, 1674.

Amongst the various documents in this volume, that numbered 133 relates to the claims of the Lord Clan-Carty, Captain Owen Mac Carty, and Charles Mac Carty, to certain lands on the Barony of Muskerry, with the Resolution of the Committee sitting in Whitehall, 9th December, 1674; signed *Danby, Finch, Lauderdale, Northampton, Craven, Strafford, H. Coventry, J. Berkeley, Fauconberg, W. Maynard, Newport, Crew, J. W. Mamim, Phil. Lloyd.*

No. XIII.

"IRELAND—LETTERS, 1674."—*folio.*

This is the eighth volume of the Essex State Papers. It consists of 367 written leaves, and some blank. The written leaves are all in one hand; containing draughts and transcripts of

Lord Essex's correspondence with the King and the Ministry, from 4th January, 1673–4, to 29th December, 1674.

The first of these is from Essex to the King; the last is from Essex to the Queen's Confessor, Father Patrick Magennis, and relates to the nominees who were left deficient in the proportions of land due to them by the Act of Settlement. The subjects to which the Letters in this volume chiefly relate, are the Army of Ireland, the Revenue, the Tories or Raparees, who infested the woods, the secular and regular Catholic Clergy, the Presbyterian and Protestant interests during the years 1673 and 1674.—In the first of these Letters, Essex expresses himself thus:—"Two "things, I humbly conceive, are necessary that your Majesty do observe for the effecting this "business (the discovery of forfeitures) with success.—The first is great secrecie; and this in "regard many persons of considerable eminence and alliance, almost all the restored Irish, as "particularly the Lords Dillon and Clare, &c. and likewise my Lord of Ormond, with many of "his kindred and relations, will probably be touched by it, who, no doubt, if the matter take "vent, will soon find means to obstruct it. The other is, that your Majesty will be pleased to "forbear the making grants of lands comprehended within these Discoveries till the whole be "made out. I hope, within six weeks time, to send over an account of one Province, by which "a medium may be taken of the rest, and a judgment made of the advantage which your "Majesty shall receive from all, &c. My Lord of Shaftesbury, in my humble opinion (if he "stands right as to other circumstances in your Majestie's favour), is a person as fitt as any to "transact this business, having no alliance, nor (that I know of) obligations to the persons who "are likely to oppose this search."

The Letter No. 22, from Lord Essex to Mr. Harbord, Dublin Castle, 25th January, 1673–4, relative to Peter Talbot, is very interesting; as is also No. 23, from ditto to ditto, January 25, where he says:—"As for the banishing all such as exercise Ecclesiasticall jurisdiction, whatever "may be apprehended at a distance, I am confident it is so far from causing a discontent even "among the Papists themselves, that I am sure they are rather glad of it, these being a great "burthen to them in the collections of money which were perpetually made for their support. "But should it be resolved to use the like measure with all the seculars (Priests) I am not without "apprehensions what the consequence thereof might be, there being several hundred thousands "of the Popish Religion in this Kingdome; and should any such thing be thought on, it were "fitt the King had a standing army of at least 20,000 men in constant pay, and upon duty; for "I would be loath to be answerable for the peace of this Kingdom with a less force."

The Letter No. 35 relates to the restoration of the Estate of Coll. Grace, in the Queen's County; and No. 42 to the payment of arrears due to such commissioned officers as served the King in Ireland before the 5th of June, 1649, according to the Acts of Settlement and Explanation, with an account of the manner of executing this part of the Act.—No. 51 relates to forfeited lands granted to the Duchess of Cleveland in lieu of the Phœnix Park; also the oppression of the Protestant Clergy of the second Order by those of the first, and the remedies for these disorders, &c.—No. 58 relates to the trade of Ireland.—No. 59 is intitled Instructions for Sir A. B. C. D. &c. appointed Commissioners for stating the accounts of the present farmers of the Customs and

imported Excise for one year, from 25th December, 1672, to 25th December, 1673, in order to settling their defalcation, by reason of the present war with the Dutch.

No. 66, Sir N. Armorr's Proposals to prevent the undue exportation of wool from Ireland into foreign parts.

No. 67, Answers to ditto.—No. 69, Lists and particulars of forfeited estates in Munster.

No. 90 gives a good account of the proceedings on the *Rules* for enforcing the Oath of Supremacy in Corporations. It is dated 20th March, 1673–4, and is addressed to Lord Arlington by Lord Essex, who complains that ten out of twenty of the Dublin Corporations had assembled and petitioned against those rules; and that the Corporations are secretly urged on by a cabal in England, at the head of which he thinks is the *Lord Privy Seale*.

The Document No. 91, is Lord Essex's Speech to the city of Dublin, 20th March, condemning these intemperate courses.

No. 92 is a Copy of the Petition of Masters, Wardens, &c. of the Holy Trinity Guild, against those Rules.

No. 93. A further account of these proceedings in a Letter from Lord Essex to Mr. Harbord, dated Dublin Castle, 21st March, 1673–4.—No. 94. Names of the Corporations who petitioned against the Rules.

No. 98 is the Draught of a Letter proposed by Lord Essex to be signed by the King concerning the properties of persons transplanted into Connaght.

In No. 101 is the following account of *Mr. Taylor*, who has been already mentioned in our account of the Distribution of Forfeited Lands, No. LXXI. Press I. of this Catalogue.

Extract of a Letter from Lord Essex to Mr. Harbord, Dublin Castle, March 28th, 1674.

" Mr. Thomas Taylor, formerly a sub-commissionner in the Court of Claims, had the curiositie, " (and no other as I know of besides himselfe) to keep books of entrys of the dispositions of all " lands made by that commission. This is the man I have employed by comparing his books " with the other Records to see what can by this means be discovered to belong to the Crowne. " For what relates to the Records, this person, Mr. Taylor, is a very able man, and indeed the " only man in the kingdome that can do a work of this nature.—His Majestie's designe by this " search (of forfeitures) I presume was to bring all these lands so discovered into a common " stocke, to the intent they might be applied to the ends of the Act (of Settlement) and the " remainder to be an additionall revenue to the crowne. But now, whilst I was thus far " advanced, there have come severall letters under the signett for the grant of lands to persons " who shall discover them. One letter for my Lord Kingston, bearing date 23d February; two " on the behalf of Coll. Dillon, of the 29th January and 2d of March; and one for my Lord " Mountalexander, of the 29th January, 73. Many others I hear are ready, and no doubt of " will be gained; and I cannot but say that, by this course, the King hath brought, as our " English proverb is, an old house on his head; for here are abundance of men preparing to goe " into England upon these designs; and I find severall of them have already bin advising with " Council to frame letters to this purpose, so as his Majesty must expect disquiet enough by " these solicitations, &c.

" The truth is, the lands of Ireland have bin a meer scramble, &c. which makes all men so " unsettled in their estates, and so inquiet in their possessions, &c.

" I could heartily wish that, one way or other, there were an end of these discoveries; for " better were it for the Crowne to be cheated of its rights to divers parcells of lands, than by " perpetuall inquisions so to harass men's estates, and disparage their titles to them, as all men " are afraid to deale." &c.

The Letter No. 131, from Lord Essex to Mr. Harborn, Dublin Castle, April 21, 1674, on the same subject, is still more interesting than the former, as descending more into details.

The Letter No. 144, from Lord Essex to his brother, from Dublin Castle, May 2d, 1674, complains bitterly of the misrepresentations of Father Magennis, the Queen's Confessor, and of Colonel Talbot, who were plotting to turn him out of the Lieutenancy of Ireland.—No. 164 is a List of the Concordatums signed by different persons in 1673–4, for lands, rents, or arrears due to them.—No. 168 is an interesting Letter from Lord Essex to his brother, dated Dublin Castle, 19th May, 1674, relative to secular and regular Clergy protected contrary to the Proclamation by the Earl of Westmeath; and also concerning the claims of Sir Maurice Eustace.—No. 186 is a very strong Letter from Lord Essex to the King, dated Dublin Castle, 8th June, 1674, against misrepresentations of his government of Ireland.—The Letter, No. 214, from Lord Essex to Mr. Secretary Coventry, dated Dublin Castle, June 24, 1674, relates to the great ambition of Lord Orrery to command a body of militia, and declare himself head of the Protestant interest of Ireland.—No. 224, Lord Essex to Lord Arlington, on the designs of Lord Orrery in Munster, Dublin Castle, July 28, 1674.—No. 225 is on the same subject; and both are extremely interesting. The army of Munster was, at this time, entirely Cromwellian.—No. 239 gives an interesting account of the proceedings of Scotch Preachers and Presbyterians in Ulster.—The Letter No. 263, from Lord Essex to the Lord Treasurer, dated Dublin Castle, 23d Aug. 1674, is intitled to peculiar attention, as describing the views of Orrery, and the state of parties, especially when united with the Numbers, 264, 266, and 267.

The Letter No. 345, from Lord Essex to Mr. Harbord, dated Dublin Castle, 28th November, 1674, ought to be noticed, as reflecting the highest honour on the unimpeachable integrity of its writer. " I thank you," says he, " for the pains you take in my affairs. As for what you " write concerning the Dutchesse of Portsmouth, Mr. Elliott, Mr. Chiffins, I conceive the only " use to be made of them is to learne out a little what is doeing; but by no means will I fix my " relyance and dependance upon little people. If I can enjoy my place with his Majestie's favour " and good liking, and doe him and the kingdome service, no pains can ever be anxious or uneasy to " me to bestow, but without it, a life in the hurry of businesse, will be very uncomfortable to " me, and such as I am sure a private life is far preferable to it," &c.

The Letter No. 352, from the King to Lord Essex, relative to the settling of the forfeited lands in Connacht, is a document of great importance to the Historian of that Province.

The Letter No. 360, from Lord Essex to Lord Coventry, Dublin Castle, 12th December, 1674, mentions Temple's account of the Rebellion, in these words:—

" In your Letter of the 21st November last, you take notice of a book supposed to be lately

" printed in Dublin, relating all the particulars of the massacres and bloudshed committed at the " beginning of the war. I have been the longer in answering your Letter, that I might make " some enquiry into the thing; and indeed I cannot tell what booke you mean, unlesse it be a " booke of Sir J. Temple's, Master of the Rolls, printed near 30 years since, but, by the best " search I can make, not here. It was new putt out in London, or perhaps in Holland: some " copies have bin sent from England; but I am confident it was not printed here, and the rather, " because about a year and a halfe agoe, there was much enquiry after this booke, and it being " out of print, the printer came here to My Lord Chancellor, and desired his licence to reprint " it; who advising with me, I told him by no means to suffer it to come out, as judging it " better to lay all those things in oblivion, than to revive the memory of them."

The Letter No. 365, gives the clearest account extant of the claims of the Earl of Orrery, and others under the Acts of *Settlement* and *Explanation;* also of the claims of restored Catholics; being Sir Nicholas Plunkett's statement to Mr. Secretary Coventry, 19th December, 1674.

The remaining Letters relate to the revenue and trade of Ireland in 1674.

No. XIV.

" IRELAND—LETTERS, 1674."—*folio.*

This is the 9th volume of the Essex State Papers. The first Letter is from Lord Arlington to Lord Essex, dated Whitehall, 7th February, 1673–4. The last is from Robert Southwell to ditto, dated Spring Garden, 7th Nov. 1674. The intermediate Letters are all originals, chiefly from Arlington, Coventry, Bridgeman, H. Thynne, Latimer, Danby, Lord Treasurer, Ormond, Conway, Ranelagh, Secretary Forbes, Aungier, Fr. Godolphin, and Anglesey. They amount to 186; several of which are in cypher, decyphered between the lines; and they relate chiefly to the Revenues and settlement of Ireland, and the Continental War. No. 55 is the Petition of the R. Catholics of Ireland, who were restored to their estates by virtue of the Act of Settlement. No. 56 is the Earl of Orrery's Petition on the same subject of claims on his part, and against the claims of the Catholics. No. 101 is Lord Anglesey's Letter to Lord Essex, dated London, 29th December, 1674, desiring that Philip O'Sullivan and his Clan, in the Barony of Beare and Bantry, be put down by force; they having forfeited their property by rebellion, and still usurping that country by force, and denying him any benefit of his own estate for the last seven or eight years.—No. 104 is the Duke of Ormond to Lord Essex, 10th Feb. 1673–4, from Clarendon House, assuring him that Colonel Richard Grace did not join in the Rebellion, and recommending him to favour. Seven Letters from Ormond, follow, on the affairs of Munster. No. 112 is from Lord Conway to Lord Essex, dated London, 10th January, 1673–4, in cypher, on the discontents of the Commons, and their Resolutions against Papists, levelled at the Duke of York. Several Letters from ditto to ditto, follow on that subject, and on the affairs of the Cabinet, and the parties and cabals against Essex, down to No. 129, and many particulars relating to the

Cabinet intrigues, and the history of the year 1674, may be collected from the original Letters which follow of the Lords Ranelagh, Aungier, and Forbes, down to No. 179. The remaining Letters are from Robert Southwell and Fr. Godolphin, and relate chiefly to the settlement of Ireland.

No. XV.

"IRELAND—LETTERS, 1674."—*folio.*

This is the tenth volume of the Essex State Papers. The first Letter is from William Harbord to Lord Essex, London, January 17, 1673: the last is from the Archbishop of Tuam, 20th November, 1674. The principal writers in this volume are William Harbord, Sir William Temple, J. Williamson, the Duke of St. Albans, Lords Burlington, Suffolke, Arlington, Sir Maurice Eustace, Prince Rupert, Lord Ossory, Chicheley, Duncombe, G. Lane, J. Cooke, Sir William Petty, Lords Kingston, Shaftesbury, Herbert, the Duke of Monmouth, Henry Osborne, Lord Worcester, H. Cornbury, Lord Orrery, Father Patrick Magennis (the Queen's Confessor), D. Hamilton, Clare, Massareene, Clanricarde, and several Bishops. The original Letters are 217.—
Several of Mr. Harbord's are in cypher, decyphered between the lines, and relate to the affairs of the Cabinet, and the enemies Lord Essex had to encounter in all transactions with the King, particularly respecting money dealings, the claims of Papists, the accounts of Lord Ranelagh and the farmers of the Revenue of Ireland; how much he is feared by some and respected by others as a promoter of the Protestant interest, and concerning reports of his being recalled. These last Letters are all in the hand-writing of Mr. Harbord, who was Lord Essex's confidential secretary, and they are dated from London.

No. 65 is intitled the state of the case of the lapsed lands, and the money ordered by Act of Parliament in Ireland as a compensation for them.

No. 66 is Sir Nicholas Plunkett's argument on that case. Sir William Temple's Letters relate to the affairs of Germany, France, and Holland, and are dated from the Hague. Joseph Williamson's are on the same subjects, and are dated from Cologne, relating chiefly to the negociations for peace, and the operations of the armies.

No. 150 is a Letter from the Duke of Monmouth to Lord Essex, Whitehall, 24th September, 1674, recommending Mr. William Sarsfield to be restored to his ancient estate.

Lord Orrery's Letters are numerous: they are dated from Warwick House, and relate chiefly to the divisions in the Cabinet, the debates in Parliament at Westminster, the affairs of the Continent, and the settlement of Ireland.

No. 213 is a Letter from Thomas, Archbishop of Cashell, to Lord Essex, dated Cashel, 22d June, 1674, relative to the well known Andrew Sall.

No. 214 is Lord Clanricard's Letter from Lochreagh to Lord Essex, 16th October, 1674, relative to his right of patronage to several Livings in the County of Galway.

No. 216 and 217 are on the same subject, and right of Tithes in the Island of *Inis-bo-fin*. The last is from the Archbishop of Tuam, to Lord Essex, Tuam, 20th November, 1674, and is the last in this MS. as stated above.

No. XVI.

"IRELAND—LETTERS, 1675."—*folio, paper.*

This is the eleventh volume of the Essex State Papers. The first Letter is from Mr. Secretary Coventry, 12th December, 1674. (1) The last is from Sir William Temple to Lord Essex, dated Hague, 3d Sept. 1675. The intermediate Letters are from Coventry, Arlington, H. Thynne, Archbishop of Canterbury, Finch, Danby, Anglesey, Ormond, Ranelagh, Conway, Arthur Forbes, R. Aldworth, Anglesey, Aungier, W. Harbold, Fr. Godolphin. All these Letters are originals, and relate to the intrigues of the Cabinet, and the secret as well as public history of the period to which they belong. They are in number 188; and a considerable portion of them relate to the settlement and Revenues of Ireland, suppressing Popery, and banishing Popish servants from the vicinity of the Court.

No. 51 is the humble Petition of Sir Thomas Blake, Bart. and Edmund Nugent, Esq. agents employed to his Sacred Majesty, by his indigent suffering subjects called *Nominees*.

No. 62 is the opinion of the Lord Keeper Finch, on the case of Quit Rents of Ulster, &c. and the other provinces of Ireland. Several Letters follow on the same subject, and on the Revenue of Ireland, from the Lords Danby and Ranelagh. Most of the Lord Conway's Letters are in cypher, and give interesting accounts of the private intrigues and designs of the different parties at Court, and in Parliament, in 1675; especially the Duke of York's, and all those who were contriving to undermine Essex. Mr. Harbord's Letters from No. 137 to 165, are in cypher, and contain the most interesting particulars of all those intrigues.

No. XVII.

"IRELAND—LETTERS, 1675."—*folio.*

This is the twelfth volume of the Essex State Papers.—The first Letter in order is from the Archbishop of Dublin, and Art. Forbes, Lords Justices, to Lord Essex, at Court, dated Dublin Castle, 14th July, 1675. The last is from Sir William Temple to ditto, dated Dublin, December 21, 1675. The intermediate Letters are from the King and Council, Arthur Forbes, the Borough of Belfast, the Lords Justices and Privy Council of Ireland, O. Becher, Orrery, Chi-

(1) Under this date is a memorandum, that though it be in his own hand, it is misdated, and should have been 12*th January*.

cheley, G. Hamilton, Suffolke, Sir Charles Harbord, Burlington, Finch, Monmouth, Jonas Moore, Inchiquin, Father P. Magennis, Lord Kingston, Atterbury, Peter Coraigh, Arlington, Bristol, Albemarle, O'Brian, Lord Worcester, Humphrey Bishop of London, Broghill, H. Capell, Lord Essex's brother, Lord Castlehaven, G. Lane, St. Albans, J. Fell, Jo. Cooke, H. Coventry. Ch. Bertie, Carlingford, Massereen, J. Temple, &c.

No. 2, 3, and 4 are the Petition and Claims of Edmund Nugent, Esq. and the Report of the Committee for Irish affairs thereon, and the King's determination with reference to the loyalty of his father, Colonel Robert Nugent, in the time of the Duke of Ormond, and to the several denominations of land of which he was unjustly deprived.—Dated 18th June, 1675.

No. 6.—The Archbishop of Dublin to Lord Essex, dated Dublin, 17th July, 1675, stating that Dublin is tranquil, the great Guild having removed its turbulent masters, Tolly and Philpot, and elected others in their stead.

No. 7.—Sir A. Forbes to ditto; same date, same subject.

No. 17.—The recommendation of the Privy Council of Dublin to Lord Essex, in favour of the Serjeants and Pursuivants at Arms of Ireland to have their salaries increased; with the autographs.

No. 18.—The Petition of said Serjeants, &c.

No. 52 is a Letter from Gabriel Johnson to his Grace Michael Boyle, Lord Deputy and Lord Chancellor of Ireland, informing him of Letters lately received from the Pope, by the pretended Primate of Ireland, one Plunket; and another to the old B. Plunket, who both together live at the Innes in Sir Nicholas Plunket's; that the bearer of those Letters was one Thomas Kerry; and the superscription was to one Thomas Coockes, so they call the same Primate; that they ought to be put to their oaths as to the contents of said Letters; and that if they are not, the King shall be informed of it.—This Letter is dated October, 1675.

The Letters from No. 70 to No. 91, are Lord Orrery's. These relate chiefly to the state of Munster, then infested by the straggling remains of the rebel armies of Ireland, called Tories, who subsisted as well as they could in the fastnesses of Kerry, and were hunted by Lord Orrery, who was acquainted with all their haunts as well as they were themselves.(1) The original submissions of several Tories and thieves of Kerry accompany these Letters; and also the Resolutions of the Parish Priests of Kerry to oppose them and all who harbour or countenance them.

No. 92 is the case of Charles Mac Carthy, unjustly deprived of his estate of 2000*l.* per annum, by the Act of Settlement.

No. 94 is an original Letter from G. Hamilton, eldest brother of the author of the "*Memoires* "*de Grammont*," to Lord Essex, dated London, 19th January, 1675.

No. 108 is another from ditto to ditto, dated London, 20th February, 1674.

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* Lord Clarendon imputes Lord Orrery's share in the Restoration rather to his hatred of *Lambert*, than any devotion to the King. These Letters shew that he was a man of very aspiring temper, and that his great aim was the command of the army in Munster, and to make himself independent of Essex, who saw into his designs. He wrote a letter in cypher to Thurloe in 1660, declaring his steady attachment to their common cause, which may be seen at the end of Thurloe's last volume.

No. XVIII.

"IRELAND—LETTERS. 1675."—*folio.*

This is the thirteenth volume of the Essex State Papers. The first Letter is from the King to Essex, 6th January, 1674: the last is the King and Privy Council's original order for a Pension of 300*l.* per annum to the Lord Courcey, 15th December, 1675. The intermediate Letters, and they are very numerous, are from the King and Council to Lord Essex, all originals. They are chiefly grants of lands and pensions in Ireland, with establishments of manors, fairs, markets, &c. in that Kingdom. All these have the seals annexed, and are in excellent preservation. The principal autographs are the *King's, Arlington's, Coventry's, Anglesey's, Finch's, Lauderdale's, Northampton's, Craven's, Newport's, Kincordin's, Carbery's, R. Crew's, G. Carteret's, W. Maynard's, F. W. Seymour's, Giles Strangway's, Williamson's, R. Southwell's, Halifax's, Danby's, Peterborow's, Jo. Berkeley's, Fauconberg's.* In this volume are several remissions of quit rents to landholders; commissions for inquiry into claims of various families; grants of titles and honours; patents for inventions, and papers relating to the Settlement of Ireland.

No. XIX.

"IRELAND—LETTERS, in 1675."—*folio.*

This is the fourteenth volume of the Essex State Papers.—The written leaves are 223. The first Letter is from Lord Essex to Mr. Hu. May, Dublin Castle, 5th January, 1674–5: the last is from Essex to Lord Fitzharding, London, 30th December, 1675. The Letters in this volume have been published, London, 4to. 1770, and Dublin, 8vo. same year; and a supposed second edition came out in Dublin, 1773. (1) There are, however, in these, some omissions of parts, which the editors deemed not of sufficient importance for publication. The different articles in this volume amount to 250.

The Letter No. 36, from Lord Essex to Sir Arthur Forbes, is dated in the printed edition February 9, 1674–5; whereas in the MS. it is dated February 6, 1674–5.

The following is an extract of a Letter from Lord Essex to Lord Ranelagh, dated Dublin Castle, 10th March, 1674–5:—

"By your Lordship's of the 20th February, I understand his Majesty's pleasure, that Sir G. "Hamilton should be permitted to have 500 men out of this Kingdom to recruit his regiment; "but that it be done with privacy, in regard, that if notice be taken, the Dutch Ambassador "would complaine. I have spoken with Sir Anthony Hamilton, and directed him to proceed "with all secrecie in the affaire; and told him that if any accounts should come to me out of the "country that men were raising for forreine service, I would not seem to believe it. *However,* "*that it depended much upon his discretion to carry his buisiness prudently, and without noise,*

(1) Of this supposed edition, it may be confidently asserted that the Title page only is a reprint.

" *which I hope he will do.* (1) I finde the matter is already suspected in Holland: for my Lord " of Thomond tells me he has received a Letter from my Lord Clare, which I hear he has shewed " to many in the towne, complaining that I had hindered 500 men from entering themselves into " the State's service, and had imprisoned several of the officers for enlisting them, &c. and that " there were now divers officers for serving in the French army gone over on the like errand, " whom he hoped would not be better used. Whereupon it is past all peradventure, that notice " will be given by some busy person or other, of all that these officers do here; for which " reason, if his Majesty thinks the affaire worth a disguise, I can send and stop some *few of the* " *last who are to take shipping*, and order them to their owne homes; or, after they are all gone, " send for some of these merchants who undertook their transportation, and admonish them of " the crime they have committed in sending away soldiers who produced no licence or passe " from me, or threaten them, if ever I found them in the like fault again. I conceive either, " or both these courses will make my late proceedings equal to both parties."

The result of this political manœuvre of the Court in favour of the Irish Regiments in the service of France, is mentioned in a subsequent Letter from Lord Essex to Lord Ranelagh, dated Dublin Castle, 7th April, 1675, in these words:—

" The French recruits have had ill fortune; for tho' the officers did their parts perfectly well, " in bringing them to a remote corner of Kerry, without noise, yet the French ships that were " appointed to take them in, failing many days, and when they did come, which was 20 days " after their time, instead of coming to Dingle, came to Kinsale, and there divulged in the towne " that they came to fetch men for the service of France, so as the officers, finding the thing " grew too publick, have themselves, as I hear, dismissed most of the men.

" I gave them all connivance that possibly I could, seeming not believe the news for a packet " or two: but at last, when it was too much the publick discourse, I was forced to send orders " to dismisse any of them that should be found in that country; and as those orders will be " justification enough that these levies were not permitted by authority, so I am sure, on the " other hand, the very officers themselves will clear me to his Majestie that I have allowed them " all the fair play in this businesse, that with decencie they could expect, and that the disap- " appointment proceeded purely from the errors committed by the commanders of the French " ships."

Lord Essex's Letter to his brother, dated Dublin Castle, 24th April, 1675, describes the intrigues and cabals of the cabinet; his own private instructions, and how he acted upon them; the disputes between Lord Arlington and the Lord Treasurer, and the difficulty of keeping fair with both. Several Letters follow on the same subject.

No. 134 is Lord Essex's Letter to the Lord Treasurer, Dublin Castle, 8th May, 1675, inclosing a fair state of the case between the King and Lord Ranelagh, which is followed by several Letters on the same and other subjects, complaining bitterly of Ranelagh.

(1) The sentence in italics is omitted in the printed edition.

Lord Essex's Letter to Secretary Coventry, dated Dublin Castle, 15th May, 1675, No. 144 in the MS. now before us, is not in the printed edition. The following is a faithful extract:—

"With very great satisfaction have I received your most kind Letter of the 8th of May, and "doe return you hearty thankes for it. I am very sure that whenever matters come to be "explained truly, there never can be any occasion of difference or distrust between yourselfe and "me; and I doe keepe my papers in that order as nothing hath passed since my entrance into "publick employment, but I can have immediate recourse to it, and see the ground of all "I have done, which must justify me, if ever any thing be brought in question," &c.

The Letter No. 145, from Lord Essex to Mr. Harbord, Dublin Castle, 15th May, 1675, is not in the printed edition; neither is that to his brother of the same date, No. 146.

In the Letter No. 152, is the following passage relative to the grand Survey of Ireland, already described in this Catalogue, Press I. No. 71, &c.—

"By his Majestie's command, all the Records of the Kingdom which relate to the distribution "of lands by the Act of Settlement, have bin searched, and extracts made out of them, in order "to the discovery of concealed lands. This work is contained in 12 or 14 volumes, now ready "to be sent over; and much matter will arise upon this subject to propose to his Majestie, in "order to the finding out such lands as are fraudulently concealed, and concerning the distri-"bution of them, pursuant to the Act of Settlement."

"There is a necessary worke which is neer completed, viz: the future settlement of his Ma-"jestie's revenue of Quitrents, which must be done by abating them on such lands as are "unprofitable, and also by providing in some measure to answer the arrears due to the farmers, "and to shew how much must be said to explaine this one particular and make it intelligible. "*A Dialogue is drawn up for that purpose*," &c.

No. 164 is the Petition of the trustees appointed to manage the security of the forty-nine Officers who served Charles I. and II. in the Irish war before the 5th of June, 1649, for whom no provision was made during the Usurpation.

In the printed edition of Lord Essex's Letter to Secretary Coventry, dated Dublin Castle, 26th June, 1675, there is an *hiatus*, which may be filled up from this MS. No. 206. In general the printed edition adheres faithfully to the original, except in the orthography, which is altered to modern spelling by the editors.

No. XX.

"IRELAND—LETTERS IN 1676."—*folio*.

This is the fifteenth volume of Lord Essex's State Papers.—The written leaves are 321. The first Letter is from Lord Essex to the Lords Justices of Ireland, dated London, 1st January, 1675–6: the last is from Essex to Mr. Secretary Coventry, dated Dublin Castle, 30th Dec. 1676. Several blank leaves follow at the end. These Letters, as well as those of the preceding volume, are all in one hand, transcribed by Lord Essex's amanuensis in fair legible characters for his

use, as evidences of the fairness of his conduct in times of great difficulty, when he was surrounded by enemies. They relate chiefly to the new farmers of the Revenues of Ireland, at whose head was Sir William Petty. The following is an extract from the Letter No. 10 in this volume:—

Lord Essex to Sir John Temple, London, January 22, 1675–6.—"There are so many projects "on foot to employ the Irish money for uses here, and my Lord Ranelagh, for other advantages "and aims which he hath, is so instant in promoting it, and is so strongly supported therein by "my Lord Treasurer, as I very much fear the streights that poor Kingdome will be brought "into, may bee even insupportable. However, I faile not to represent the truth of things: and "should any inconvenience or disorder happen, I hope, at least, by being on the place, I shall "acquitt myselfe of the blame, and the fault will rest at their doors who are contrivers of these "mischiefs, &c.

"Sir G. Hamilton went about a month since into Ireland privately to make some levys there. "I would bee glad you would give mee notice how that matter proceeds; for it would be con-"venient those men were shipt before I arrived. This is a secrett, and you must not commu-"nicate it to any; but pray bee as diligent as you can to informe mee in cypher."

No. 15 is Lord Essex's Letter to Mr. Thomas Taylor, (1) dated London, Feb. 24, 1675–6, in which he says—"The Duke of Yorke, as I have heared, is still deficient of his satisfaction "according to the Act of Settlement, about 12,000 acres. I desire you would prepare, against "I come over, a state of his deficiencies as neer as you can adjust it; and also if you would "pick out of the books you lately made, such a proportion of the best and choicest lands "therein contained, which may be applied to his Royal Highness's satisfaction; so that I may, "as soon as I return into Ireland, in the first place, see his Royal Highness reprised. The "Dutchesse of Cleveland is likewise to have 1000*l.* per annum out of these indisposed lands, in "compensation for the Phœnix Parke; so as I would have you make another list of such a "quantity of land for her Grace, interfairing as little as you can with any of the lands given in "by my Lord Kingston, whose grant I perceive is now resolved shall goe on."

The Letter No. 78, from Lord Essex to Secretary Coventry, relates to the claims of the 49 Officers already mentioned, and the manner of adjusting them according to a clause in the Act of Settlement; and the subsequent Letters, as indeed most of the Letters in this volume, relate to the arrears and pay of the army; discoveries of forfeited lands; the Revenue; Lord Ranelagh's accounts. The following extracts give a pretty clear view of the rapacity of discoverers of forfeited lands, and may serve as a caution against future rebellions—all past rebellions having been attended with indescribable horrors, and followed by the most merciless, and, in many instances, by the most shameless and profligate confiscations.

No. 90.—Lord Essex to Mr. Henry Saville, Dublin Castle, 24th June, 1676:—

"I find there are so many pretensions setting on foot for grants on discoverys of forfeited lands "here in Ireland, as, if some care bee not taken in England, I shall not be able to satisfy the

(1) See above, page 262, and Press I. No. LXXI.

" Dutchess of Cleveland her 1000*l.* per annum, designed her Grace in lieu of the Park here, " unlesse a letter bee obtained to place her next after the satisfaction of his R. Highness, my " Lord Kingston, and The. Jones, who already have an exemption from an Order of Councell " which prohibites the disposing of these lands."

No. 100 gives a list of fees for Registers, Clerks, and other ministerial officers to be employed by the King's Commissioners for settling the interest of transplanted persons in Connaught.

The following Letter, No. 121, inclosed in a Letter from Lord Essex to Mr. Secretary Coventry, is very curious and valuable.

" As I used formerly, so I think it still, my duty to contribute my little mite of intelligence to " those greater accounts which your Lordship has from many others, and shall therefore acquaint " your Lordship that two Fryars were yesterday with mee, who being of English extraction, " and better principles than the rest, assured mee that the removing the native Clergy of the " Pale, may bee of dangerous consequence hereafter, of which your Lordship had formerly an " intimation by letter. A Franciscan Fryer shewed mee an order, under seale from his superior, " dated last week, for his removal to Ross; and tells me that James Darcy, Guardian of Dublin, " has removed the native Fryers thence, and taken in *Owen Roe's* bastard son, Patrick Cassedy, " Nicholas Heley, Patrick Calan, and severall other *Northerne Fryers*, men most averse to the " English Government; and the like is lately done in Meath, and other countys of the Pale, " at which the native Clergy are much troubled, and wish it were redrest; and truly, tho' this " discovery may now proceed from discontent, yet it may bee of ill consequence hereafter—for " your Lordship knows that the Clergy of the Pale would not consent to any rebellion against " the Queen, tho' instigated by the Bull of Pius V. and the Declarations of the Divines of Sala- " manca and Valadolid: but, a little before the last rebellion, the native Priests and Fryers were " removed, and Ulster Priests placed in the Pale, who soon persuaded the old English to joyne " with the rest, and whether they, if a peace were once concluded between the French and " Germans, have not hopes of some disturbance, may, I presume, also be considered, they " keeping constant correspondence abroad, and every Convent paying yearly 20*l.* to the pro- " vinciall, and 15*l.* among them for forrein intelligence—which money, he says, is constantly " exacted from them *sub pœna excommunicationis*, and which hee once refusing to pay, James " Darcey, now Guardian of Dublin, but then Commissary Visitator, confined him 4 weeks to " his chamber, and then sent him into Connaght; and lately the usual summs of money were " exacted by James Darcy, and John Brady, Provinciall, now in Dublin with Darcy, and sent " to their agents abroad, one of which is a son of *Sir Phelim O'Neale*, sent over with a summ " of money about a year since, who writes often to James Darcy, and Patrick Porter, Superior " of Leinster, which two are the great negociators of forrein intelligence, and disperse it imme- " diately over the Kingdome, in whose trunks hee believes many things of consequence would " be found, among which a *Breve* that lately came from Rome."

" Gallway, June 11, 1675.

" Part of a Letter from a Fryer in Connaght.—

" As for the *Bleeding Iphigenia*, there came three copys to this towne, sent by Bishop French;

" one for Sir Henry Linch, one for Anthony French, and one for Mr. Christopher French; they " make so much of it, as it goes from hand to hand. The people are so taken with it, as, in " my opinion, if 20,000 volumes of it had come over, they would all have bin bought up.

" Paragraph in that book as followeth :—

" That a defensive war can bee raised *without the consent and authority of any Prince*, is a " common doctrine of Divines, Canonists, and Civilians; and that it may sometimes extend " itselfe in effect *to the nature of an offensive war*. This doctrine is warranted by the *law of* " *nature*—a more binding law than are the positive laws of men, which if repugne to that of " nature, are no laws; for by this law a man can defend himself against violence, without re- " curring to a Prince. The law of God is also for the like defence " *si effringens vir domum, sive* " *effodiens fuerit inventus, et accepto vulnere mortuus fuerit, percussor non sit reus sanguinis.*— " Exod. c. xxii. &c. *Sed multo magis*, says S. Thomas, *licitum est defendere propriam vitam quam* " *propriam domum.*" Therefore if a man kills another in defence of his own life, hee shall not " bee guilty of murther, which case is to bee understood if he *intends* not to kill the other man " but in defence of his own life; and tho' some hold the man defending himselfe may not intend " the killing of that other man, but only the preservation of his own life,—yet *the more common* " *opinion is hee can*, and *any other thing also* that tends to the preservation of his life.

" The Sacred Canons also subscribe to the doctrine in this dialect—It is lawful, without the " authority of the Prince, for any man, by a particular war, to repell injuries. If you question " by what authority is such a war legitimated? answer is given out of the Canons—*Authoritate* " *Juris*, which warranteth all men to prosecute their right, and defend themselves.—*See the* " *Divines.*

" By the laws of the Kingdom of Ireland, if a private man kills another *se defendendo*, he is " quitt, because the action is judged lawfull; and yet, to legitimate such an act, the Prince's " authority intervenes not: the reason is evident—because *id licitum est jure naturali, Divino,* " *Civili, et Canonico*, to repel force by force.

" It is here to bee observed, that this inculpable defence hath so large an extent, that it " reaches to the defence not only of every private man's life, but also of his goods, chastity, " honour, if such things cannot be otherwise preserved.—See S. Thomas.

" Now, if such defence is lawful for private men, how much more for a commonwealth or " nation? And if it be lawfull to wage war upon such inferior motives, how much more lawful " is it to manage war upon that supreme motive of defending and preserving the Catholic faith, " without which there is no salvation?"

These doctrines, thus masked under the cloak of religion, were, of all others, the most likely to fan the flame of rebellion in Ireland: and they prove, beyond the possibility of any reasonable contradiction, especially when united with the excommunication of Ormond, and Clanrickard, and of the loyal Catholic nobility and gentry of the Kingdom,—that Bishop French and his associates aimed at nothing less than a revolution. They had taken the government of the Kingdom out of the hands of Ormond, and then out of the hands of Clanrickard, and they proposed to name the Pope *Protector* of the Kingdom, and the Duke of Lorraine *Generalissimo* of the Irish armies, declaring that he should not be subject to any other controul.

The Letter No. 129 is a detailed statement of Lord Ranelagh's accounts, proving that the army was nine months in arrear, 29th July 1676, when that Letter was written by Lord Essex to Ranelagh himself. The fact is, that Lord Ranelagh, who then managed the revenue of Ireland, had privately undertaken to administer to the King's extravagance out of that revenue: it was also supposed that the Dutchess of Portsmouth was supplied with an annual pension from his office. The King pressed Lord Essex to pass his accounts; but the latter absolutely refused it, saying that he could not pass them *as accounts;* but that if the King would forgive Lord Ranelagh, he would pass *a discharge.*

No. 136 is a narrative of some proceedings of the trustees for Lord Ranelagh, &c. in relation to the payment of the army of Ireland—by Lord Essex, 3d August, 1676.

No. 146 is a Letter from G. Phillips to the Lord Chancellor of Ireland, dated Newhall, Aug. 1, 1676, assuring him that at a public Communion at Londonderry, the Solemn League and Covenant was taken;—that the Sacrament was refused to two persons, because they had refused to take the Covenant; and that at a Communion at Colerain, the Covenant was taken by above forty persons.

No. 201 is a Letter from Lord Essex to the Earl of Suffolk, dated Dublin Castle, 23d Sept. 1676, in which he says—

" I have your's of the 15th inst. wherein your Lordship proposes to help yourselfe to the " remaining part of your money by getting some leases in his Majestie's dispose here: I shall " most readily assist you either in this or any other just pretence whatsoever which your Lord- " ship shall sett on foot; but I doe fear there is nothing of that nature in Ireland now to bee " had; for the Duke of Monmouth petitioned the King for these reversions, and his agents " have bin sifting to find out every thing that is worth the having—and 'tis so little they have " gott, as I see by that, there is nothing but *poor miserable gleanings left.* Besides this, Coll. " Cary Dillon has a Patent of a large scope for things of this kind, &c.

" I doe confidently believe there is not of this sort throughout the whole Kingdom to bee had " to the value of 3000*l.*

" If you receive your information from my Lord Ranela, you may bee sure he doth it only to " make a breach of friendship between your Lordship and me; for I have experienced his prac- " tices of this kind, by putting persons in England on things that would not hold; and when " they faile, he gives it out that I hindered it," &c.

No. 271 is a Letter from Lord Essex to Mr. Secretary Coventry, dated Dublin Castle, 25th November, 1676, complaining of a Letter written by the Justices of Peace and tenants of the City of Loudon, in the County of Derry, in which they extol the government of Cromwell, and endeavour to render themselves independent of the King's government, and to have a fort of their own, officered by the City of London. A further account of this affair is given in No. 277, by Lord Essex to ditto, where he says that these proceedings of the Scotch Covenanters in Ulster were suppressed by the apprehension and submission of a Mr. Hugh Reily, who was one of the principal leaders.

No. 279 is Lord Essex's Letter to his brother, dated Dublin Castle, 9th December, 1676, in which he says—"The reason which you tell me is given why I should bee removed, viz. that "I hade bin here 5 years, if no other can be found, is as great an honour to mee as can bee; "and 'tis as much as to acknowledge that I have spent five years in the government unblamable. "This poor country is very unhappy, if the end of sending men hither bee only to repair broken "fortunes, and if the new Governors must bee sent, like fresh spunges, to suck the heart of it."

No. 283 relates to Sir William Petty's arrears of rents; Lord Dillon's rents; the claims of the farmers of the revenue; the pay of the army; Lord Ranelagh's defalcations.

No. 299 is the Certificate of the Lord Lieutenant and Council on the Petition of the Roman Catholics of Ireland who were restored to their estates by the Acts of Settlement and Explanation, praying that the assessment for lapsed money be no farther proceeded in. This is the best account extant of the subscriptions of adventurers for forfeited lands who did not pay their subscriptions within the times limited by Act of Parliament, and thereby forfeited the sums mentioned in the Act.

No. XXI.

"IRELAND—LETTERS, 1676."—*folio.*

This is the sixteenth volume of the Essex State Papers. The first article in it is the original order under the Great Seal, prescribing Rules for granting passes in pursuance of the Treaty with Algiers, Tunis, and Tripoli, dated 10th March, 1675–6: the last is the King's original reprieve in favour of William Stuart, who had shot a man in Ulster, dated 26th December, 1676. The sign manual is at the top—the seal perfect. The intermediate Letters are from the King and Privy Council of England to Lord Essex, and all originals.

No. 6. is the King's original Letter ordering the payment of 100*l.* per month to the Lords Justices of Ireland, during the Lord Lieutenant's absence; entered at the Signet Office, 6th March, 1675–6.

No. 8. is the King's original Grant to the Hon. John Butler, the Duke of Ormond's third son, of the dignities of Earl, Viscount, and Baron: 10th February, 1675–6.

No. 11. is the original Decree concerning the Earl of Clancarty's Quit-rents in Muskerry.

No. 12. is the original Grant to the Lord Orrery, of reprisals for his legal debentures from adventurers and soldiers, to the quantity of 8000 acres, profitable land, plantation measure, &c. 29th February, 1675–6.

No. 13. is an original Grant to Richard Townsend, Esq. to erect some lands into a manor; 29th February, 1675–6.

No. 15.—Original Grant to Lord Kingston; dated 8th March, 1675–6.

No. 29. is the original Order for 500*l.* "to Mr. Thomas Taylor, Esq. for his compleat account "of the disposal of all such lands as were returned forfeited in Ireland, according to the Downe

" admeasurement, as the same was disposed of by the Commission of the late Court of Claymes; " as also what lands yet remaine in hands to be disposed of." (1)

This Grant states the incalculable advantages to be derived to the state from so great a work; expressly declaring, " that it will be of great use for the discovering such concealed forfeited " lands as are unjustly detained from us; which, when discovered, may be applied to the satis- " faction of the severall interests in Ireland remaining yet unsatisfied according to the Acts; and " will likewise promote the finall settlement of that Kingdome."—It is dated 17th March, 1675-6.

No. 44 is the original Grant of the Customs of the Gates of Dublin to the Corporation of Dublin, read at the Board 13th January, 1676.

The various articles in this MS. amount to 96; and they relate chiefly to the forfeited lands, pensions, and arrears granted to the Dukes of York and Monmouth, the Lords Kingston, Ranelagh, Massareen, Orrery, &c. &c. in 1676.

No. XXII.

" IRELAND—LETTERS, 1676."—*folio.*

This is the seventeenth volume of the Essex State Papers. The first article is docketed on the back thus:—" *The pretended Letter of the Lords Justices to his Excellency, Jan.* 8"—and relates to the arrears of the farmers of the Revenue;—the last is from John Edgeworth to the Lords Justices, Granard, &c. 7th October, 1676.

The original Letters in this volume are from Thomas Chicheley, the Lords Peterborough, Bath, Ashburnham, Bedford, Winchester, Coll. Talbot (who was the Duke of York's agent in Ireland), Arlington, Jonas Moore, Wm. Jones, Mr. Havers, Wm. Harbord, Charles Bertie, Prince Rupert, Lord Worcester, Ed. Proyer, Albemarle, Bishop of Worcester, O'Brian, Edw. Serburne, L. Jenkins, Andrew Sall, the Bishop of Oxford, Henry Saville, John King, the London Plantation Society, the Duke of Monmouth, Lord Longford, the Bishop of London, Lord Castlehaven, Fitzharding, Suffolke, Duke Hamilton, Cyrill Wyches, Burlington, St. John Woorden, Arran, Massareen, Belasis, Cholmondeley, Orrery, J. Temple, J. Butler, Carlingford, several Bishops, the Lords Justices, the Archbishop of Dublin, and Lord Granard, G. Talbot.—These Letters relate chiefly to the Revenues of Ireland, places, pensions, grants of lands, reprisals, the pay and state of the army, &c.

The following is an extract from Andrew Sall's Letter to Lord Essex, dated Oxford, 11th July, 1676—No. 65 of this MS.

" My Lord,

" I send my answer to four books issued against my first small Discourse, or Sermon, pre- " sented to your Excellencie. I begun with J. S.'s book dedicated to your Excellencie, and

(1) See above, Press I. No. 71, where this identical Survey is described.

" sent my answer to it half a year agoe to be printed at London: but some delays intervening " there, I brought it to be printed with the rest at Oxford Theater. I have the advantage of " being printed here, and in my own presence; and the addition of the other part will recom- " pens the delay. The points of seditious doctrin contained in the little book intitled *The Bleeding* " *Iphigenia*, which your Excellency was pleased to marke out for me, I have handled in the " first part of my book, from the 19th chapter, as far as my facultie may extend to, confuting " the doctrinall part of it, and declaring it to be both seditious and verie perverse: what belongs " to matter of fact, I leave to others of more knowledge in those transactions, to which I am " much a stranger. If in this particular, or in anie other of my book, I have been defective, " I would take it for a singular favour of your Excellencie if you did voutsafe to order I should " understand your Excellencie his grave and wise judgment thereupon, that I may suply in the " second edition, allready begun here, or by an apendix to it, any defect I should understand " to be in the former. The great hast given for having this book out by the solemne act here " 8 July, was a cause they could not print at present more then 800 copies, all which were " taken up here in Oxford suddainly, so as in 2 days after finishing the first edition, they begun " the 2d, which I will endeavour may be more copious, and speedily ended, and a good number " sent to Dublin, and other parts of Ireland, that our friends may not want defensive armes, " when our foes are so verie active in spreading the offensive ones. My Lord Bishop of Oxford, " whom I find verie zealous in countenancing my endeavours in defens of our Church, affoards " me a way of sending speedily to your Excellencie the book that goes herwith, his Lordship " being to send to your Excellencie another verie estimable of my Lord Clarendon, against Mr. " Hobs, which came out togither with myne," &c.

In another Letter to Lord Essex (No. 71), dated London, 25th July, 1676, he says—

" Last Sunday morning, after service, My Lord Bishop of London lead me to present one of " my books to his Majestie, who was pleased to take it verie gratiously; and his Royal Highness " (the Duke of York) being present, and seeing the title of the book, he signified to my Lord " Bishop of London his pleasure of having one for himselfe, and accordingly I did present one " this morning to his Highness, who was pleased to receave it with much affabilitie. His Chaplin " signified to me it should be well taken that I should present two more to the two ladies, " daughters of his Royal Highness, and accordingly I gave order to have 2 decently bound for " that purpose."

Cholmondeley's Letter, dated Valeroyal, December 26, 1676, describes the jealousy of the House of Commons against the King and the Duke of York, in terms which shew that resistance must ultimately ensue. It is followed by Lord Orrery's Letters from No. 107 inclusive, to 157. These are all to Lord Essex, they are dated from London and from his house at Castlemartyr, in Munster, in the months of March, April, &c. to December, 1676, and are unpublished.

The articles in this volume amount to 174; and relate chiefly to the settlement of Ireland.

No. XXIII.

"IRELAND—LETTERS, 1676."—*folio.*

This is the eighteenth volume of the Essex State Papers. The first article of its contents is a Letter from H. Coventry to Lord Essex, dated Whitehall, 23d March, 1675-6: the last is intitled—"*Copie de la Depesche ecrite le 29 d'Aout, 1676, par M. l'Abbé D'Estrades, Ambas-*"*sadeur a Venise.*" The intervening papers are original Letters from H. Coventry, H. Thynne, the Lords Ranelagh, Danby, Anglesey, Ormonde, Henry Capel, Robert Southwell, Sir William Temple. These relate chiefly to the Revenues, forfeitures, and settlement of Ireland, during the course of this year.—They amount in number to 138.

The Letter No. 101 is the Duke of Ormond's Defence, addressed by him to the King in 1676, and is followed by three original Letters of his to Lord Essex, dated 22d July, 12th August, and 29th September, 1676, and by eight of Lord Ranelagh's to ditto, from 20th May, to 10th August. The following account of *Andrew Sall* and of his antagonist *French*, whose names and actions are frequently mentioned in these MSS. may be relied upon as perfectly historical.

Andrew Sall was the Superior of the Jesuits of Ireland in 1673. On the 17th May, 1674, he made a public declaration of his embracing the religion of the Church of England. On the 5th of July following, he preached a sermon in Dublin, before Lord Essex, stating the reasons of his discontent with the Church in which he was educated, and desiring to be answered without scurrility; and he added, soon after, *A Thesis in Divinity*, to the same effect. In July, 1675, he went to Oxford, where he was created *Doctor of Divinity;* and there, having read two books, which were published in reply to his Declaration, (1) he published the work which he mentions in the above Letters to Lord Essex. Its title is "*True Catholick and Apostolick Faith maintained* "*in the Church of England; being a reply to several books published under the name of J. E.* "*N. N. and J. S. against A. Saul's Declaration for the Church of England. Oxford, 1676, 8vo.*" It was Dedicated to Lord Essex.

When men, who have reached that period of life which enables them to judge for themselves, pursue any course in religion, it may charitably be supposed that they act conscientiously, since at that period they generally feel with increasing awe, and anxious apprehensions, the rapid approaches of death; and therefore it cannot but be a mistaken piety that rewards them with livings and benefices for adhering to that Church which they deem the safest, and most agreeable to their Maker. Sall, however, was rewarded with the *Prebend of Swords*, the *Rectory of*

(1) The first of these was intitled, "*A Soverain Counterpoison prepared by a faithful hand, for the speedy* "*revivisence of Andrew Sall, a late Sacrilegious Apostate.*" 8vo. Louvain, 1674, by J. E. The next was, "*The* "*Bleeding Iphigenia, or an Excellent Preface of a Work unfinished, published by the Author's friend, with the* "*reasons for publishing it.*" 8vo. 1671. The work to which this was a preface, soon after appeared, with the title of "*The Doleful Fall of Andrew Sall,*" both by N. *French*, Bishop of Ferns. The fourth and last book published against him, was by *Ignatius Brown*, under the fictitious initials J. S. and intitled, "*The Unerring* "*and Unerrable Church.*" Ware's writers, by Harris.

Ardmulchan, the *Chantorship of Cashel;* and he who would have died a beggar, had he remained a Catholic, lived to 1682, in affluence purchased by the *trade* of Religion. How he died, let others tell. The good sense of the present generation leaves Religion to its own merits, satisfied that it can derive no better recommendation from man.

Sall's antagonist, French of Ferns, was Chairman to the Synod of the Bishops at Waterford, in 1643, and one of the principal promoters of the violation of the peace which they themselves had concluded with Ormond in the course of that year. It remains to be shewn which of the two is the most guilty in the eye of God,—the perjured Bishop, or the apostate Priest. On his return from Rome, in 1647, he promoted the second peace with Ormond, which was called the Peace of Kilkenny; but he had hardly signed it, and *sworn to observe it*, when he changed sides again, and was one of the Bishops who excommunicated Ormond at Jamestown, in 1650; violating thereby that very peace in the most outrageous manner; excommunicating all who adhered to it, and preaching a Crusade against the King's representatives! He was the author of a 4to. pamphlet, intitled "*A Narrative of the Settlement and Sale of Ireland, &c.* " Louvain, 1668," which Carte too hastily ascribes to *Peter Talbot.* (1) His *Bleeding Iphigenia*, containing a justification of the Irish Rebellion, and of the violation of the two Peaces of 1646 and 1648, and of all the steps taken in that *just, holy, and necessary war*, came out in 8vo. 1674. His *Unkind Deserter* (meaning Ormond), which came out in Paris, 12mo. 1676, gave occasion to Clarendon's History of the Irish Rebellion, already mentioned in this Catalogue, Press II. No. 2 and 3.

No. XXIV.

"IRELAND—LETTERS. 1677."—*folio.*

This is the nineteenth volume of the Essex State Papers, beginning with the King's original Letter to Lord Essex, Whitehall, 17th January, 1676–7: the last Article in this vol. is a Letter from ditto to ditto, 1st Aug. 1677, ordering him to administer the usual oaths to the Duke of Ormond, who is appointed to succeed him in the government of Ireland. The intermediate papers are all originals, signed by the King, and relating to forfeited estates, pensions, the revenues, and settlement of that Kingdom.

No. 10 is the Report of the Committee for the affairs of Ireland on the case of the 49 Officers, with the King's determination thereon, under the sign manual. This document is very interesting. It is dated 13th February, 1676.

No. 11 is the King's original to Lord Essex, for examining and stating the discharge of Lord Ranelagh and Partners' accounts; dated Whitehall, 16th February, 1676–7.

No. 31 is a very interesting original document, from which it appears that the Regicide Par-

(1) Carte's Ormond, vol. ii. p. 383.

liament granted to Owen Roe O'Neal a pension of 5065*l.* 17*s.* 6*d.* a fact hitherto unknown in our history; from which it is evident that he privately confederated with Cromwell, and that Ireland was conquered by her own hands, by Owen Roe in the North, and by Lord Orrery in South. The following is an extract from the document No. 31.

"*Charles R.*

"Right trusty, and right well beloved Cousin and Counsellor, Wee greet you well.—Whereas "Wee have seen a Paper, sent from you, our Lieutenant of Ireland, intituled, *Doubts arising* "*upon some particulars claymed by his R. Highnesse the Duke of York's Agents in their last* "*clayme*, viz.

"The first particular is claimed as a debt due from the pretended Parliament to *Owen Row*, "regicide, and by him assigned to Edmund Ludlow, and by severall orders of the said Parlia- "ment in 1653, and of the pretended Councell in Ireland in 1658, the same was to be satisfyed "in Ireland; and part thereof having been accordingly satisfyed by the late powers, is granted "to and enjoyed by his Royal Highnesse by vertue of the Clause page 111 of the Act of Settle- "ment in Ireland, which grants to his Royal Highnesse all lands whereof the Regicides therein "named were seized or possessed, or which were assigned to them for any adventures or arrears, "or for other recompence or reward, which clause extending only to lands already set out to "them, the remaining part of the 5065*l.* which was never satisfyed, is now claymed by his "Royal Highnesse his Agents, upon the clause page 44 of the Act of Explanation in Ireland, "whereby all deficiencies happening to any persons whose estates are granted to his Royal "Highness, are to be fully satisfyed out of their forfeited lands.

"But in regard that the said 5065*l.* doth not appeare to be either an adventure, or an arrear "for service in Ireland, or money lent for provisions for the army in Ireland; but either some "*reward*, or other debt due to the said *Owen Row*, from the said pretended Parliament," &c.

Thus it appears that *Owen Roe O'Neal*, the Nuncio *Rinuccini's* favoured General, upon whom so many favours had been heaped by the Pope, was a pensioner of Cromwell's at the very time when that Nuncio was making the most fulsome protestations of his sincerity towards the Royal cause, and when he had given the same *Owen Roe* 5000*l.* to enable him to carry on the war against the heretics of England, and their *abettors in Ireland*, by whom he meant *Ormond*, *Inchiquin*, *Clanrickard*, and the loyal Catholic gentry, whom he and the Bishops excommunicated and persecuted with fire and sword! And yet such is the ignorance, and such the prejudices of Irish writers, that *Owen Roe* is cried up by them, even to our own times, as the greatest hero, the most popular Leader, the most experienced General, the most incorruptible Patriot of his age: But whilst the ignorant herd consider him as another Scanderbeg, the acute Lynch, who was a genuine Patriot, represents him and his associates, the Nuncio and the Bishops, as the chief, if not the only, causes of the *Curse of Cromwell*, and the utter extinction of Ireland as an independent nation. (1) Carte was aware of a private treaty between Owen Roe and

(1) See his Alithinologia, p. 75, and his Index word Censuræ—"ab illis exitium Hibernorum." "Exitium "Hiberniæ invalidæ Censuræ attulerunt, quæ, Gersone authore, dici non debent *jus*, sed *vis* et *violentia*.

Cromwell, and the *Abbe Crelly's* negociations at Derby House have not escaped his notice. The private and confidential intelligence between the leaders of the Irish Bishops and Cromwell, was one of the objections, and perhaps the strongest made by Lord Orrery to their petition against the Act of Settlement. Clarendon also notices these transactions as objected to that petition:—"They inhibited the people, says he, on pain of excommunication, to obey the Lord Lieutenant; and their General, *Owen O'Neile*, made a formal contract and stipulation with Cromwell." (1)

But it has been hitherto supposed, and Carte states it so, that *Owen's* treaty with the Independents in 1649, was for a *capitulation* for himself and his 5000 Ulster veterans, the most experienced and hardy of all the Irish forces, to transport themselves into Spain; (2) and Carte mentions a subsequent treaty between *Owen Roe* and *Ormond*, in the course of the same year. (3) "O'Neile, "says he, found there was no dependence on the faith of the Parliament of England, nor any "room to expect favourable conditions from them, *they having rejected his propositions*, disavowed "the agreement made with him by Moncke in their name, and censured that officer for his pre-"sumption in a transaction which was necessary for his safety, and highly to the advantage of "their affairs. This made O'Neile think it was time to provide for himself and his forces by "some other means, &c. Ormond sent *Dan. O'Neile* (Owen's nephew), August 27, to treat "with him, who found him at Ballikelly, twelve miles East of Derry, determined to agree with "the Lord Lieutenant, and hopeful to join him with an army of 6000 foot and 500 horse. "But he was still detained in those parts by the delays of Coote in performing his part of the "contract for the relief of Derry, and by a defluxion in his knee, which was imputed to poyson, "&c. This occasioned so much delay, that the articles of the treaty were not perfected till "October 12th; notwithstanding Owen's earnest desire to finish it; nor did he live to "perform the services expected from him—dying at *Cloghauter*, on the 6th of November follow-"ing, and being buried in the old Abbey at Cavan." (4)

Such is the account given by Carte, from the best authorities of his time; nor has any writer hitherto asserted, or discovered the fact that *Owen Roe's* delays in signing the treaty with Ormond, were owing, not to the causes assigned by Carte in the above extract, but to his receiving a bribe of 5065*l.* 17*s.* 6*d.* from Cromwell, who thus delayed the junction of the Northern Irish army with Ormond, until he was in a condition to land with a powerful army in Dublin, and then to make head against both. It is much to be lamented that Sir Richard Belling did not carry down his

"Proinde forsan illæ, non injuria, *Pandoræ pixis* a nonnullis appellantur, quod omnes nostræ calamitates ab "illis proruperint.—Alithinologiæ Supplementum, vol. ii. p. 220.

"Id certe liquido constat *primam mali nostri labem*, et initium ruinæ a Censuris promanasse. *Hoc fonte* "*derivata clades.*"

(1) Clarendon's Life, by Himself, fol. Oxford, 1759, p. 110.

(2) Carte, vol. ii. p. 57. *O'Callachan* relates this treaty in his *Vindiciæ*, c. 22.

(3) Ibid, p. 82. Why is the *impartial* Burke silent with respect to *Crelly?*

(4) See also the Desiderata Curiosa Hibernica, vol. ii. p. 521, where a similar account is given in *Owen Roe's Journal*, written by *Col. Henry Tully Mc O'Neill*, (the grandson of *Phelim mac Tuoll O'Neill*,) who served under *Owen Roe.*

Fragmentum Historicum, or second and third Books of the Wars of Ireland, from 1642 *to* 1647, down to Cromwell's landing; as no man was more likely to know the secret transactions of those times, during which he was Secretary to the Supreme Council of the Catholics of Ireland. It is very remarkable, that Lord Orrery, who heaps upon the Irish followers of *Rinuccini* and *Owen Roe* all the odium that party virulence could suggest, in his reply to *Peter Walsh*, never alludes to this private transaction with the *Rump* Parliament, which could hardly have been withheld from him. Neither is it mentioned by Ormond himself, in any of his Answers to the Irish Bishops, published by Walsh, or in any of his Letters published by Carte. It was a profound secret, and seems to have been known only to Crelly and to Ludlow.

The subsequent Papers relate to the King's exigencies for the new buildings at Windsor: Lord Ranelagh had undertaken to supply money for those buildings out of the Revenues of Ireland; Lord Essex objected to this, and to other demands made by Sir William Talbot, the Duke of York's agent, and by others;—the consequence was, that he was recalled, and the Duke of Ormond was sent to succeed him.

No. XXV.

"IRELAND—LETTERS, in 1677."—*folio.*

This is the twentieth volume of the Essex State Papers. The first of its documents is a Letter from Robert Southwell to Lord Essex, dated Spring Garden, 6th March, 1676–7: the last is from Jo. Temple to ditto, dated Dublin, 15th September, 1677. The intermediate Letters are from R. Southwell, W. Montagu, the Lords Castlehaven, and Burlington, Hugh May, Edward Proger, the Privy Council, the London Company of Irish Planters, Walter Aston, Sir J. Duncombe, Ca. O'Brien, Worcester, Leyenbergh, Bruce, J. Strode, Thos. Chicheley, Louis Duras, Holles, Ossory, Clarendon, Bristol, Jo. Werden, Sir William Temple, the Bishop of London, Fitzharding, Fingal, H. Harbord, Coll. Talbot, Hen. Savile, Art. Granard, Donegall, J. Culpepper, Henry Howard, Arlington, Edward Loftus, J. Berkeley, J. Trelawney, Sunderland, Orrery, Shannon, Ormond, Massareene, Fr. Gore, St. Leger, Carlingford, Countess of Drogheda, Hans Hamilton, several Bishops, &c. Many of these Letters relate to the jealousy of Parliament respecting the King's tardiness in declaring against the increasing power of France, and their distrust in voting any aid, lest the King should employ the money as Henry VII. did, who had aids for war, and presently struck up a peace, having all the money *at his arbitrement*. Others relate to the politics of the different States of Europe; the interests and designs of each; the speeches on these subjects in Parliament;—several also relate to the Settlement of Ireland, and the interests of the different parties concerned therein.

No. 19 is Hugh May's Letter to Lord Essex on Sir Peter Lely's improvements at Cashiobury, and the new buildings at Windsor. The Letters from No. 83, inclusive, to No. 133, are Lord Orrery's, dated from Castlemartyr, between 26th January, 1676, and 17th August, 1677. The different articles in this volume amount to 162.

No. XXVI.

"IRELAND—LETTERS, 1677."—*folio.*

This is the twenty-first volume of the Essex State Papers. The first article of its contents is Secretary Coventry's Letter to Lord Essex, dated Whitehall, 9th January, 1676: the last is Sir Cyrill Wyches', 22d September, 1677. The intermediate Letters are from Secretary Coventry, H. Thynne, the Lords Danby, Anglesey, Ormond, Henry Capell. Ormond's Letters are to Essex on the affairs of Ireland to be first attended to in consequence of Lord Essex's removal, and his succession. The first of these is dated 24th March, 1676–7, the last is dated Wickham, 4th August, 1677.

No. 56 is a Letter in cypher from Henry Capell to Lord Essex, April 16, 1677, from London, informing him of the secret intrigues which were carried on at that time in the Cabinet concerning his removal.

No. 58 and 59 are continuations of the same narrative, in cypher, decyphered between the lines. Several Letters follow on the same subject, on the army estimates, and Revenue of Ireland.

No. XXVII.

"IRELAND—LETTERS IN 1677."—*folio.*

This is the twenty-second volume of the Essex State Papers. The written leaves are 256: the hand-writing is, with few exceptions, uniform throughout; the Letters being draughts of Lord Essex's replies to his correspondents in England and Ireland, during his administration. These relate chiefly to the settlement of Ireland, the army estimates, different pensions to Loyalists, Lord Ranelagh's accounts, the claims of the Dukes of York, Monmouth, Ormond, Jones, &c.

The first is Lord Essex's Letter to Mr. Secretary Coventry, dated Dublin Castle, 2d January, 1676–7: the last is "An account of what money hath been sent from England, and what money "hath been raised over and above his Majestie's constant growing revenue in Ireland, since his "Majestie's restauracion, untill his Excellencie Arthur Earl of Essex was appointed Lord Lieu-"tenant of Ireland, in the year 1671."

The intermediate Letters relate chiefly to Lord Ranelagh's accounts, army estimates, riotous proceedings of Scotch preachers in the North of Ireland, the Revenues, disposal of forfeited lands, grants to the Duchesses of Portsmouth and Cleveland, the Dukes of York and Monmouth, &c.—The Letters from and to Sir Cyrill Wyche, who was Lord Essex's secretary, are very numerous.

No. 69 is intitled—"An additionall Clayme, or Particulars in the behalfe of his Royal Highness "the Duke of York, &c. offered to his Excellencie the Lord Lieutenant of Ireland; with reasons "for allowing the same: by Sir William Talbot, his Royal Highness's agent," &c. &c.

The first claim is a debt of 5065*l.* 17*s.* 6*d.* due unto Edmund Ludlow, as assignee of Owen

Roe O'Neal, which was to be satisfied in lands in Ireland, according to the adventurer's rates unsatisfied. From this document it appears that this transaction between Owen Roe and Ludlow was involved in mystery; that Sir William Talbot being called upon to ascertain for what service this grant was made to Owen Roe by the Rump Parliament, could discover no vestige of that transaction.

No. 78 is a narrative of the transactions between Lords Essex and Ranelagh concerning the former's refusal to pass the accounts of the latter; or a justification of Lord Essex. Several documents, illustrative of that subject, follow down to No. 160.

No. 163 is a Letter from Lord Essex to Sir Cyrill Wyche, dated Dublin Castle, 19th May, 1677, relative to the settlement of Connacht, in which he says—

" As to the businesse of the settlement of Connaght, the *Dialogue* I gave you will sufficiently " informe you of the reason, justice, and indeed charity of the thing. The Commissioners of " Connacht are a Court of Judicature, as legally constituted, by vertue of the Acts of Settlement " and Explanation, as either the King's Bench or Common Pleas. This Court doth not give " possession to any who are out of it; but leaves that to the laws afterwards. If they find any " man rightfully in possession, they give him a certificate, upon which hee is to take out Letters " Patents, so as those persons that petition, if they have a good right in law, will bee left free " to defend themselves: but to have one party goe over and apply to the King by petition, and " thereupon get an order to stay proceedings, the effect of which will bee the ruine of others, " who were never heared, and are justly entitled to those lands, is very severe, and that which " I am sure cannot be for the King's honour to doe. I should therefore bee glad if you could " find a means to have the case of these poor Connacht-men thoroughly understood by his " Majesty's Ministers, that when many of them have bin at considerable expence to make out " their titles, and legally to settle themselves in some small property of lands, which were in the " time of the Usurpation divided amongst them, and by the Act of Settlement ought to be " confirmed to them, they may not after this be hindered of that which is their right, and they " and their familys left to beg and starve, and this only for the gratification of some few men " who have most injuriously and wrongfully dispossest them.—They are not able to pay agents " in England."

The various articles in this last volume of the Essex State Papers amount to 250. The Article No. 223 is " A List of what Sumes have been paid to meriting persons before Michaelmas, " 1665, pursuant to His Majesty's Letters, out of the halfe yeares value payable by the Acts of " Settlement and Explanation."

The *Acts of Settlement* and *Explanation* are the leading subjects of the twenty-two volumes we have described; and there is no account of the proceedings upon those Acts, that can bear any comparison in minuteness of detail with that which is contained in these volumes, especially when united with the *Survey of Forfeited Lands*, already described in Press I. of this Collection. Perhaps the best abridged account of these Acts is that given by Lord Clarendon in his *Life*, folio, Oxford, 1779, page 106.

No. XXVIII.

"INDENTURE BETWEEN THE KING AND SIR JAMES SHAEN, WILLIAM "HILL, OF HILLSBOROUGH, IN THE COUNTY OF DOWNE, &c. &c."—*folio. paper.*

The pages of this imperial folio are 132; the date is 1676.—It is a beautiful transcript of the original agreement with the farmers of the Revenue of Ireland, copied by order of Lord Essex, then Lord Lieutenant of Ireland.

No. XXIX.

"A GENERAL REMAINE OF ALL HIS MAJESTIE'S ORDNANCE, AMMUNI- "TION, AND OTHER STORES OF WARR, IN THE SEVERALL CASTLES, "FORTS, CITTADELS, AND GARRISONS OF IRELAND, &c. from the 16th "of May, 1674, to 22d July following."—*folio, paper.*

The pages are 61; very neatly ruled, and fairly copied by order of Lord Essex. It is the *original*, signed by the surveyors, *Jonas Moore* and *William Robinson*, whose original Letters to Lord Essex, on this and other subjects, may be seen in the Collection of his State Papers already described.

No. XXX.

"POLITICAL ARITHMETICK. 1671."— *quarto, paper.*

This is Sir William Petty's work, fairly written in 1671.—The written pages are 72. There are some variations in this MS. which ought to be noticed by future editors,—particularly as this Copy was written for Lord Essex during Sir William's residence in Ireland. His dedication to the King, which is prefixed to this MS. is not in the Irish edition of 1769. Sir William Petty dedicated and presented this work in MS. to King Charles II. but it was not printed before 1690, when it was dedicated to King William, by the author's son, Lord Shelburn;—so that this MS. is older than any printed edition.

END OF THE MSS. OF THE ESSEX COLLECTION, RELATING TO IRELAND.

N. B.—The following MSS. are inserted here as belonging to the Irish Class, though not of the *Essex Collection*, because it has been deemed expedient to keep all the Irish MSS. and all MSS. relating to Ireland together—as forming one body of historical authority of a Class totally distinct.

No. XXXI.

"THE DUKE OF CHANDOS'S TITLE TO THE MANOR OF VILLIERS, IN "IRELAND, STATED AND ARGUED BY MR. FRANCIS HARGRAVE."—*quarto.* The written pages are 136.

No. XXXII.

"SOME ACCOUNT OF THE LIFE OF COLONEL HUME CALDWELL."—*octavo, paper.*

The pages are 128.—Colonel Caldwell was third son of Sir J. Caldwell, of Castle Caldwell, in the County of Fermanagh, where he was born in 1735. In 1750 he entered the imperial service, and was killed as he was conducting a sally from the fortress of Schweidnitz, at the early age of twenty-seven, in 1762. To this interesting account of his military career, are added authenticated copies of some original papers relative to his family, and of Letters written by the most distinguished officers in the Imperial service, monuments of his bravery. The hand-writing of this MS. is of the present reign.—The author is unknown.

No. XXXIII.

"SIR JAMES WARE'S ANNALS OF IRELAND."—*quarto.*

The written pages of this MS. are 80.—The narrative begins from the year 1167, and ends in 1180. Another more ancient copy has been already mentioned, Press I. No. 68, where the reader will find an account of this work. Some leaves of the copy now before us are missing at the end. The hand-writing is of the present or last reign.

No. XXXIV.

"COPIES OF LETTERS FROM THE RIGHT HON. WILLIAM KNOX, TO THE "RIGHT. HON. WILLIAM HERON."—*quarto.*

The written pages of this MS. are 54, very fairly transcribed from the originals, which were written in the course of the eventful year 1778. These Letters relate to the trade, the fisheries, the shipping, the Excise, and the Revenue of Ireland, and the measures then in contemplation for the improvement of that Kingdom, consistently with the general interests of the British

Empire. Mr. Knox was Secretary to Lord George Germaine.—The "*Extra Official State "Papers addressed to the Right Hon. Lord Rawdon, and printed and published London,* 1789," were published by him. The MS. Letters now before us make a valuable portion of that Collection. In the volume before us some particulars may be found which are not in the printed edition.

No. XXXV.

"MICHELBURNE—SIEGE OF LONDONDERRY."—*quarto.*

The written pages are 143, exclusive of the dedication and preface. The title, at the head of the second page, states that it is "*The second part,* relating to the troubles of the North of "Ireland in 1688, particularly that of Londonderry, from 1st of April to 7th of August, 1689." This is the well known Historical Trajedy entitled *The Siege of Londonderry,* by *John Michelburne.* It is fairly transcribed, and contemporary with its author.

The historical part of this Trajedy, that is the greatest part of it, must be collated not only with *Walker's* account, London, 4to. 1690, (1) but with the following works on the same subject—"*An Apology for the failures charged on the Rev. G. Walker's printed account of the late Siege "of Derry, in a Letter to the undertaker of a more accurate narrative of that Siege,* 4to. 1689." also "*Hamilton's true relation of the actions of the Iniskilling Men,*" 4to. London, 1690. *A farther account of the actions of Iniskilling men,* 4to. Lond. 1691; King's state of the Protestants of Ireland, 4to. Lond. 1691, and 1692, 8vo. with Leslie's Answer to ditto, London, 4to. 1692; *Story's* true and impartial History, 4to. Lond. 1691, with the *Continuation* of ditto to 23d March, 1691, 4to. Lond. 1693; and the unpublished Journal of that war, which is preserved amongst *General Richard's papers,* in the 8th Press of this Collection, which shall be described in its proper place in this Catalogue.

(1) Walker's account had hardly made its appearance in 1689, when it was charged with gross misrepresentation even by those who had fought for King William, which induced him to publish his "*Vindication,*" 4to. in the course of that year.

ADDENDA TO THE IRISH MSS.

After the Catalogue of Irish MSS. had been compleated, the following MSS. in that language were purchased at the sale of *Count Mac Carthy's* Library, in Paris.

No. XXXVI.

"AN IRISH MS."—*folio, parchment.*

The first page of this MS. is obliterated, and the second is illegible, with the exception of words, which cannot be connected so as to form an uninterrupted narrative, or a statement of any circumstance relative to the title, author, or time when it was written. One broken sentence indicates that this *first leaf* belongs to another work, and that it was transcribed from the *Psalter of Cormac*, King of Cashel in the ninth century.

The second leaf is paged 1; and all the subsequent leaves are numbered from it. It begins with the words—"*Asit* (read *adsit*) *nobis Sancti Spiritus gracia.—Amen.*" Then follow the wars of *Julius Cæsar*, in Irish, by an anonymous author, written about the year 1300, as stated at the head of the first page. The narrative is taken chiefly from Cæsar himself; but there are parts of it which are derived from other sources; such as those where the auxiliary troops of Cæsar's armies are enumerated with the names of the twenty-eight nations from which they were enrolled. Amongst these are the *Treviri, Rutheni*, the people of *Port Moneda*, the *Leucdi, Nervi, Attacotti*, the *Teutoni*, of whom this MS. says—"*Is acusen no idpraitis fola daini i "tempol Job.*"—i. e. "These were the people who offered human blood in the temple of "Jupiter"—the *Bardi*, of whom we are informed that "*pop. iat sen lasin gnaitigidis filidechta "7 ducanna molta do denum, is asin adberar Bard 7 Bairdiu isin Scotich*"—i. e. "A people "these, who were accustomed to compose Poems and Hymns of praise, and from hence the "name *Bard* and *Barding*, in the *Scottish* (or Irish) language." (1)

Fol. 21.—Four leaves are missing after folio 21, which leave this history of Cæsar's Wars imperfect.

Fol. 25.—The narrative of the Civil Wars of Cæsar and Pompey is continued to the end of the first column of the second page of this leaf.

Fol. 25 *b*, *col.* 2.—This column was left blank by the writer of the year 1300, and has been since filled by a more recent description of the Province of Meath, in Ireland, intitled, "*Crichares "na Midhe;*" or, a Description of the Districts of Meath.

Fol. 26.—Next follows, in another hand, of the 14th century, an Irish history of the Heroic ages of Greece, beginning with the genealogies from Adam to Saturn, Neptune, Hercules, Jason, the history of the Argonautic expedition, and the first and second sieges of Troy. The first chapter

(1) In Irish the word *Bard* means a poet, a mimic, a jester; *Bardas*, a lampoon. Annals of IV Masters, year 874. O'Brian's Dictionary.

of this History is divided into 38 Sections. The second begins at folio 29, and consists of 19 sections; the third has a title prefixed in red ink, at folio 30, thus: "*Imtechta Ercail and so sis am. innisis in t rof*—The Expedition of Hercules follows here, as related by Orpheus." The sections are 45.

Fol. 33.—The next chapter begins with this title, also in red ink: "*Imtechta Prim. mac Laimidin*—The Expedition of Priam, the Son of Laomedon." The sections are 40.

Fol. 36.—The next chapter is intitled, "*Geis do ghesaibh na trae am. atfiat Fol.*—A Warning Voice of the Prophetic Voices of Troy, as related by Fol." Who is meant by Fol, it would be difficult to determine. This is the Prophecy of Calchas; and is followed by a Narrative of the Expedition to Troy, down to the end of folio 39, where some leaves are missing, and the work remains imperfect.

Fol. 40.—Some misplaced leaves of an Irish Romance of the 14th century follow: in which a Sir Grig, and Eralac, a Christian knight, and Melianthus, son of a Danish king, are represented as heroes of the story. This is a fragment of one of those narratives called *Sceals*, which the itinerant *Scealaighs* of Ireland (that is the Scalds, or story-tellers) composed in the 14th century, to amuse the Chiefs of Clans, from whom they derived their subsistence. It is imperfect; and is followed, at folio 46, by another Romance, intitled, "*Airne Fingin*"—The Watchings of Fingin; in which Concobar Mac Nessa, King of Ulster, about the birth of our Saviour, and Cucullin, and others, their contemporaries, are introduced as principal heroes of the tale. These tales are interspersed occasionally with fragments of Poems, which are ascribed to *Flan mac Lonain*, and other Poets of the 9th century, down to folio 54.

Fol. 55.—An Irish Poem by *Etchen*, a Bishop, on the reigns of the three Colmans, Kings of Ireland. Etchen is mentioned by the IV Masters, and by Colgan in the 6th Century.

Fol. 56.—Extracts from the *Dinseanchus*, or origins of the names of remarkable places in Ireland. The *Dinseanchus* has been already described.

Fol. 57. 58.—Misplaced leaves of the Romance mentioned above, at folio 40.

Fol. 59 to 63.—Misplaced leaves of the History of Greece, mentioned above, at folio 26.

Fol. 63.—A fragment of Irish History, intitled, "*Cath Belaig Duna Bolec*—The Battle of the Road of the Fortress of the Belgæ."

Fol. 65.—A fragment of Irish History, intitled, "*Cath na maidne for Bruighin-da-berg*—The Battle of the Morning against the Royal Seat of *Da-berg*."

Fol. 66.—A narrative of the Exploits of Fin, the father of *Oisin*, with some quotations from a Poem ascribed to Oisin.

Fol. 68.—Misplaced leaves of the above History of Greece.

Fol. 70.—Misplaced leaves of the *Sceal*, or Romance above mentioned; with a collection of other stories to the end of folio 79.

Fol. 80.—A narrative of Concobar, King of Eamania, and of his Successors.

Fol. 85.—A narrative of the reign of Eochoid Feidhleach, King of Ireland, and of his Wars and Successors down to folio 91, the last of this volume, where some leaves are missing, and the narrative remains imperfect.

Remarks.

With respect to the part of this MS. which gives the fabulous history of Greece, it may be observed, that a translation of Dares Phrygius, by Geoffry of Waterford, an Irish Friar of the 13th century, has been already mentioned at p. 129 of this Catalogue; that another copy of the same work in Latin, is preserved in Press II. of this Collection, which shall be mentioned in its proper place, together with a copy of Geoffry of Monmouth, who flourished about 1060; that the work of Dares was first printed together with that of Dictys, at Milan, in 1477; that Mabillon mentions a MS. copy 800 years old, in the Laurentian Library at Florence, Museum Ital. i. 169, that this work was abridged by Vincentius Bellovacensis, about the year 1244, as in his Speculum Histor. l. 3, and that Guido da Colonna, a Sicilian Poet, engrafted on Dares and Dictys many romantic inventions, about the year 1260, in fifteen books, intitled, "*Historia de bello Trojano,*" which appears to be the Irish Grecian History now before us.(1) Bale says that Edward I. met Guido da Colonna in Sicily, and invited him to England. xiii.—36.--John Stowe, quoted by Hearne,(2) says that "*he came into England at the commandment of King Edward I.*" and that he made scholia and annotations upon Dictys and Dares, and "*writ at large the Battayle of Troye.*"

From this book, Chaucer derived his ideas about the Trojan story; it was professedly paraphrased by Lydgate, in 1420, in his "Book of Troye;" it became the ground-work of *Raoul le Fevre's* Romance on the same subject, in 1464, which was translated into English prose in 1471, by Caxton, under the title of "Recuyel of the Histories of Troy;" and we are informed by Warton, that from Caxton's book, Shakespeare borrowed his "Troilus and Cressida."—Wynken de Worde's edition of Caxton's "Recuyel" is in this library.

No. XXXVII.

"AN IRISH MANUSCRIPT."

This is the last, and perhaps the most valuable MS. in the Irish Collection of Stowe. It is a Fragment of the *Blai*, on vellum, consisting of 13 folios, or 26 pages pages in two columns each. The first of these is paged 64, indicating that this fragment belongs to a larger work, of which this leaf was the 64th. The subsequent leaves are paged from 64 to 79, which proves that three leaves are missing, the leaves being now only thirteen. In fact, those which were numbered 67, 69, and 76, are missing, and some are also missing at the end.—Of the age of the writing, it would be presumptuous to speak with absolute certainty. It appears to be of the 14th century, and is probably an *unique* copy of the Brehon Laws, which are quoted by the *IV Masters* in a passage already mentioned in this Catalogue, p. 98, (3) where they are ascribed to King

(1) It was first printed, Argentorati, 1486; and again in folio, 1489.
(2) Hemingford, Cartul. ii.—649.
(3) See the words *Cormac* and Brehon in the Index to this Catalogue.

Cormac-Ulfada, who resigned the supreme sovereignty of Ireland in favour of his son, Carbre Liffeacar, about the year of our æra 280. They are quoted also by O'Flaherty, in his Ogygia, page 217, where he mentions the laws of King Cormac, collected in the reign of Donnald mac Aid mac Ainmire, by Cinnfaelad mac Ailille, of Doire Luran, which Laws, he adds, were compiled by Cormac, at Acill, near Temora.

In fact, the first page of this MS. states that it is Cennfaelad's compilation of the laws of King Cormac, collected by him at a place called *Doire-Luran*, in the reign of Donnald the first, King of Ireland, who reigned at Temora in 629; and the IV Masters, as well as O'Flaherty, expressly state that the Laws of King Cormac were still extant in their times, as does Lynch in his Cambrensis Eversus, p. 157.

As Lynch's work is curious, interesting, and scarce, the following extract will not be deemed unapplicable here.—" Nec etiam tum legum inopia laborabant Hiberni, cum e Paganismo " nondum emergebant. Etenim jam tum Comitia tertio quoque anno indicebantur, ad quæ " Reges, Magnates, et literarum cuneus Temoriam confluebant, ubi, communibus suffragiis, " leges ad Reipublicæ administrationem accommodatas ferebant; quarum aliquæ aliis, post Hiber- " nos Christianismo imbutos latis, annexæ, in pluribus magnæ molis voluminibus etiamnum " extant."(1) He then enumerates, from ancient MSS. the Brehon laws, which were extant, in his time. One of these compilations, he calls *Breatha-neimhadh*,—i. e. Judicia Sacra; another " *Meill-bhreatha*, compiled, he says, in the reign of Con of the Hundred Battles, before " the year of our æra 181, by Modan the son of Tolban; another was intitled *Fiond-* " *suith*, and compiled in the reign of Cormac Ulfada, before the year 252; a fourth col- " lection was called *Anteacht-breath*, or axioms of Law which were unconnected with each " other; a fifth was *An fuighil-breath fotha mor*, or Laws concerning great properties; a sixth " was *Fotha-beag*, on the small divisions of property amongst tribes of common descent; a " seventh was *Aibd-breatha*, or Laws against Theft; an eighth was *Coras-fine*, on the agree- " ment of families, or twenty-five Laws by which union is maintained amongst tribes; a ninth was " *Cain*, or the Laws of Mulcts, compiled at Cashel, in the reign of *Felim mac Crimthan*, who " died in 845; a tenth was, *Eidgeadh*, compiled by King *Cormac Ulfada*, son of Art, grand- " son of Con of the Hundred Battles, (and father of Carbre Liffecar, who killed Oscar the son " of Ossian, in the battle of Gabhra, A.D. 286;) the eleventh was intitled *Dula*, and compiled " partly by the same Cormac, and partly by others; the twelfth had no particular title, but was a " compilation consisting of several parts by several authors, the first of whom was *Comin-fada Mac* " *Fiachnai*, or Cumineus the Tall, son of Fiachna; the second was the above King *Cormac;* the " third was King *Carbre;* the fourth was *Rogni Rosgadach* the son of Hugoni the Great, " who first divided Ireland into 25 districts, before the Christian æra. A thirteenth compilation " was the " *Cainfiutribbe*," compiled in the reign of *Cathal*, the son of Finghin, King of Munster,

(1) He adds, at page 159, " Vidi ego plura e pergameno spissa legum Hibernicarum volumina, et in illis tex- " tum charactere grandiori conscriptum, lineis modice disjunctis, faciliori vocum interpretatione minutioribus " literis inserta. Uberiora commentaria per paginam diffusa, textum obibant."

O'Flaherty adds to Lynch's Catalogue of Irish Laws, " the Laws of King Cormac, composed at *Acill*, and those collected in the 7th century, by Cennfælad," which is the work now before ...

" above mentioned; a fourteenth was the " *Drubhartaigh-bearra,*" or Laws concerning property in wild fowl, feathers, sea wrecks, hunting, &c.; a fifteenth was intitled, " *Cain-lanamhna-mor*" and " *Cain-lanamhna-beg,*" or Laws of equity in mutual agreements between equals; a sixteenth was intitled, " *Fuid feanachais,*" or a compilation of Laws respecting family contests; a seventeenth was, " *Cain-bo-rachta,*" concerning property in herds; an eighteenth was intitled " Laws for the Government of Minstrels."

The Irish Annals of Tigernach, and of the IV Masters state that *Ollam-Fodla,* King of Ireland, first instituted the triennial Convention of Temor-rath, commonly called *Temora;* that he divided Ireland into *Triachas,* assigning to each Triacha equal proportions of lands, towns, and villages, appointing a *Taoiseach,* or Governor, over each, and a *Biatach,* or provider of provisions, in each town, for the accommodation of strangers, and enacting Laws for each.

The learned Mr. E. Llhwyd mentions his having " purchased in Ireland a Collection of the " Irish Brehon Laws, which he shewed to the best Irish critics, who could not interpret a single " page of them." (1)—The word *Brehon* is a corruption of the word *Breitheneamha,* latinized, *Leges Brehonnicæ.* We find it in Cæsar's account of the Celtic Gauls, where Vergo-*Bretus* is the Roman manner of writing the Celtic word *Fer-go-breith,* i. e. a Man of the Laws. Bochart says " Summum Præfectum Galli vocant *Ver-go-bretum.*" (2)

We have seen that Lynch translates " *Breith neamhead*" Judicia Cælestia; but though *breith* signifies, in Irish, either a judge, or a *sentence* of a judge, *neimhead* does not always signify *heavenly.* O'Brian says, in his Dictionary, that *Neimhead* means a *poem,* or a *science;* and the Irish Laws are divided into *Neimead, Feanacas,* and *Seanacas,* or the Laws of the Poets, of the Genealogists, and of the Historians. The Hebrew root *nam* or *neum,* the Chaldaic *nemos,* and the Greek *nomos,* seem to agree with the Irish *neimead,* as applicable to Laws delivered in verse. (3) The Celt-Iberian Turditani, already mentioned, had Laws written in verse, as stated by Strabo—" Leges metricæ scriptas habent a Sex millibus annorum." (4) These Laws were sung by the Bards, and were therefore called *nomoi,* or *neimhea,* i. e. Cantilenæ.

Some of the Irish Law MSS. purchased by Llhwyd, constituted formerly part of the Chandos Library, and were partly in verse. A copy of the Irish code, called *Fond-Seanchais-mor,* which is mentioned in the Annals of the IV Masters (Anno 439), is preserved in the British Museum, Bibl. Harl. No. 432. in 30 pages, folio, parchment. It begins with the words—" *Is a Seancas*

(1) See his Letter to the Royal Society, Philos. Trans. No. 336, Baddam's Abridgment, vol. v. p. 492.

(2) Bochart Voce *Vergobretus* & l. i. c. 42. p. 739; Cæsar. Bel: Gal: l. 1.

Fearg means also a Champion in Irish. O'Cleri says, in his Dictionary, *Fearg, i. Laoc;* and he quotes for this the ancient word *Fearg-Fene,* which he interprets *Laoc Erenneach,* that is, an Irish Champion; and thus, *Feargo-brieth* would be the Champion of the Laws. Du Cange says, " Etiamnum hodie *Veirg* dicitur Supremus " Magistratus Augustoduni." The Celtic Gauls, the Welch, and the Irish, differed very little in their *Celtic* Idioms anciently. The roots of these three languages are common. See Llhwyd's comparative Dictionary.

(3) *Nomos* lex. Arist. *nomos* etiam *Cantilena,* ut Latini dicunt, modum, modos, modulos, leges metricas. Plin. *Nembda,* in jure Sueonum vetusto, Judicem significat.—Stiernhook, p. 31—52. *Nembda, nempda,* vel *nemda* non Judicem, sed Cœtum duodecim proborum seu legalium hominum significat." Hickes Ep. p. 37. *Neimead* Hibernice *Lex,* vel poema, says Llhwyd. See Pelloutier, Hist. des Celtes, t. 2, p. 210.

(4) See this passage above, page 24.

" *mor comamus ar nar nathu maith do olc 7 olc de maith*—This is the Great Book of Laws, " distinguishing good from evil, and evil from good," (1) and is partly in verse.

Nicolson's account of the Brehon Laws is very unsatisfactory. He says that " the Compilers " of the *Breatha-nimhe*, Forchern, Nede, and Athirne, flourished in the reign of Concobar Mac " Nesse, King of Ulster, in the first century of the Christian æra—that King Cormac composed " other Laws about the year 254; that several specimens of those Laws may be seen in our " public Libraries; that the most complete Collection is in the Duke of *Chandos's* Library, " containing twenty-two sheets and a half, close written, in two columns, the former whereof is " not quite legible, and is full of abbreviated words."—p. 134.

He adds, that by the Statute of Kilkenny, (40 Edward 3tii,) which is, and long has been, lost out of the Parliamentary Records, it was enacted, under the penalty of high treason, that none of the King's English subjects in Ireland should submit to a trial by the Brehon Laws.

Sir J. Ware says little more of these Laws, than that they yet existed in his times.—" I am " informed," says he, " that there are at this day extant *many volumes* in which the Laws of " some of the ancient Kings of Ireland, before the arrival of the English, are written in the " Irish language. These, undoubtedly, are very useful for the discovery of the form of Govern- " ment among the antient Irish, and deserve a thorough search." (2) The same Laws are expressly mentioned by Donnald O'Nial, and the Magnates Hiberniæ, in their Remonstrance to Pope John XXII. in 1315. (3)

Description of the MS. of Brehon Laws, now before us.

On the first leaf, Cennfaelad states that this work consists of two parts. The first is—" *Cuid* " *Cormaic mc Airt Righ Eir*—The part composed by Cormac, the Son of Art, King of Ireland; the second is—" *Cuid Cendfaelaid mc Ailill*—The part composed by Cenfaelad, the Son of Alil."

Cenfaelad's part consists chiefly of a gloss on the law terms used by Cormac; but this gloss is of the 7th century, the law terms of which are as unintelligible now, as those of the third century were then. He adds that Cormac composed his part at *Acill*, near Temora, after he had resigned the sovereignty to his son Carbre. We have already seen that Cennfaelad was a writer of the 7th century, and that Acil was one of the Royal residences of Meath.

The first words of this fragment are—

" *In ainim de so—Locc don liubharsa daire lubran 7 aimser do aimser domnaill mc aeda mc* " *ainmireach 7 persa do cendfaela mc. aill. 7 tac a denma a hincind dermait do be in acenn* " *chindfaela ik maighe rath.*

(1) It is quoted in the Ogygia, p. 218, where it is referred to ante Christum 22.

(2) Antiq. c. 11.

(3) They complain that their English invaders have deprived them of the benefits of their *ancient written Laws*, and substituted rapine and plunder in their stead. This Remonstrance was first published by Hearne, in his edition of Fordun. See above, p. 22.

" Teora buadha in ka sin .i. maimd ar congal claen in a gac rian domhnell in a fhrinde 7 " suibhne geilt dodul re geltacht 7 aincinn dermait do be in acind cindfaela ik. Maighe Rath.

" Ise in ef arnadbuaidh maimd ar congal in a gac ren domnall inafirinde, uair buaidh maimd " arin anfiren rias an firen.

" Ise in ef. arnadbuaidh suibne geilt do dul re geltacht .i. ar ar facaibh do laidhibh 7 dosge- " laibh agarfiticach osinille.

" Is e an ef arnadbuaidh aincinn dermait do bein acind cindfaela uair is ann do righned a " leigas ituaim drecain icomrac natri sraithed it. tighibh natrisuadh .i. saifenechais 7 saifilechta " 7 sailcigind 7 doneochrochandais natriscola canlai ro bidh aicesium triageire aindtlechta can- " naidhche 7 ineoch bahintais fenta les de rob. edhglunsnaithe fui 7 ro scribhtha aice icailc liubhair.

" No cumadhi inc7 ramadh buaidh .i. ferdferaib er 7 ferdferaib alban dodul tairis soir gan " luinggan eathair .i. dubhdiadh mac damain 7 fer dogaidelaib.—Locc aimser iarcennfaela sin " madhiarcormac imm loc do aicill araice temair 7 aimserdo aimser carbrel7hfecair mc cormaic " 7 persa do cormac budein 7 tacait adenma .i. caech. sula cormaic donengus gaebuaibneck iar " fuatach ingine solair mc airt cuirb araith ed. do cell. mc cormaic, &c. I se cuit cormaic donluib. " sa am arafes er 7 na blai. I se cuit cendfaela na fil otha sinsis. Nacomadae cormac don7hhe 7 " comade ceandfael dob. ad glunsnaithi filis.a fai 7 deismers.air. Lethbr. ineitgio fath coli. " cormacuacuind ros rigne in leth .ii. iarmotha cennfael mc aill.a. Ba persa aireda tra cendfael " mc aill.a. Iar nasc oltad isin cath—he do rigne duil roscadach.

This title has been transcribed with the greatest care, separating the words, which are joined in the text. What follows is a literal translation: but it is fair to confess that in no other translation has the Compiler of this Catalogue found the difficulty which the abbreviations and some of the terms themselves, being Law terms of the most obscure antiquity, have in this instance imposed upon him. (1)

Literal Version.

" In the Name of God, this——The place of this book (i. e. where it was written) was *Daire-* " *lubran* (i. e. the Oak Grove of Lubran), and its time was when Donnald, the son of Aod, son " of Ainmire, was King of Ireland; (2) and the person (i. e. the writer) was Cennfaelad, the son " of Alill; and the occasion of composing it was because Dermod's ignorance yielded to Cenn- " faelad's skill, at the battle of *Moraith*,—(fought in 634. Annal. IV. Mag.)

" Three victories were gained there. Congal, the Crooked, was defeated in his falsehood by " Donnald in his truth; (3) and Subne the Mad ran mad on that occasion; and the unskilfulness

(1) In the Collectanea Hibernica, a very short fragment of these *Blai* is quoted, vol. ii, p. 8, &c. where the reading is very corrupt and different from this, and we are informed, after a few broken quotations, at page 20, that " all the rest of the *Blai* are wanting, and all that part composed by Cinfæla and promulgated by Donald.

(2) That is from 628 to 642.—This King *Donnald* is mentioned by Adamnan, in his Life of Columba, l. 1. c. 39, in Triade, p. 349."—" De bello in munitione *Cethirni*, in quo, ut multi norunt populi, Domnallus Aidi " filius Victor sublimatus est." The same battle is mentioned in the Irish Annals of the *IV Masters*, an. 624.

(3) This seems to have been a Religious war between the Christian king Donnald and the Pagan Congal.

" of Dermod yielded to the skill of Cenfaelad.(1) The cause of the victory of Donnald over " Congal, in truth, was this, that falsehood must always be conquered by truth.—The cause of the " victory gained by Subne the Mad's turning mad, was, that he lost some Poems and Narratives, " of which others availed themselves after.—The cause of the victory of Dermod's unskilfulness " yielding to Cennfaelad's skill, was, that he (Cenfaelad) was educated at *Tuam-Drecan*, at the " meeting of the three roads, between the houses of three learned men—that is, a Man skilled in " Genealogies, and a Man skilled in Poetry, and a Man skilled in difficult reading; and whatever " these three schools taught in the day, he, by the acuteness of his intellect, pondered over each " night, and whatever was most difficult, he unknotted, and wrote down in his book of hard " questions. We must not omit a fourth victory gained at that time—that is, that a man of " Ireland, and another man of Albany, passed over to the East, without a ship of burthen, with- " out a ship of war—namely, *Dubdiad*, the son of Daman, and another of the Gael.

" The *place* and *time* of Cenfaelad's work is stated.—If you ask for Cormac's, the place where he " wrote was *Acill*, near *Temora:* the time was when *Carbre Liffecar*, his son, was King of Ireland. " The person who wrote it, was Cormac himself; the occasion of his writing it was, that being " deprived of an eye by Angus of the Fearful Spear, after the daughter of Solar, the son of Art the " Bastard, was violated in Rath-Aodh, by Ceallac the Son of Cormac, and (being consequently " disqualified to reign,) he retired to Acill, &c.

" Cormac's part of this book is the Science of the laws of Ireland, and the *Blai*.—Cenfaelad's " part is the Laws which follow them. The precepts of Cormac to the aged, the Precepts of " Cenfaelad, to explain Law terms, difficult meanings, and devices.

" The half the laws against falsehood—Cormac O'Con composed that half.
" The next after that Cenfaelad, the son of Alill, (composed.)
" A man of skill was he Cenfalad, the son of Alil.
" He defeated the Ultonians in battle, and he composed the war songs." (2)

The sections of this fragment are 62. Each section begins with an ornamented initial, of a larger size than the other capitals, which mark the minuter divisions. The four first leaves contain 19 sections; the first and second of which give the *title*, as above, with some additional circumstances, relating to the life of King Cormac.—Cenfaelad states in the third, that the Laws of the Irish are derived from four sources—the *Hebrew*, the *Greek*, the *Latin*, and the *Irish;* adding that there are several ancient *Irish* terms of Law, which are here explained in detail, and also eight *ernails* (or interpretations) of *Etgens* (or crimes) which are also explained in the sequel. The following inference is drawn near the end of this section:—" *Is as sin is follus o bias fis in cinaid ac duine gon coroibh fis naherce conadh ainfis lan fiach*—i. e. and hence it is plain that

(1) This was written before the art of dating by the Christian æra was known in Ireland, and therefore the author collects a number of cotemporary facts of universal notoriety, which served to establish his date. The Druids were not entirely suppressed in the 7th century.

(2) These four lines are written in the original as if they were prose.—What enables the translator to ascertain that they are in verse, is a regular cadence throughout, dividing the sentences into equal number of syllables. Vide next page.

" when once man comes to know a crime, though he knows not the punishment attached to it, he " is liable to be punished accordingly."

The fourth section begins with the words " *Eislir folla eitgidth or f. im cia lear no cia lin* " *do ernailib tria saf o bheiligth in teg. is com. f. lʒhan icintaighe* 7 *i slaintigh.*" These words are interlined with a very ancient gloss by *Cenfaelad*, from which it appears that this section treats of the various aggravating circumstances of crimes, and how each crime may be distinguished by its *ernail*, or signs and tokens. It also treats of *proofs of crimes*, and the necessity of corporal presence to establish evidence,—adding that the ignorant, and the Coward, who resemble brutes, must not be permitted to give evidence, even though their personal presence be ascertained: and here is quoted the authority of an ancient Poet, called *Fer-Muman mac Echgain*, whose words, in the ancient Irish idiom, are—

" *Conidh de at. fot faitc.* 7 *anfhotanfaitc.*
" *Bidhcach cafhaitchus ifoit—is bres. ciaimtiagaitoig.*"

These verses are written without any distinction of lines, or even of words, except rarely; and they are so written, that the second line must be read before the first. Several instances of this occur in Irish MSS. of great antiquity. Usher oberves on an ancient MS. in which he discovered one of Columbanus's Poems, that it is all written as if it were prose. See his Sylloge, p. 99 and 122. Many similar instances occur in the writings of the middle ages, as noticed in the *Rerum Hibernicarum*, vol. 1. The above Irish verses may be interpreted thus:

1. Whoever is in terror is a *Fot*.—He is false though he should strut as a champion.
2. Wherefore it is said that *Fot* means a coward, and a confirmed *Fot* is a confirmed coward.

The idiom alone suffieiently proves that these verses must be referred to a very remote period, even were it not for the circumstance of some of the words not being divided from each other, and being wholly unknown at this day: and though there are undoubtedly, in Cennfaelad's gloss, and in the parts of this work composed by him, some references to Laws enacted by the Christian Kings of Ireland in the 6th and 7th centuries, the parts ascribed to King *Cormac* are written in an idiom so very obscure and remote, as to justify, *ab intrinseco*, the positive assertion of *Cenfaelad*, that they are the genuine Laws of that Prince.

The 5th section is *Cenfaelad's* interpretation of the Law terms of Cormac's work, beginning, " *Ciaenmand nacina sin*—What are the names of those crimes."

The 6th begins, " *Ro tannthiaghait a cethair gach ne*—Four qualities make known the extent " of each crime."

The 7th is " *Teora fodhlafoghla*,—Three are the distinctive qualities of plunder."

The 8th is, " *Ria btad fiacha ferg*—Let the extent of prosecution be proportioned to the degree of anger." This treats of murder and manslaughter; the different legal names annexed to each degree of guilt, in respect to both; and the *erics* to be paid for them.

The 9th is intitled, " *Ameic ae feser cend rig*," &c. It treats of seven degrees of *erics*, and seven degrees of punishment for crimes, &c.

The 10th begins " *Ameic ara fes er follus*," &c.—The " 11th, *Amic ara feis er feineacht*," &c.—

The 12th, "*Ameic ar Cinsluag for acn fer*," &c.—The 13th, "*Agus cinaenfir for sluag*," &c.—The 14th begins, "*Ameic arniur f. tir neorad 7 deor f.*" &c.—The 15th, "*Ameic arnciurig forthuaith*," &c.—The 16th, "*Amic arafeis er ferrechta*," &c.—The 17th, "*Amic arafeicht aenfer imam*," &c. The 18th, *Amic arafesir fiachu*.—The 19th, *Amic arafeiser fer isren*, &c.—The 20th, *Amic ar blai dilsi*, &c.—The 21st, *Blai moga mugnaine*, &c.—22d, *Blai echaenach*, &c.—23d, *Blaiechaenach*.—24th, *Blai ordindeoin*, &c.—25th, *Blai concongal*, &c.—26th, *Blai Druith dibrucud*, i. e. Laws concerning the expulsion of Druids.—27th, *Blai Mer cuirmtech*.—28th, *Blai mein midclais*.—29th, *Blai con cong*, &c.—30th, *Blai ethuirimurchur eport a port*, &c.—31st. *Blai Liaghlinad*, &c.—32d, *Blai fer catha*, &c.—33d, *Blai Sustuaith*.—34th, *Blai crann cutaim*, &c.—35th, *Blai nuthlechnus achtrop dolias*, &c.—36th, *Blai Susen Sairse*, &c.—37th, *Blai tarb 7 rethe darmna*, &c.—38th, *Blai faebur comleng*.—39th, *Blai dunadal*.—40th, *Blai muce arcel*, &c.—41st, *Blai Liathroit lorg poll 7 locc*, &c.—42d, *Blai noi imrom*.—43d. *Blai Liathroite urecur faithce*, &c.—44th, *Blai ceterig tulcomruc*, &c.—45th, *Blai robcubad*, &c.—45th *Blai tene tellach*, &c.—47th, *Blai Carpat Oenuch*, &c.—48th, *Blai Caire combruth*, &c.—49th, *Blai damh damhgal*, &c.—50th, *Blai cuitheck sliab*, &c.—50th, *Blai Moga biail*, &c.—52d, *Blai Cumul lecc*.—53d, *Blai iasacht difoichid tairisid ogslan*, &c.—54th, *Blai ar murgal*, &c.—55th, *Blai muilenn bleith*, &c.—56th, *Blai cleasmnuig cleis*.—57th, *Blai etha ithlaind*, &c.—58th, *Blai iarunn airlech*, &c.—59th, *Blai etar gaire imguin*.—60th, *Blai bancatha ban*, &c. 61st, *Blai cuaille airbe*.—62d, *Blai deilge dae*, &c.—63d, *Blai Tuath tregha*.

That these Brehon Laws bear indisputable marks of original rudeness and simplicity, it is needless to say. Bede seems to advert to them where he says that the Irish permitted the *Picts* to intermarry with Irish women, provided the inheritance should pass to the descendants of these marriages in the female line, (1) which was contrary to the Laws of the Irish themselves, who never permitted inheritance except to the male line, and when that was extinct, to the senior male of the same name and next a-kin to the deceased. But whether Bede adverts in this passage to written or unwritten Laws, certain it is that the written Laws of Ireland are referred to by the *Ante-Danish* Poets of that Country, and by *Cenfaelad* in the 7th century; as well as by *Probus*, in the 10th; by *Tigernach*, in the 11th; and by the *Magnates Hiberniæ*, in the 14th.—Placed in the extremity of Europe, secluded from the rest of the world, unconquered, unmixed, and never affected by the concussions of the fall of the Roman Empire, the Irish must have possessed primeval institutions, which this MS. is the best calculated to unfold.

It may be objected that much valuable information can scarcely be expected from the Laws of a people who were never rich, or of a nation which was never commercial. Supposing these negatives to be demonstrated, and that the evidences of the existence of very ancient annual marts and assemblies, which are recorded in this Catalogue, (2) were to pass for nothing, yet, be it remembered that nations, although poor, are capable of forming institutions, making great exertions for their own protection, and that they are qualified, by their hardiness and their habits, to accomplish what the rich and the luxurious can never undertake. And even if it were proved

(1) Bede, l. 1, c. 1.

(2) See in the Index the words *Gold*, *Carman*, *Avienus*, *Midacritus*, *Taltin*, *Temora*.

beyond the power of contradiction, that in former times, Ireland was insulated in political as well as natural existence, and was wholly cut off from intercourse with the rest of the world, it would only establish the greater probability, that the Irish had formed exclusive and aboriginal Laws, as they were disabled by that very seclusion from profiting by the Laws and institutions of their neighbours. But the Compiler of this Catalogue will not rest his arguments in favour of the authenticity of these laws upon such narrow ground, or upon an assumption of facts, which, if stated, as he has, for argument's sake, stated them, would be stated incorrectly.—We find in the MSS. described in this Catalogue, that not only annual marts are mentioned in *Loch Carman*, *Taltin*, and *Temorath*, but that the mention of *precious metals* frequently occurs in poems of the 8th and 9th centuries. Irish ships trading with the *Nannetæ* of Gaul, are mentioned in *Jonas's* Life of Columbanus, a work of the 7th century, the trade of the Phœnicians with the Irish is mentioned from the Tyrian Annals by *Avienus*, a writer who is quoted by S. Jerom; and to argue from the state of commerce in latter ages to what it was in remoter times, is equally invidious and unfair. Commerce is sometimes destroyed by conquerors, and is the victim of jealousy;—it flies from regions where it is oppressed, or it is driven from situations where its existence may interfere with the objects of more powerful and interested neighbours. In remote ages Colchis was full of cities, which enjoyed the commerce of all the nations of the earth; and yet *Colchis* is now a desert, presenting not one monument of its ancient grandeur, no fragment of an ancient city, nor vestige of its history, or population, except in two passages in Pliny, l. 6, and in Strabo, l. 2, whilst the seventeen great cities and nations of Ireland are expressly mentioned by Ptolemy and Marcianus.

Gentes Mars iste futuras
Obruet, et populos ævi venientis in orbem
Erepto natale feret. Tunc omne Latinum
Fabula nomen erit; Gabios, Veiosque, Coramque
Albanosque Lares Laurentinosque Penates,
Res vacuum!

In this place it is unnecessary to enter with more particularity into the contents of the Brehon MS. above described, containing a digest of the earliest northern Code of Laws ever promulgated; of which no copy, save one other, was known to exist, even mutilated and imperfect, (and that has disappeared,) until this, the subject of much future examination, the source of much hitherto undiscovered learning, came to light. In the catalogue of the *Mac Carthy* Library it was only entered as *an Irish MS*,—those who possessed it, and those who prepared that Collection for sale, appearing to have been ignorant of what they possessed and sold.

The Laws of the Greeks and Romans have been ably collected and illustrated by *Grævius*, *Gronovius*, and *Potter*, in his Archæology. Those of the Anglo-Saxons by *Lambard*, and those of the Welch by *Wotton*. The Laws of the ancient Irish can now be known only from this *Brehon* MS. and from that which formerly was the property of the *Duke of Chandos*.

END OF PART III.

PART IV.

MSS. RELATING TO ENGLISH HISTORY.

CHRONICLES.——PRESS II.

No. XXXVIII.

"BEDÆ HISTORIA ECCLESIASTICA GENTIS ANGLORUM."—*quarto, parchment.*—Sæc. xii.

The written pages of this valuable MS. are 514: the writing is of the end of the 12th, or beginning of the 13th century: the letters *i*, single, are never dotted or accented; double, they are distinguished from the letter *u*, by two oblique hair strokes, as in most MSS. of the 12th century. Several MS. copies of Bede's works, some of which are unpublished, are mentioned in the catalogues of the Bodleian and Cottonian Libraries; as also by Possevin, and Vossius *de Historicis Latinis*, 4to. Lugd. Bat. 1627, p. 784. Mabillon proves that Bede was born in 673, and died, aged 62, in 735.(1) Vossius asserts, from Matthew of Westminster, that he began his *Historia* in 725. It appears, from his own account, that he finished it in 731, beginning his narrative from Cæsar's first invasion of Britain, ante C. 55,(2) and ending it "*Anno Incarna-*"*tionis* 731;" which, he says, was the year 285 after the coming of the Anglo-Saxons into Britain.

Of the printed editions of Bede's works, the first is that of Paris, by *Badius Ascensius*, in two volumes, folio, 1521.(3) The next was printed, Basil, 1533; Paris, 1544; and again, 1554; Basil, 1563, in eight volumes, folio. The subsequent editions are those of Cologne, 1612,

(1) Annal. Ben. vol. 1, p. 524.

(2) The very day and hour when Cæsar first landed in Britain is fixed by Halley from an eclipse of the moon and other circumstances mentioned by Cæsar.—Philos. Trans. abridged by Lowthorpe, v. 3. p. 412.

(3) The *Princeps* editio of Bede's works is described by Panzer, thus:—"Operum Venerabilis Bedæ Pres-"byteri tomus secundus et tertius.—Primus tomus hujus editionis, *quæ princeps est*, nunquam lucem vidit.—"Parisiis apud Jodocum Badium Ascensium, 1521, fol." Panzer, vol. 8, p. 71. No. 1250; and, again, t. xi. p. 488, No. 1250. He adds, at next page, that the third volume was printed ibid, 1522.

The second edition is mentioned by Panzer, vol. 8, p. 172, "Paris, in chalcographia Iodoci Badii Ascensii, 1534." He adds that this edition also gives only the second and third volumes; and that the first volume, which was printed at Basil, in 1533, appears to belong to this edition.

A very inaccurate catalogue of the editions of Bede's works will be found in Butler's Lives of Saints, a work of immense labour, which requires, however, the castigations of the critic, and well merits a new and correct edition, by which the pious would be edified, and the learned pleased.

and 1688. The best editions of the *Historia*, separate, are *Whelock's*, Cambridge, 1644; Chifflet's, Paris, 1681; Smith's, Cambridge, 1722.—The first edition of the *Historia* is said by Smith, in his Preface, to be that of Strasburg, printed in 1500, with the Historia Scholastica of Petrus Trecensis, alias *Comestor;* and the Historia Ecclesiastica Eusebii, per Rufinum, cum additione Rufini. (1) It was next printed, with the same works, at Hagenaw, in 1506, verbatim from the former: thirdly, at Paris, by Jamet, 1544; and again, 1554; at Antwerp, separately, 1550; Louvain, 1566; Heidelberg, and Lyons, 1587; Colonia, 1601, 1612, and 1688.

Chifflet's edition is founded on a MS. of Treves, which Smith describes as "*optimæ notæ et* "*vetustissimus.*" But, in the same page of his Preface, he says that the "most ancient MS. is "that of Cambridge, written about the year 737, and copied from Bede's own autograph, two "years after his death." Two other copies are preserved in Saxon characters in the Cotton Library, Tiberius C. 2, and A. 14. A third, in the Royal Library, is said to precede the Norman conquest. (2)

The MS. now before us, does not seem to have been ever collated. It is not quoted by Smith, or by any of the authors above mentioned; and the history of it is unknown. Mr. Astle, from whose Library it passed into this Collection, never mentions it, though it is quite perfect; one of the greatest Desiderata in English History, is an edition of Bede, on the plan of Harduin's Pliny. Cave laments that Bede's works have never been printed in England.

At the end of the *Historia*, is the *Epilogus de transitu Bedæ*, in the same hand: this is followed by a short Life of S. John of Beverley, intitled, "*De S. Johanne Episcopo.*" The former of two pages is S. *Cuthbert's*, the latter of 7, is *Folcard's* Life of S. John of Beverley, published by Henschenius T. 2. Maii, p. 168. S. John is mentioned with high commendations *Bede*, l. 5, c. 2; and by *Alcuin*, in his Poem on the Saints of York, published by Gale.

The next article in this MS. is the Life of S. Edward the Confessor, by *Ailred, Abbot of Rieval*, who dedicated his work to King Henry II. and died in 1166. This *Life* of S. Edward is published by Sir R. Twysden, in his *Decem Scriptores Angliæ*, London, 1652, t. 1, p. 370, evidently from a different MS. for this begins with the following words:—"*Incipit Epistola Venerabilis Viri Adelredi,* "*Rievallensis Abbatis, in Vitam Gloriosissimi Edwardi Regis Anglorum, ad Regem Henricum* "*destinata;*" whereas, in Twysden's edition, the title is, "*Incipit Prologus Dompni Aelredi* "*Abbatis Rievallensis in Vitam S. Edwardi Regis et Confessoris.*" This second title must have been written after the canonization of S. Edward, in 1163. (3) Gervas de Blois, Abbot of West-

(1) This edition is mentioned by Panzer, vol. 5, p. 79, as printed "*sine loco et anno.*"

(2) Smith's Preface to Bede, and Wanley. Wheloc mentions three MS. copies of Alfred's Saxon Version of Bede—the Cotton, Cambridge, and Corpus Christi College, Cambridge. A mutilated, but ancient copy, is preserved also in Corpus Christi College, Oxford; and another is quoted from Tanner's Collection in Smith's Preface.

An anonymous Continuation of Bede, in three books, may be seen, intitled "*De gestis Anglorum,*" in the Heidelberg edition of *Rerum Britannicarum Scriptores,*" where the author is referred to 1080. Vossius says he died in 1087.—*De Hist. Latin.* p. 363. Simeon of Durham, also continued Bede in two books, *De regibus Angliæ*, including a period of 400 years, from 731, where Bede closes his narrative, to 1130. John of Hagulstad added twenty-five more years to Simeon.

(3) Neale says, in his History of Westminster, p. 36, that "Ailred's History of Edward the Confessor was

minster, applied for the canonization of King Edward to Innocent II. in 1158, and was refused. Gervas's successor, Laurentius, applied again, sending a list of S. Edward's miracles, with the name of King Henry II. as a subscribing witness; and Pope Alexander II. consented in 1163.

The chapters in the MS. now before us are 41. In the enumeration of chapters, which is prefixed to it, the 37th is intitled, "Qualiter Corpus illius, xxxvi. anno post transitum ejus, integrum "sit inventum." This event occurred in 1102, not in 1163, as stated by Mr. Neale, in his History of Westminster, p. 27.

Ailred's Life of S. Edward, may be seen in Surius, v. Jan. Another MS. copy of it was preserved by Baron Lumley, as stated by Vossius, De Hist. Lat. p. 390. William of Malmesbury, whom Sir Henry Saville justly styles the best Historian of England, gives a short Life of S. Edward, in his "*De Regibus Angliæ*," l. 2, chap. 13; and an account of his death may be seen in Sulcard, an eye-witness, who, in the reign of the Conqueror, wrote a valuable account of the building of Westminster Abbey, (1) where his tomb bears this simple inscription—"*Sul-*"*cardus Monachus et Chronographus.*"

In addition to the works hitherto mentioned, the last page of the MS. now before us, gives the title and seventeen lines of another work, the remainder of which is missing. The title is in red ink, and in the same hand, thus: "*Incipit Prologus Magistri Hugonis ad Walterum Pontificem* "*de Virginitate S. Marie.*" This appears to be the work of Hugo de S. Victore who flourished in 1130. His works were first printed at Venice, in 1588.

No. XXXIX.

"CHRONICON RAMSAYENSE."—*folio, parchment.*

The written leaves are 126; pages 252: the writing is of the 15th century. This work has been partly published by Gale, in his *XV Scriptores*, vol. 1, p. 385, from a copy not quite so fair or complete as this, which consists of 109 chapters, and a continuation to the reign of Henry II. It is preceded by a "*Notula secundum Cronicas, de Denariis B. Petri in Anglia* "*solvendis,*" and followed by a Chronicle of the Carmelite Order, from 1240, when that Order first appeared in England, to 1417.

Next follows—"*Dialogus de Scaccario inter Magistrum et Discipulum, authore Gervasio Til-*

"not only dedicated to *Laurentius*, but was also presented by him to the King, on the very day of the trans-"lation of the Confessor's body, in 1163." But the first part of this assertion is refuted by the *Dedication itself.* Mr. Neale probably confounds this *Life* in prose, with that in verse, which was composed also by *Ailred*, and inscribed to Laurentius.—"Cum tibi Laurenti cogar parere jubenti." Vossius says that he wrote also a book on the miracles of King Edward, which is in MS. "*in Rubra Valle prope Bruxellam,*" Ib. p. 390. Several other works by him are mentioned, ibid.

(1) "*De Constructione Westmonasterii.*"—Tanner and Dugdale. Two copies are preserved in the Cotton Library, Faustina, A. 3, Titus, A. viii. and one at Westminster.

" *buriense, ut creditur.*" This last article is complete in two books; the first, of 18 chapters, the second, of 30. Another copy of Gervas's work will be found in the MS. which next follows; wherein it is ascribed to another author; and a third copy follows, where it is properly ascribed to Gervas. (1)

The *Chronicon Ramsayense* is published by Gale, as above, with this title—" *Chronicon, Sive* " *Liber de Benefactoribus Ecclesiæ Ramesiensis, ex Codice MS. qui servatur in Regio Scaccario* " *Westmonasterii, a parte Rememoratoris, anno* 1589." He describes his MS. as imperfect; and laments the loss of the 4th part of it; saying that the author is inferior to none of the Anglo-Norman writers.

No. XL.

" DIALOGUS DE SCACCARIO, INTER MAGISTRUM ET DISCIPULUM AUTHORE GERVASIO TILBURIENSE, UT CREDITUR."—*folio, paper.*

This MS. consists of one hundred pages. A memorandum at the top of the first blank page, in the hand-writing of Sir R. Twysden, refers to two ancient copies, and ascribes this work probably to Richard, Bishop of London:—" Habetur hic Dialogus in Codice nigro, (1) in " Scacchario, penes Camerarios: item in Codice Rubro, penes Rememoratorem Regis. Vide " H. Spelmanni Glossarium, verbo Denigeldum, et J. Seldeni Mare clausum, l. 2, c. 11, p. 173, " in margine."

" Dialogus hic in Codice Rubro incipit folio 31 *a*, et extenditur ad folium 36 *b*. Attribuitur " vulgariter Gervasio Tilburiensi. Ego tamen hæreo. Cum enim nullus tractatus de Scacchario " in eodem Codice prior hoc reperiatur, atque Alexander Archidiaconus Salop: in Collectionibus " suis de Scutagiis, quæ hunc libellum immediate Sequitur, meminerit Libelli Richardi Lon- " dinensis Episcopi de negotiis Scaccharii superius habiti, qui non habetur ibi, nisi sit hic Libellus, " ei igitur non immerito tribui potest.—Qui scripsit hunc librum videtur scripsisse in juventute, " meminit enim tricolumnis libri in juventute a se compositi, p. 18, et hujus initium fecit anno " 23 Henrici II. quæ omnia bene quadrant Richardo Londinensi, sed nescio an ævo Gervasii, " qui vixit circa tempora Henrici 3tii. et sub eo scripsisse videtur, nescio an non successor " Nigello Eliensi, 39.—Vide p. 4."

(1) Tanner mentions four MS. copies—one in the Exchequer; another in Caius College, Cambridge; a third in the Bodleian Land B. 169; and a fourth in Norwich. Madox gives the various readings in his London edition, 1711, but without quoting any of the copies now preserved at Stowe.

(2) Bishop Tanner says of this work, that the copy in the Exchequer is called *Liber niger Scaccarii*. It has been published with readings by Madox, London, folio, 1711, in his History and Antiquities of the Exchequer, dedicated to Queen Anne, and must not be confounded with the Liber niger Scaccarii, published by *Hearne*.

Gervas of Tilbury's works were printed Helmstadt, 1667. In the month of July, 1573, Archbishop Parker sent to Lord Burghley three MSS. the first of Gervas of Tilbury; the second Lambard's Description of Kent; the third, his own Antiquitates. Lambard's book came out in 1576; Parker's in 1572.

The author certainly wrote in the reign of Henry II. to whom he addresses his work. After the dedication is an Elenchus Capitum, or list of the chapters; and then the very year when the author began this work is ascertained by its first sentence—" Anno 23 regni Regis Henrici " Secundi, cum sederem ad fenestram Speculæ quæ est juxta fluviam Tamensem," &c.

A marginal note, in Sir R. Twysden's hand, at the top of the first page of the dedication, informs us that he had it transcribed, and that he collated it, in 1636, with an ancient MS. of the best note, on parchment, which was the property of Sir H. Spelman. At folio 59, is a Eulogy of Henry II. and at folio 74, the author mentions himself as not yet old.—" Vidi tamen " ego ipse cui mondum cana memoria."

At folio 91, another work presents itself, with this title—" *Alexandri Archidiaconi Salop: de* " *Scacchario*;" and Sir R. Twysden states, at folio 100, that he collated it with the original, in the Exchequer, in September, 1644. Madox bestows great praise on this Alexander, in his Dissertatio Epistolaris prefixed to his edition of Gervas's Dialogue. He flourished in the reign of Henry III. 1228—1246, as in Newcourt's Repertory, and in Tanner.

No. XLI.

" GERVASII TILBERIENSIS DE NECESSARIIS SCACCARII OBSERVATIONIBUS."—*folio, paper.*

The written leaves are 43, or 86 pages, exclusive of some blank at the beginning and end. After the dedication to Henry II. is Bale's account of Gervas; and then a short Address or Dedication to Sir Thomas Bromley by William Lambard, in whose hand the whole of this MS. was written, A. D. 1572.

No. XLII.

" GULIELMI DE NOVOBURGO CHRONICON."—*folio, parchment.*

The written leaves are 174. On the first written page, and in old characters of the 14th century, are the words " *Liber S. Mariæ de Novoburgo.*" In addition to William's Historia Anglorum, it contains—

2. Homilia super cum loqueretur Jesus ad turbas.
3. Sermo de Trinitate.
4. Sermo de S. Albano.

Prefixed to the Historia is the Prologue, intitled, in red ink, " Epistola Willelmi, viri Religiosi, " Canonici de Novoburgo, Prefationalis Operis Sequentis, et Apologetica ad Abbatem Rieval- " lensem." Next follow the heads or arguments of thirty-three chapters, into which the first book is divided. After the first book, are inserted the heads of thirty-eight chapters, composing the second. After the second, follow the heads of twenty-nine chapters of the third book, four-

teen leaves of which are written in a more recent hand, and on much better-prepared parchment than the remainder, to replace as many of the old leaves, which are missing. These new leaves contain ten of the above mentioned chapters, in the same order as stated in the Elenchus prefixed to this book. The 4th book has also prefixed to it the heads or arguments of its chapters, which are 42; and the 5th is preceded by an elenchus of 33 chapters. Two leaves, which are missing in the fourth book, are supplied by two of finer parchment, and in a more recent hand.

A note in modern hand-writing, at the end, informs us that the Chapters 6, 7, 22, 23, 24, 25, 26, 29, 30, and 33, of the last book, which are perfect in this copy, are missing in the printed edition. This MS. belonged to Sir R. Twysden, as appears from his name, in his own hand, on the inside cover. There is another copy in the Cotton Library; but this is undoubtedly the most ancient. It concludes with the year 1197, and is coeval with its author, who died in 1208.

After William's Historia, three leaves are missing, which have been cut out; then follows the Omelia above mentioned, which occupies eight leaves; the Sermo de Trinitate, of which only one column remains; and the Sermo de S. Albano, of six leaves. The initials are adorned with ultramarine, and purple, and red ink.

William wrote also two books, *De Regibus Anglorum*, which are preserved in MS. with the above five, in S. Bennet's Library, at Cambridge. He begins from 1066, when William of Normandy invaded England, and abridges the history of England to 1135, which, he says, was the year of his birth. From 1135, he relates the affairs of England in detail to 1197. This work was printed at Antwerp, in 1567; at Heidelberg, in 1587; and at Paris, with notes by John Picard, in 1610. (1)

Hearne's edition of William of Newborough, seems to have been founded on this MS, for he collates the preceding printed editions of Antwerp, Paris, and Heydelberg, with the MS. which he adopts; and the differences which he notes at the bottom of each page, differ equally from the MS. now before us; and, besides, his description of his MS. corresponds exactly with this. (2)

He adds that, in his opinion, this copy is the very original, which William himself presented to the Monastery of Newborough. "Tantæ auctoritatis est Codex ut mihi videatur illum ipsum "esse Codicem quem Bibliothecæ Cœnobii de Novoburgo donodedit ipse auctor." Præf. p. xiii. Indeed there can be no doubt that the MS. before us is that identical MS. which is described as the Original by Twysden and Hearne, for in Hearne's edition, p. 269, he says that there is an hiatus in the original, l. 3, c. 5, from the words "*intenderit in*" to the words "*eo quod non cogno-*" "*verint tempus,*" l. 3. c. 15, which hiatus was supplied by Twysden, and this agrees exactly with

(1) Vossius says that the first printed edition is that of William Sylvius.

(2) Præter Chronicam continet λειψανα quædam Theologici argumenti. Hinc sane ad ejusdem initium hæc exstat nota, a manu veteri, sed non eadem a qua et ipsa Historia exarata—"*Liber S. Mariæ de Novoburgo.* In "hoc volumine continentur *hæc—Historia Anglorum*—Omelia super cum loqueretur ad turbas—Sermo de Tri-"nitate—Sermo de S. Albano." Fatendum tamen est in codice nostro imperfectas esse. Sermo nimirum de Trinitate maxima ex parte mutilatur, et nonnulla itidem desiderantur in Sermone de S. Albano, quæ tamen omnia e Codice antiquo Lambethano supplentur, &c. Præf. p. x. &c.

the Stowe MS. in which that hiatus is supplied (as above) on 14 leaves of new parchment; from a Lambeth MS. by Twysden himself, in Hearne's edition, p. 269.

Again, Hearne says at p. 378 of his edition, that another hiatus occurs in the original, l. 4, c. x. from the words "*extiterit in*," in the last line of said page, to the words "*insignium fiducia hospitum*," in the same chapter. Now this also agrees with the Stowe MS.

Hearne gives a further account of the original from Twysden's hand-writing, at p. 64, which corresponds equally with the Stowe MS. but being rather too prolix is omitted here, enough having been alledged to satisfy the reader that this invaluable MS. is the identical original described by Twysden, which was presented by William himself to the Monastery of Newborough, about the year 1189. Leland says that, in his time, the original was preserved in the Library of the Church of Wells, Collect. v. 3, p. 37.

In short, the MS. now before us agrees in readings, titles, and chapters with Twysden's description of the original: whereas the other MSS. on which the printed editions have been founded, differ widely. Thus, the 24th chapter of the 5th book is missing in Picard's Paris edition, which gives only 33 chapters, whilst this MS. and Hearne's edition give 34. Some of the printed editions, and several of the MS. copies, want the chapters 6, 7, 22, 23, 24, 25, 26, 29, 30, and 33, of the 5th book, which are all in this; and they want also the Omilia, the Sermo de Trinitate, and Sermo de S. Albano, which are at the end of this MS. exactly as described by Hearne.

No. XLIII.

"MISCELLANEA HISTORICA."—*folio, parchment.*

The written pages are 184, all in one hand, of the 13th century. The contents are—

1. "*Historia Jerosolimitana*," nempe Baldrici Dolensium Archiepiscopi. This Baldric flourished in the 11th century. His work here recorded is printed under another title in the "*Gesta Dei per Francos*," by Bongars, Hanoviæ, 1611, where it is called a *History of the Crusades*. It consists of four books, beginning, 1095, and ending with the taking of Jerusalem, in 1099. It appears from the Preface, that the author was present in the Council of Clermont. Ordericus Vitalis bestows a high encomium on him for veracity and eloquence. He is quoted also by Vicentius Bellovacensis (Specul. Hist. l. 25, c. 96), and by Cuspinian.

Fol. 59.—"*Historia Danica*." This article might be more suitably intitled, "Invasio Galliæ per Danos tempore Ludovici et Caroli Simplicis filii ejus." The first chapter is intitled, "*Incipit Historia de Danis ingredientibus Franciam et alias partes*." The first words are—"Tempore Ludovici cognomento "Nichil fecit," et Karoli Simplicis filii ejus, venerunt Dani et Norici in "Franciam." The last words are—"Mortuus est autem iste Willermus minor Rex Anglorum, "sine liberis, cujus regnum optinuit Henricus frater ejus, qui etiam confligens cum Roberto "fratre suo, Comite Normannorum, in vincula eum conjecit, sicque cum Anglia etiam Normanniam optinuit."

Fol. 64.—"*Daretis Historia Trojana, e Græco in Latinum versa, a Cornelio Nepote.*" The original of Dares's Trojan History in Greek, was extant in the days of Ælian, who quotes it. The work which is now ascribed to him was first published in 4to. at Milan, 1477. Madam Dacier published the Delphin edition of the supposed Dares, 4to. 1684. Another edition came out in two vols. 8vo. Amsterdam, 1702. Postellus's French translation preceded the Delphin, in 1553. The best edition is the Variorum, Amsterdam, by Perizonius and others. Vossius says that there are MS. copies of it in the public Libraries at Cambridge and Oxford.

It is remarkable that the forged Dares is found annexed to several copies of Geoffry of Monmouth, as in the copy of Basingwerke, written in the 15th century, and in a copy of Sir Watkin William Wynne's, at Wynnstay, in which it is translated into Welsh. (1) Joseph of Exeter, who flourished in the 12th century, made it the basis of his Poem *De bello Trojano.* (2) The Welsh seem to have had a peculiar relish for the Trojan History, and the fable of Brutus, a quo Britannia, and it may, without impropability, be conjectured that the supposed Dares was a Welshman of the 10th or 11th age.

The earliest testimony to the tradition of Brut is that of Taliesin's "*Lin-Droea,*" if genuine, where he calls the Britons the lineage of Troy. It is mentioned also in a MS. in the British Museum, Vespasian D. 4, intitled, "Incipit Libellus de Bruto et Britannia secundum Bedam," which is said to be the work of Godefridus de Malmesbury, in the reign of Henry I. The Irish Metrical Lists of the 9th, 10th, and 11th centuries, notice it also.

The MS. copy before us commences with the supposed "*Epistola Cornelii ad Crispum Salus-*
"*tium in Trojanorum Historia, quæ in Græco a Darete Hystoriographo facta est.*" (3) Then follow 37 chapters, to most of which is prefixed a title in red ink. Each page is divided into two columns, as are all those of the MS. The initial letters of each chapter are in red or green, and and are large Gothics of the 13th century. The letters *y* are marked with dots, and all the initials of sentences are ornamented in red ink.

Fol. 75.—"*Apollonii Historia,*" beginning thus:—"*Incipit Historia Apollonii Regis Tyrii.*" This work has been published by Velser. (4) Barthius suspects that the anonymous author lived

(1) See the Rev. Mr. Roberts's Chronicle of the Kings of Britain, 4to. London, 1811. Much praise is due to Mr. Roberts for his endeavour to elucidate Dares and Geoffry, from the Wynnstay MS.; but it is to be regretted that he has not seen the MS. now before us.

(2) Thomas Baldwin, Archbishop of Canterbury, whose very scarce work, *De Sacramentis,* is preserved in a MS. of the 12th century, in this Collection, Press III. was the Protector and Patron of Joseph of Exeter, who dedicated his Poem to him. The first edition is that of Basil, 1541, 8vo. the next is Basil, 1583, folio. There are two Frankfort editions, 4to. 1620 and 1623. The best is by John Morris, Lond. 1675. There are two MS. copies, one in the Bodleian, Digb. 157; another at Westminster. The Bodleian copy gives also a copy of the spurious Dares. This Dares was added by Spondanus to his Homer's Iliad, folio, Basil, 1583. Madam Dacier's edition was given from a MS. in the French Library. See Josephus Iscanus in Tanner.

(3) See the Variorum notes on Dictys and Dares. Vossius describes Dictys as a work of the middle ages—"Non Constantini ævo, sed sæculis aliquot post." Robert Stephens published it for its elegance of style.

(4) Vossius de Hist. Lat. p. 656.

after the death of Cassiodorus. (1) Vossius says of him, that in purity he approaches the Classics, and that there is another MS. copy in Bibliotheca Rauracorum.

Fol. 88.—"*Alexandri Magni Historia.*" This appears to be the anonymous work, bearing the same title, which is mentioned by Barthius, who says that he had a MS. copy; (2) and by Juret, in his notes on Symmachus, l. 10, Ep. 54, where he says that the author was Æsop, and the interpreter Julius Valerius. But Vossius ascribes it to a Monk; adding, that it is an ancient work, being quoted by Giraldus Cambrensis. (3)

Several ancient Lives and Histories of Alexander are enumerated by Fabrici, in the first and second volumes of his Bibliotheca Græca. The Abbe Sevin shews that ancient Greek and Latin writers had corrupted the genuine Life of Alexander, written by his friend Callisthenes, (4) and turned it into a Romance, as later writers of the middle ages corrupted the Life of Charlemegne, and the History of Prince Arthur. One of these spurious Lives of Alexander, bearing the name of Callisthenes, is preserved in the Bodleian, Cod. xvii. Barocci; another in the Royal Library at Paris, Cod. 2064, is noticed by Montfaucon in his Catalogue of MSS. ii. 733–2543. Fabrici informs us that this forged Life was written in Greek by Simeon Seth, who translated it from the Persic in 1070. (5) It was afterwards put into Latin, and printed, Argentorati, 1489. Lenglet de Fresnoy mentions another edition in folio, 1494—"Historia fabulosa incerti authoris "de Alexandri Magni præliis," and says that is printed in the last edition of Cæsar's Commenries by Grævius, Biblioth. des Romans, ii. 228. It is mentioned also by Voght Catal. Libror. Rarior. ed. 1583, pag. 24. A Life of Alexander is added to the edition of Q. Curtius in 1584, by Johannes Monachus, but Q. Curtius himself is not mentioned by the ancients, and though he became known in the 12th century, and is quoted in the Polycraticon by John of Salisbury, who died in 1181, and by Petrus Blessensis in 1151, Epist. 101; yet the Latin translation of Simeon Seth's work was better known and esteemed from the 13th century to the 15th.

The first words of the MS. History of Alexander in the Stowe MS. are "*Egipti sapientes sati* "*de Genere Divino primo feruntur.*" Then follow the story of Nectanabus, and the wonders that

(1) Barthii Adversariorum, l. 14, c. 9.

(2) Barthius ib. l. 11, c. 10.

(3) Vossius de Hist. Latinis, p. 654.

(4) Recherche sur la Vie et les ouvrages de Callisthenes par M. l' Abbe Sevin. Mem. de. Litt. 4to. p. 126. The genuine work of Callisthenes is lost. S. Croix, Examen des Historiens d' Alexandre.

(5) Fabrici Bibl. Gr. xiv. 148–150.

Leo Allatius de Simeonibus, p. 181. Labbe Bibl. nova MSS. p. 115. This *Seth* translated many Persic and Arabic books into Greek, and amongst others the celebrated Indian Fables of Pilpay, which are believed to be above 2000 years old. See D'Herbelot Biblioth Orient. p. 118, 245, 456.—Fabrici Biblioth. Gr. vi. p. 461–467. A Latin translation was printed sine anno vel loco, which has been translated into German, and printed Strasburgh, fol. 1525. An Italian translation under the title of "*Filosofia morale del Doni,*" was printed with rude cuts. Venice, 4to. 1552. Compare the Variorum edition of Curtius, 8vo. 1708, Preface, and De-la Motte le Vayer's Dissertation on Curtius.

preceded Alexander's birth. The last words are—" quem orbis universus ferro superare non " potuit, vino et venere superatus, atque extinctus occubuit."

Fol. 99.—" *Epistola Alexandri Regis Magni Macedonum ad Aristotelem Magistrum suum* " *De itinere et Situ Indie.*" This article consists of fifteen pages; it begins—" *Semper memor* " *tui etiam inter dubia bellorum,*" &c. There are seven Epistles from Aristotle in the Aldine edition of Greek Epistles, Venice, 1499; and his epistles have been published, with two of Philip of Macedon's, and one of Alexander's, at Lubec, 4to. 1615. (1) On the works which have been ascribed to Alexander, nothing can be added to Fabricius's Bibliotheca Græca, l. 3, c. 8, vol. 2, of the old edition; from which it appears that several Letters from Alexander to Aristotle are quoted by Hesychius, Plutarch, Pliny, l. 6, c. 17; Curtius, l. 4, c. 1; but that the Epistle now before us, which is falsely said to have been translated by Cornelius Nepos, is not genuine. (2) This Epistle was first published, not in Greek, but in Latin, by Jacobus Catalanensis, without any date, or name of the place where printed, and was reprinted at Venice in 1499; Bologna, 1501; and Paris, 8vo. 1537. It is remarkable that, in the copy before us, there are no *æ* dipthongs; and that where two single letters *e* come in contact, both are aspirated as the letters *i;* for instance—auréé, eburnéé, méé, &c. The word *nihil*, written *nichil*, seems to indicate that it was written in Italy. (3) Other MS. copies are mentioned by Fabrici, in which this Epistle to Aristotle is intitled, " *De Situ et mirabilibus Indiæ.*" It is quoted also by Palladius, in his book De Bragmanibus, p. 2.

Fol. 106.—" *Ejusdem Epistola ad Dindimum Regem Bragmanorum.*" This Epistle also is rejected by Fabrici and by Reinesius. (4) It is quoted by Palladius de Bragmanibus, and published in Latin at the end of his work, with the answer which follows in this MS.

Fol. 112.—" *Historia Britannica.*" This is Geoffry of Monmouth's celebrated work, sometimes called " *The Brut,*" and beginning with the Prologue " *Cum mecum multa et de multis,*" &c. The 1st book is divided into eighteen chapters; the 2d, into seventeen; the 3d, into twenty; the 4th, into twenty; the 5th, into sixteen; the 6th, into nineteen; the 7th, into four; the 8th, into twenty-two; the 9th, into twenty or twenty-one; they are marked 20 on the margin, in Arabics, but the ornamented initials, indicating chapters, are 21. The 10th book is divided into ten chapters; and the 11th, or last, into twenty-eight. The last chapter is numbered 20, in Arabics, on the margin; but this number does not correspond with the ornamented initials, which are 28. It begins with Brutus, and ends with Cadwalladar.

The last chapter ends thus:—" Reges autem eorum qui ab illo tempore in Gualiis successerunt " Karadoco Lancarbanensi co-temporaneo meo in materia Scribendi permitto. Reges vero Sax-

(1) The Aldine Collection was reprinted *Colonia Allobrogum*, that is at *Geneva*, 1606

(2) Examen Crit. des Hist. d'Alexandre, p. 112, Paris edit. 4to. 1775. Compare Brucker Histor. Crit. Philos. t. 1, p. 1349.

(3) Marco Polo, an Italian, travelled into India in the 13th century; and several Italians wrote then on that subject, as noticed by Tiraboschi.

(4) Epist. ad Christoph. Adamum Rupertum, p. 312.

" onum Willermo Malmeberiensi et Henrico Hontodonensi, quos de Regibus tacere jubeo, cum " *non habeant librum illum Britannici Sermonis*, quem Walterus Oxenfordensis Archidiaconus ex " Britannia advexit, quem de Historia eorum veraciter editum, in honore predictorum Principum " hoc modo in Latinum Sermonem transferre curavi.—Hunc primum Scripsi.—Socios donet " D.s. ipsi."

Tanner informs us that the first version of the Historia Britannica from British into Latin, by Geoffrey, in four books, was never published; but is said to be preserved in MS. in Corpus Christi College, Cambridge, D. vii. p. x. Miscel. xxi.; that the same work, probably somewhat altered, was printed in eight books; that the editio Ascensiana, Paris, 4to. 1517, is in nine books; that it was printed also at Heidelberg, inter Scriptores Britannicæ minores, folio, 1587, in twelve books; and that it was translated into English by Thomson, 8vo. London, 1718.

Thomson says in his Preface, p. v. (1) that the " first edition, of 1517, divides the whole " History into seven books; the 2d (or Commeline's of Heidelberg), into twelve; though, perhaps, " neither of them truly according to the original copy, if Leland, Pitts, and Vossius, inform us " right." He adds, that he follows Commeline's. (2)

He informs us, further, that the original Armorican MS. which Geoffrey translated, is yet extant; but he fails in his proof: (3) nor does it appear that any MS. of Geoffrey's work can be produced of an older date than this of the end of the 13th century, which is now before us. There is a copy of his Life of Merlin in the Cotton, Vespasian E. iv. and an ancient copy of his Historia in S. Bennet's Library, at Cambridge. Vossius mentions another in the private Collection of Walter Cope, Esq. and others are mentioned by Lhwyd: but no one has yet pretended that any of these is older than the 13th century. Warton informs us that in the Library of the Davies family of Llanerk, there is a copy of Walter de Mapes's original, intitled, " *Brut* " *y Breinhined*," in the hand-writing of Guttyn Owen, a celebrated Welsh Bard of the year 1470;" but he knows not where that original is, or where this Welsh Bard found it; and a strong suspicion that this was not Walter's MS. or even his work, arises from a fact admitted by Warton,

(1) Lond. ed. 1778. This is the best defence of Geoffrey that has yet appeared.

(2) Merlin's Prophecy, which forms a part of Geoffrey, was first published in 8vo. Frankfort, 1603. A vindication of Geoffrey's Britannia has been published by Hearne, in his William of Newborow, 8vo. vol. I. p. lxxvii. from a folio MS. entirely in Camden's hand, in Smith's Collectanea, No. iv. p. 133.

(3) Ib. p. 17, 18. The proof he gives is, that " Usher mentions an old Welsh Chronicle, in the Cotton " Library, that formerly was in the possession of Humfrey Lhwyd, which he says is thought to be that which " Jeffrey translated: and I, myself, have met with a MS. history of our British affairs, writ above 100 years " ago, by Mr. J. Lewis, wherein he says that he had the original of the British History on parchment, written " in the British tongue, before Jeffrey's time, as he concludes from this circumstance, that in his book Jeffrey's " preface was wanting, and the Preface to his book was the second chapter of that published by Jeffrey."

Geoffrey's Historia is certainly quoted in the Life of S. Guthlac, which Gale ascribes to John of Wallingford, who died in 1214, Matthew Paris styles him the faithful translator of the British History, ad ann. 1151, and Langhorn says that Henry of Huntingdon saw Geoffrey's Historia, at *Bec*, in Normandy, in 1109.—Antiq. Albion, p. 28. But this cannot be true.—See Wynne's Preface to Caradoc's History of Wales, and Thomson's to Geoffrey, p. xxiv. where he calls it a copy of Walter's work.

namely, that this Welsh Bard ascribed it to Tyssilio, a Bishop. Now, that there was such a Welsh Bishop, and that he wrote a work intitled Historia Britanniæ, which is lost, we know, both from the industrious Llhwyd, and from Thomson. Another ancient copy of Geoffrey is stated by Wynne to be preserved in Jesus College, Oxford, and to be "the same which "Geoffrey himself made use of." But this very copy is declared by Warton not to be older than the 16th century.

The late Mr. Price, Bodleian Librarian, had two copies more ancient than that of Jesus College, which he shewed to Warton; but he did not pretend that either was as old even as the 14th century: and it is now pretty well ascertained that all the copies remaining in the Welsh language are translations from Geoffrey's Latin work now before us, and that they have no pretensions to originality.

There are three well known copies of Geoffrey in the Cotton Library, which are described by Wanley; (1) one in Welsh, and two in old Norman English, Caligula A. ix. and Otho C. xiii. This Anglo-Norman translation was made by one Lazimon, from an old French copy, which he says was the original, and given to him by its prime author, one Wate, or Wace, a Norman of Bayeux, and Henry the Second's Chaplain, who presented his work in Latin to Eleonora, Henry's Queen. This work is quoted by Usher, in his 4th chap. Dublin ed. p. 54.—"Laz-"amonus in Historia Britonum quæ antiquissima lingua Anglicana scripta legitur."

Another copy preserved at Wynstay, in Sir Watkin Williams Wynne's Collection, is stated by the Rev. Mr. Roberts, to be as old as the 13th century. (2) Usher mentions another Welsh copy, which is supposed to be the oldest, because it makes no mention of the British Flamens and Archiflamens, whose offices are said, by Geoffrey, to have been conferred on their successors, the Bishops and Archbishops of the Christian Church. (3) But this inference is not logical; for the writer of that Welsh MS. might have omitted that story as an addition of Geoffrey's. It is now universally admitted that there is no copy extant as old as the days of Geoffrey; (4) and the probability that the omission of Flamens, in the copy quoted by Usher, is owing to the

(1) Catalogue, page 228, and 237.

(2) The verses ascribed to Gildas at the end of this Wynstay copy, as described by Mr. Roberts, are not in the Stowe copy, and were probably added after the Stowe copy was written, in the 14th or 15th century.

(3) "Flaminum et Archiflaminum Commentum in vetere libro Britannico, quem transtulisse putatur Gal-"fridus, nusquam comparet—Chronicon isted lingua *Cambro-Britannica* conscriptum, quod quondam Humfredi "Lhuydi fuit, hodie in Cottoniana Bibliotheca est repositum." Ib. p. 57.

Spelman adopted this fiction in the first volume of his Councils from Geoffrey's first editio Ascensiana, l. 2, c. 1, or from the Heidelberg edition, l. 4, c. 19. Wilkins rejected it. It may be seen in the Stowe MS. l. 4, c. 19.—Usher's MS. was *Cambro-Britannice*, therefore it was not the original, which was Armorican.

(4) Wharton places Geoffrey's death in 1154.—Episc. Assav. p. 306. Geoffrey's original must therefore precede that year. Nay, more, Thomson states that Geoffrey finished his work in 1128. This, however, is deemed by Warton too soon; and he refers it to 1138. Geoffrey's work is quoted by Alfred of Beverley, who wrote his *Annales*, published by Hearne, between 1148 and 1150; therefore Geoffrey's MS. must precede 1150.

Price says, in his Historiæ Britannicæ Defensio, p. 61, that Giraldus saw the *very Armorican original*; but this cannot be proved, and Thomson does not press the assertion. Warton thinks that Henry of Huntingdon

cause here assigned, increases when we consider that Geoffrey himself acknowledges, more than once, that he interpolated his text. Some of King Arthur's achievements, he says, he took from the mouth of his friend Walter de Mapes, l. xi. c. 1. He owns, also, that Merlin's Prophecies were not in the Armorican original, vii. 2. Geoffrey is quoted by his contemporaries Giraldus, and Henry of Huntingdon, as well as by William of Newborow. But no coeval author quotes his Armorican MS. which seems to have been seen only by his friend Walter, and by himself.

At the same time it must be admitted that both the Welch and the Irish ancient writers appeal to more ancient Bards and Monuments which are lost, and that the Documents to which they appeal, are uniformly in their own language, uniformly Celtic. The Crusades to which most authors refer the origin of Romance, are subsequent by some centuries, to the Romances of the Celts. The first Crusaders invested Jerusalem in 1099, but Geoffrey of Monmouth's work was finished in 1138, and the original was carried over from Armorica in 1100, the very year when Godfrey de Bouillon was chosen King of Jerusalem.

Geoffrey was not the inventor of the *Brut*. That story is mentioned by the Irish Bards, as well as by the Welch, so far back as in the 9th century. It is quoted also in that century by Nennius, who expressly says that he gives his account of British origins partly from the ancient national traditions, partly from the written histories, and partly from the Monuments of the Britons and Irish—"partim majorum traditionibus, partim scriptis, partim etiam monumentis veterum "Britanniæ incolarum," &c. nec non et de historiis Scotorum Saxonumque;" (1) and here the Compiler of this Catalogue is led by his argument to state, that having had access to the Vatican in the year 1788, he there saw in Queen Christina's collection a MS. No. 1964, the 47th page of which begins with this title—"*Incipit Istoria Brittonum, edita ab Anachoreta Marco, "ejusdem Gentis Sancto Episcopo,*" the first words of the first chapter of which are "*Britannia*

saw Geoffrey's original at Bec, in Normandy; but he adds that suspicious word *probably*, and he assigns no reason for his probability.—Hist. of Engl. Poetry, v. 1, p. 128. An original Letter of Bishop Lloyd's on this subject, is preserved among Tanner's papers in the Bodleian, No. 94.

(1) There is a Romantic History of England in French verse in the British Museum, which is founded on Geoffrey, and was written in 1200; and there is also an Historia Brittonum, by Godfrey of Malmesbury, intitled, "De Bruto Britannia," written before 1081, when Godfrey died, which owes its origin probably to the same source.—Cotton MSS. Vespasian D. 4, No. 1. But if any copy of Geoffrey's work could be found coeval with its author, it would have been produced either by Llhuyd or by Thomson. Lenglet mentions a copy of Wace's Brut d' Angleterre, in his Bibliotheque de Romans, ii. 226; Montfaucon another, in his Catalogue of MSS. p. 1669; and Casely two more, in his Catalogue of the King's Library, No. A. xxi. 3, and 4, c. xi. But none of these can be older than Wace himself, who took some of his descriptions from the celebrated tapestry of the Norman Conquest, which is still preserved in the Cathedral of Bayeux, and is engraved by Du Carell, in his Anglo-Norman Antiquities. Lord Lyttleton quotes Wace's Romance of the Brut d'Angleterre; and observes that curious illustrations of History may be drawn even from such obsolete, but authentic sources.—Life of Henry II. v. 3, p. 189. The Stowe MS. is older than that quoted by Lord Lyttleton.

(2) Nennii Præm ed. Gale. Wheloc quotes a Saxon Poet in support of The Brut, on his notes on Bede, l. 1, c. 1.

(3) He then gives the British names of 33 ancient cities of Britain. Bede mentions only 28,—l. 1, c. 1, *erat et 28 civitatibus quondam nobilissimis insignita.*" Usher gives the names of 28 only.—Primord p. 59, Dublin ed.

"*Insula a quodam Bruto Consule Romano dicta est,*" &c. Now Pitts mentions an anonymous writer, under the name of Eremita Britannus, a Welch Ancorite, who flourished about the year 720, and wrote a book in which the story of Arthur and of the round table are referred to; and though we are far from asserting that the Vatican MS. ascribed to the Anchorite Marcus is that which is quoted by Pitts, or that either of these works is as old as the 8th century, yet both united with Nennius's work, which is acknowledged to be genuine, establish the fact that this species of Romantic History amongst the Celtic nations must be referred to a period antecedent to that of the Crusades.

Warton remarks that no part of France can boast of so great a number of ancient Romances as Armorica, or Basse Bretagne, now Britany; that many poems of high antiquity composed by the Armorican Bards still remain; that they are frequently cited by Father Lobineau in his History of that Province; and that these fictions of the Armorican Bards are to be referred to the Arabians. (1) But there is no reason for asserting that the Armoricans held any intercourse with the Arabians, directly or indirectly, at any period of time; whereas we have the express authorities of Cæsar and Lucian that letters were cultivated in remote ages by the Celtic Gauls; and that they worshipped the god of science under the name of Ogma or Ogham. It appears that their Laws and histories were—like those of the Celtic tribes of Iberia, delivered in metrical numbers, and preserved in verse.—It must not be forgotten that during the long night which preceded the age of Nennius, from the irruption of barbarous nations in the 5th century, many of the ancient Monumenta Scripta to which he refers, were lost, and many were concealed; and that during the wars of the Saxons, the ancient Libraries of Britain were destroyed. Be it remembered that no author but Sallust quotes the Punic library of King Hiemsal, from which he derived his accounts of the Jugurthian war; that Quintus Curtius is mentioned by no ancient author, and that his work was wholly unknown to the learned throughout a period of one thousand years, from his time. It is enough for us to know that Nennius, in the 9th century, refers to ancient Monuments of the Britons and the Irish; that no Irish or British author refers to the Arabs, and that the broken vestiges of ancient history which are discovered in Wales and Ireland, rest upon authorities which are peculiar to the Celtic nations. It is true, as we have already seen, that Dares Phrygius was translated into Irish in the 13th century, that Godfrey of Waterford, an Irish Dominician, turned it into French verse; (2) and that it is annexed to several copies of Geoffrey, but this surely cannot be an argument to shew that a work which was first made known to the Welsh in the 12th century, and to the Irish in the 13th, could have been a foundation for Nennius, who refers to the vetera Monumenta Britonum et Scotorum, in

1699. Henry of Huntingdon gives the same number from Gildas. In the Stowe transcript the names of 38 are given, as spelled in the Vatican MS. Smith gives the geography of 28 only in his Appendix to Bede. The Prophecy of Merlin is given in the Stowe MS. nearly as in Geoffrey.

(1) Warton's English Poetry, vol. 1, p. 3. He himself acknowledges, p. 23, that the emigration and settlement of the Saracens in Spain occurred in the 9th century.

(2) His MS. is in the Royal Library at Paris.—Mem. Litt. t. xvii. p. 736.

the 9th. (1) To demonstrate that the Arabs had very ancient Poems and Romances, is nothing to the purpose. The fables of *Pilpay* may be 2000 years old, and the Irish and the Welsh know nothing about them. (2)

No. XLIV.

"AN ENGLISH CHRONICLE IN OLD ENGLISH."—*quarto, parchment.*

The written leaves of this MS. are 189: it is divided into 229 chapters. Each chapter has its title prefixed in red ink down to chapter 75, inclusive. The first title is in these words:—"*Here may a man here hou Engelond was ferst called Albion, and thrugh whom hit hadde the name.*" The first words of the first chapter are—"*In the noble lond of Surrie there was a noble King and myghty, and a man of gret renown me called Dioclesian,*" &c. The large initial letters of the chapters are flourished along the margin in red and blue, down to the end of the page; and each chapter is numbered in red Roman numerals, from 1 to 229. Some are missing at the end. The last chapter is intitled—"*How Kinge Edward had a grete bataile of the Spainguarders in the See fast bi Wynchelsee, and of many other thinges.*" The first hundred chapters are founded on Geoffrey of Monmouth chiefly; the remainder on Bede and the subsequent historians, down to the reign of Edward III. The last chapter relates some events of the Spanish war, when that Prince commanded the English fleet in person, and compelled the Spaniards, by a successful sea fight, to a truce of twenty years, which was signed in London on the 1st of August, 1351.

The writing, the spelling, and the ornaments of this MS. are of the reign of Henry VI. Warton observes that *The Brut of England*, a prose Chronicle of England, sometimes continued as low as Henry VI. is a common MS. and that it was, at first, translated from a French Chronicle, MS. Harleian 200, 4to. written in the beginning of the reign of Edward III. The Harleian MS. is said to have been printed by Caxton, under the title of, *Fructus Temporum*. Warton says, that in the MS. Library of Dr. N. Johnson, of Pontefract, there was a MS. on vellum, containing a history in old English verse, from Brute to the 18th of Edward II.

(1) We have already seen that the Irish Dares is the work of Guido de Colonna, composed by him from the two forged works of Dares and Dictys, about the year 1260.—See Perizon's Dissertat. de Dict. Cretens. sect. 39, in the Variorum edition.

A fabulous History of the war of Troy was preserved in a MS. of the 15th century in the Library Des blancs Manteaux, at Paris, No. 6. The titles are in red—the literæ Majusculæ in gold, red, and green inks.—Nouveau Traité de Diplom. t. 3, p. 453. This MS. appears to be now in this Collection, Press II. No. 55.

(2) *Khosru*, King of Persia in whose reign Mahomet was born, had these fables translated from the Indian language into the ancient Persian.—Herbelot Dict. Oriental, p. 456. They were afterwards translated into Syriac, A. D. 750.—Fabrici Bibl. Gr. vi. p. 461; but were not translated into any of the European languages before the 15th century.—Herbelot ib. and p. 118, 245. The Italian editions of Ferrara, 1552, 1583, and 1610, are the oldest.—See Warton, p. 130.

No. XLV.

"An English Chronicle in Old English."—*folio, paper.*

The written leaves are 195, exclusive of eight leaves of Church music at the end. This is another copy of the preceding Chronicle. The title of the first chapter is—"*Here may a man "here howe thatt Englond was fyrst callydd Albyon, and thorough whom it had the name.*"

The titles of chapters are inserted before each of the first thirteen as in the preceding volume. Five are then missing down to chapter 19; and the titles of the subsequent chapters are omitted down to chapter 63; but spaces are left sufficient to contain them, the writer having proposed to fill up these spaces in a more ornamented style, as soon as he had finished his transcript of the text. The titles of the remaining chapters are given in black; but the initials are omitted. This Chronicle was never printed.

This copy ends with the sixth year of King Henry V. or 1419: a short chronological epitome of eight pages follows, beginning from the Conquest, and ending with 1272; and a metrical list of the successions of the Anglo-Norman Kings during the same period, and in the same hand, fills the last leaf, half of which, however, is torn away. The whole is in one hand of the reign of Henry VI. The title of the last chapter is inserted thus—"*Howe after the death of "Kynge Henrye the IV. reygneyed his Sone that was bore at Monmouth in Walys, that was a "worthy Kynge, and a gratious Man, and a grete Conqueror.*"

No. XLVI.

"An English Chronicle in Old English."—*quarto, parchment.*

The written leaves of this MS. are 134: the chapters are numbered in Roman to 239. Each chapter has its title prefixed in red ink, and the work is complete. It begins with the story of Brutus, and ends, as the preceding MS. with the sixth of Henry V. The title of the last chapter is in these words—"*Hou after this Kinge Henri the IV.e reigned Kinge Henri the V.e the whiche "bothe manly and wyse, borne at Monmouth, a worthi conqueror.*"

This is a copy of the preceding work, in a different hand, but of the same age. The fabulous chapters at the beginning are taken, as those of the preceding MS. from Geoffrey of Monmouth. After the Prologue, which ends at page 3, the title of the first chapter begins thus—"*Here "endeth ye P.log of yis bok. Ca p.mo. How Brute was bigote, and how ye lande was called "Albyon, now ye shall here of ye Sustors how yt. sa demeyned them.*"

These three last mentioned MSS. though copies of one and the same work, differ in some respects, and require the aid of a diligent collator. The parts that are wanting in one copy, are supplied by another. In the grand Collections of French Historians, some Chronicles are published, which are not so well deserving of publication as this. But the English have not attended to their national Historians with so much industry as the French.

No. XLVII.

"AN ENGLISH CHRONICLE IN OLD ENGLISH."—*quarto, paper.*

The written leaves of this MS. are 82; the binding old oak. The title, in red ink, on the first page, is—"*Here begynneth the Boke of ye Cronyculer of the Kings of Englond.*"

This is a fourth copy of the preceding work, ending with the sixth of Henry V. as the former, but differing somewhat in the arrangement and divisions of chapters. The title of the last chapter is—"*Off King Henry V. a gracious King, and a worthy conqueror, yat was born at Mon-*" *mowthe in Walys, and how he lete translete King Richard from Laingle into Westmynster.*"

At the head of the first page are these words, in the hand-writing of the transcriber—"*Assit*" *principio Sancta Maria meo.*" The Prologue begins thus—"*This Boke treateth and telleth of*" *all Kynges and principall Lordes that ever were in this lande, and of adventures and wonderfull*" *thinges, batelles, &c.*"

The title of the first chapter, in red ink, is—"*The fferst Chapeter of Mede Albyon, and of her*" *xxxii Susters.*"—The first words of this chapter are—"*Sum tyme in the nobyll londe of Surr*" *there was a Man of grete renowne called Dioclician.*"

This copy is continued, as the preceding, from the reign of Cadwallader, to that of Henry VI. Each chapter has its title prefixed in red ink; and the writing as well as the spelling appears to be of that reign. The autograph of "*Thomas Bromley, 1576,*" may be seen on the first leaf of part of an Antiphonarium, which precedes it, and the same autograph is repeated on the back of the first leaf of two of the same Antiphonarium, which follow at the end. The Church musical notes on the four leaves of this Antiphonarium, at the beginning and end, are older than the Chronicle, and are probably of the 13th century.

The last chapter is divided into three parts, the second of which is intitled, "*Off the*" *batell of Agyncourte, and of the worthie present that the Dolphyn of Ffrance sent to Kinge*" *Henry V.*"

No. XLVIII.

"GUALTERI HEMINGFORDENSIS, CANONICI GISBURNENSIS, HISTORIA" REGUM ANGLORUM A GULIELMO I. USQUE AD ANNUM 6 EDWARDI" 2DI, VIZ. AB ANN. 1066, AD ANN. 1312." (1)—*folio, parchment.*

The written leaves are 180. The age of this copy may be inferred from the following account of the transcriber:—" scriptum manu mea Rogeri Dalysey, olim hic Scholastici Gramialis Anno

(1) Bale says that his work begins 1066, and ends 1308. Pitts agrees. Vossius follows both. Gale's edition of 1687 may be seen in his *Scriptores Veteres*, vol. 2.

"Dom. M.D.XXXIII." It is very fairly transcribed, and perfect; and was formerly the property of Sir H. Spelman, whose name it bears in his own hand.

Gale has published, in his XV Scriptores, vol. 2, p. 455, "*Chronica Walteri Hemingford, "Canonici de Gisseburne, de gestis Regum Angliæ ab Anno D.* 1066 *ad Ann.* 1300;" but he does not describe his MSS. sufficiently; and he acknowledges that his edition is imperfect—"Institutum nostrum non est passum me integrum exhibere Gualterum. Cætera alteri, secuturo "post aliquantulum temporis, tomo reservantur." This promise to publish the remainder of his work from the reign of Henry III. he never performed. (1)

Hearne mentions three MS. copies of Hemingford.—1. That of the College of Arms, called the Arundelian. 2. The Harleian MS. or Stillingfleet's, which is but a corrupted copy of the preceding. 3. That of Corpus Christi College, Cambridge. Gale's imperfect edition is founded on a faulty and recent MS. which, by Hearne's account, appears to be lost. (2) Hearne's is founded on the Arundelian, which, he says, was written in the reign of Henry V. But he acknowledges that it was very corrupt—"*mendis scatere.*" Preface, p. xxvii.

It is remarkable that all the copies hitherto mentioned, excepting the Arundelian and the Stowe MSS. end abruptly in 1297, as does also an ancient copy described by Leland, Collectanea, vol. 3, p. 315; though Hemingford promises in his Procemium to continue his History to the year 1300.

In order to supply what is wanting in those copies, Hearne had recourse to a MS. of Trinity College, Cambridge, terminating in 1312, (3) the 6th of Edward II. He thinks that all of Hemingford's History, from that year to 1326, is lost. The Cambridge copy is quoted by Wharton; and contains also Hemingford's Chronicle of Edward III. of which several copies are preserved in the public Libraries. That of Magdalen College, Oxford, is supposed to be the oldest.

From what has been here collected relative to this valuable Chronicle, it appears that the Stowe copy, transcribed by Roger Dalysey, in 1533, all in his hand, is the best copy extant, though perhaps not the oldest. It ends at folio 176, year 1312, and is followed by the "Regna Britannie "sibi deinceps succedentia." This is a summary of the History of Britain from Brutus to the division of England into an Heptarchy. Then follows, at folio 178, an enumeration of the bishopricks of England from the time of the Heptarchy. The last page gives the Nomina fluminum Angliæ. It is clear that Hearne never saw this MS. Vossius quotes Hemingford's

(1) The latter part, from the death of Henry III. which he promised, has not appeared in his third volume, Oxford, 1691. Hearne has published the remainder, from where Gale ends, and added the Chronicon Edwardi 1tii. to 1346. Tanner mentions the Cotton MS. Nero D. 2, and the Corpus Christi College, Cambridge, MS. which ends in 1312; and also the Lambeth MS. of Hemingford's Chronicon Edwardi 2di. et. 3tii. &c. and refers Hemingford's death to 1347.

(2) See Hearne's Preface to his edition, 8vo. Oxford, 1731, No. VI. VII. VIII. It is remarkable that Brady, who gives a list of the Chronicles of England, says not a word of Hemingford's.

(3) This copy is mentioned in the Catalogus Manuscriptorum Angliæ et Hiberniæ.

Chronicle of Edward III. and his Historia Anglorum, from the Conquest to 1308; which, he says, is preserved in S. Benett's College, Cambridge. (1)

No. XLIX.

"SCUTUM BEDÆ, ET ANTIQUA ALIA MISCELLANEA."—*folio, parchment.*

The written leaves are 152; the writing is of the 13th or 14th century. The title on the first written leaf, at the head of the page, in an ancient hand, is—"*Scutum Bede, Collectivus Gau-*"*fridi de Ufford.*" Pitts, page 138, and Bale, folio 97, agree that this work is falsely ascribed to Bede.—The leaves are numbered from 1 to 172, in Roman numerals. The autograph of Thomas Martin on the inside cover, and Spelman's hand-writing on the first written leaf, indicate that it belonged successively to them. It contains miscellaneous collections, all in one hand, with the exception of marginal glosses and interlineations explanatory of the text. The first contains moral precepts in Latin, and in Monkish rhymes. Two miniatures at the head of the second, represent a master dictating to his scholar, and the scholar listening attentively, and holding an ornamented book close to his head in an attitude of obedience. Wherever two letters *i* occur, both are marked with hair strokes. The second and third pages contain Monkish rhymes in Latin, beginning thus:

"Noli mi fili monitum mispendere vili,
"Cipus erit laudis—si que Pater edocet audis."

The fourth page gives the figures, order, and names of the Greek and Hebrew alphabets, and numerals. The fifth gives the Latin alphabet and numerals, with the four letters which are peculiar to the Anglo-Saxons, and also the Runic or Norman letters. These are followed by a moral treatise on the Historical books of the Scriptures down to page 10, in prose and rhyme. This historical commentary on the Old and New Testament is followed by a compendious History of the Roman Empire, of the irruption of the barbarous nations, and of the Empire of the Franks to the year 1096, as stated at fol. cvii.

Fol. 108.—Next follows a list of the Lombardic Kings, and of the German Emperors, down to the death of Lotharius II. Anno 1137, folio cxii.

Fol. 113.—A Geographical Description of the different Kingdoms of Europe, Asia, and Africa, follows from folio cxii *b*. The marginal notes here, as well as throughout the whole of this MS. are in coeval hand-writing with the text. Both describe the world as consisting only of three parts,—"*Secundum Orosium.*" The following marginal note, at folio cxiii *b*, relates to the course of the Niger:—"Hic, aliique auctores, ferunt haud procul ab Athlante haberi fontem, "continuo arenis mergi, interjecto brevi spacio, vastissimo lacu exundare, atque hinc

(1) De Hist. Lat. p. 479.

" Oceano tenus, Orientem versus, per Ethyopie deserta perlabi; rursusque inflexum ad sinistram " partem, ad Egyptum descendere. Quod quidem verum est, esse hujusmodi fluvium magnum, " qui tali ortu, talique cursu sit, ut revera omnia Nili monstra gignat, quem utique, prope- " modum fontem, Barbari *Dara* nominant, ceteri vero accolæ *nuohul* vocant."

Fol. 118.—The above valuable treatise ends at folio cxvii *a*, and is followed by Latin rhymes on death, and on vices and virtues, to folio cxxi, where an incorrect list of the Popes follows, from S. Peter to 1099, to which are added eight Popes, in a more recent hand, at folio 122 *b*.

Fol. 123.—The next article is—" *De Origine Trojanorum, vel qualiter Britones de Trojanis* " *originem sumpserunt;*" to which is prefixed a rhythmical preface, beginning thus:—

" Trium gentium Gunamen—edicturus breviter,
" Ut earum lineamen—intendatur leviter."

The first words of the narrative are " *Dardanus ex Jove et Electra, filia Athlantidis, natus.*" The first part treats of the origin and history of the Britons, and is a copy of *The Brut*, ending with Vortigern, folio cxxxi. The second treats of the origin and history of the Saxons and Danes down to the Conquest. The third treats of the Conquest, and of the English Kings, to the reign of King John, when this work appears to have been composed.

The remainder, from folio cxlix. to clx. contains Latin rhymes on the seven deadly sins, and on virtues and vices. At folio clx. another work begins—" *De nominibus naturalium*," &c. or, on the names of beasts, birds, fishes, reptiles, &c. in Latin; also of fossils, precious stones, plants, trees, shrubs, down to folio clxxi. The whole concludes with a short treatise on medicine, in the same hand.—No account of *Galfridus de Ufford* can be found in Tanner, Nicolson, Vossius, or Blount. The leaves 2, 54, 55, 123, and 168 of this MS. are missing.

The geographical passage quoted above from the MS. now before us, agrees with the corresponding passage in Orosius, l. 1, c. 2, and both with the ancient Roman Cosmography which is ascribed to Æthicus, a writer of the 3d century, whose work may be seen at the end of Gronovius's edition of Mela.—After the words *Nuohel vocant*, Orosius proceeds thus:—" Sed " hic, in regione gentis, quæ Libya Ægyptia vocatur, haud procul ab illo fluvio, quem a litore " maris Rubri prorumpere diximus, immenso lacu acceptus, absumitur: nisi forte occulto meatu " in alveum ejus qui ab oriente descendit, eructat." From this passage, it is clear that the Ancients entertained obscure notions of a subterraneous communication between an immense river, which rises somewhere near Mount Atlas, and the sources of the Nile, and which resembled the Nile in many particulars, " omnia Nili monstra gignit."

There can hardly be a doubt that the Roman writers of the days of Æthicus and Orosius were better acquainted than we are with the interior of Africa. The progressive geography of the Romans had made rapid advances after the Jugurthian war. The conquest of Capsa, and of all Numidia and Tingitana, must have opened the communication with the interior to a very great extent. Pliny refers to the Geographical account of Africa written by Juba the younger, King

of Mauritania, who traced the sources of the Nile to the vicinity of Mount Atlas.(1) He adds, that many adhered to this opinion, which, in fact, is quoted and adopted in the 4th century of our æra, about the year 360, by Ammianus Marcellinus.—" Rex autem Juba, Punicorum con-
" fisus textu librorum, a monte quodam oriri eum exponit, qui, situs in Mauritania, despectat
" Oceanum: hisque indiciis hoc proditum aiit, quod pisces, et herbæ, et belluæ similes, per eas
" paludes gignuntur."(2)

The same opinion of the origin of the Nile is quoted and adopted by Xiphilin, in his Life of Severus, by Solinus, c. 32, p. 59, by Martianus, de Ægypto, l. 6; nor is it to be supposed that the Romans, who conquered these regions 106 years before the Christian æra, and possessed Mauritania and Numidia down to the days of Mahomet, could be ignorant of other circumstances relating to the Niger, which have been lost in the confusions attendant on the triumphs of the Koran.

The arithmetical numerals of the Greeks and Latins, which are described in this MS. without any reference to the Arabic, shew that the author wrote before the Arabic numerals had universally prevailed in England. Wallis proves, in his Algebra, that these numerals were known in the 12th and 13th centuries; and they seem to be expressly mentioned by Roger Bacon, who says that " a Theologian must understand not only the fractions of the Latins and Arabians, " but also of the Hebrews."—(Opus Majus, p. 138). We know that John de Basingstoke, Archdeacon of Leicester, who had studied several years at Athens, brought the numeral figures of the Greeks into England, as stated by Matthew Paris, ad ann. 1152, ed. 1644, p. 559. But though the Arabic numerals were known, they were not in general use in England before the 15th century, and seem to have been unknown to this author.

With regard to the geographical treatise in this MS. it is founded chiefly on Orosius, as already mentioned; but other sources of information are occasionally referred to. Roger Bacon composed a description of all the countries in Europe, Asia, and Africa, which is wonderfully correct for that time. He illustrated that description by a map, in which the latitude and longitude of places were marked by parallel circles. This map is unfortunately lost.(3) But his

(1) " Nilus Originem (ut Juba rex potuit exquirere) in monte inferioris Mauritaniæ, non procul Oceano, habet, lacu protinus stagnante, quem vocant *Nilidem*."—Plin. l. 5, c. 9; Harduin's edition, vol. 1, p. 255.—He adds—" Præterea observatum est, prout in Mauritania nives imbresue satiarent, ita Nilum increscere. Ex hoc
" lacu profusus indignatur fluere per arenosa et squalentia, conditque se aliquot dierum itinere. Mox alio lacu
" majore, in Cæsariensis Mauritaniæ gente Massæsylum erumpit, et hominum cætus veluti circumspicit,
" iisdem animalium argumentis: iterum arenis receptus, conditur rursus 20 dierum desertis, ad proximos
" Æthiopas, atque ubi iterum senserit hominem, prosilit, fonte, ut versimile est, illo, quem *Nigrin* (the Niger)
" vocavere. Inde Africam ab Æthiopia dispescens, etiamsi non protinus populis, feris tamen et belluis frequens,
" silvarumque opifex, medios Æthiopas secat, cognominatus Astapus, quod illarum gentium lingua aquam
" significat e tenebris profluentem," &c.

(2) See Valesius's ed. fol. 22, c. 15, p. 334; and Harduin's note on Pliny, Emend. xxxi. p. 295.

(3) " One of the oldest maps I have seen," says Hearne, " is in a MS. in Jesus College, in Oxford. I saw
" a map of England, containing the representation chiefly of the coasts, printed from a wooden cut by Wyn-
" kyn de Worde, in 1520, and so contrived as to be folded up in an almanack.—Neither will Henry Lyte's

Opus Majus affords abundant evidence of very considerable progress in astronomical and geographical science in England before the year 1270,(1) about which time the "*Scutum Bedæ*" seems to have been composed.

No. L.

"HISTORIA ANGLIÆ, MAXIME IN IIS QUÆ AD ECCLESIAM SPECTANT."—*folio, paper.*

The written leaves are 357, formerly the property of *Anstis*, whose name it bears in his own hand. (2) The first 68 leaves are missing. The first page, in its present state, relates to the conversion of the Northumbrian Saxons, by S. Aidan, and his companions and disciples from Ireland, who built the first churches, and erected the first altars in Northumbria. The narrative is taken from Bede, Florence of Worcester, Asser, Malmesbury, Simeon of Durham. Capgrave is quoted at folio 221 and 224; and though the work ends at the year 1098, the author cannot be older than the reign of Charles I. The last chapter is intitled—"De Episcopis et "rebus Cambriæ." The author seems to have read all the ancient Chronicles with great diligence. No clue, however, remains by which this name may be known. Bishop Smith's "Flores Ecclesiasticæ Historiæ Gentis Anglorum," printed at Paris, folio, 1654, and Alford's "Annales Ecclesiæ Britannicæ," printed Leodii, 1663, differ widely from this work. It approaches nearer to Harpsfield's manner, whose History of the British Church was printed, folio, Doway, 1622.

No. LI.

"STEPHANI REGIS VITA."—*folio, paper.*

This volume consists of 484 written pages. The title on the first is—"*Gesta Stephani Regis, "incerto Auctore, apud Histor. Norman, fol.* 927." It is all in one hand. fairly written in the

"Light of Britain, engraved in about twenty sheets of paper, to be pasted together, and hung up, be less "grateful to curious persons, if they can meet with it, it being wonderful scarce. King James I. valued it "so much, that he gave the author, when he presented his Majesty with it, his own picture set round with "diamonds, worth at least 300l." An ancient map in Merton College, Oxford, is mentioned by W. Harrison, p. 54, v. 1, of his Description of Britain, Lond. 1586.—Hearne's Neubrig. v. 2, p. 750.

(1) After languishing several years in confinement, as a magician, Bacon sent his Opus Majus to Pope Clement IV. A. D. 1266, and was soon after enlarged. Of his invention of spying-glasses, he speaks thus:—"Spying-glasses may be so formed and placed, that we shall be able to read the smallest letters at the "greatest distance, to number even the dust and sands, and to make the sun, moon, and stars to descend, "or at least seem to descend from the heavens." For this he was confined again 12 years as a heretic.

(2) It is numbered "MS. E. Anstis Gart. No. 434."

reign of George I. and it gives, from Norman and English Chronicles, all that relates to King Stephen, beginning from the death of his predecessor, Henry I. and ending with the death of Stephen, when Henry II. succeeded him in 1154. That it is a recent transcript, is clear from references to Duchesne's Scriptores Normanici, and to an Ely MS. in the possession of Dr. Gale. It appears to have been compiled with great diligence and fidelity, giving under each year accurate extracts from a great variety of Chronicles, and authors in print and Manuscript.

King Stephen's memoirs, collected by Richard Prior of Hexham, were published in the "Decem Scriptores," folio, Lond. 1652. Selden quotes an anonymous writer of the Life of Stephen, which would seem to be the work now before us, as he calls it voluminous.(1) In Duchesne's Collection we find another large work on this subject, whose anonymous author seems to have flourished in the latter end of Stephen's reign, or in the beginning of Henry the Second's.

The MS. now before us consists of passages taken from Du Chesne's anonymous work, and interwoven, in the way of a Concordance, in chronological order, with corresponding passages from William of Malmesbury Ordericus, Vitalis, Richard of Hagulstad, an Ely MS. in the possession of Dr. Gale, Diceto, Matthew Paris, Walter of Hemingford, Knyghton, Henry of Huntingdon, Gervas, Brompton, and others, whose works are occasionally quoted either from the best printed editions, or from the best manuscripts. It is all in one hand, of the reign of Charles I. and ends in 1154; and whatever has been said of King Stephen, or of his reign, by any author antecedent to the reign of Henry VIII. all seems to have been, with the greatest diligence, collected into this MS.

No. LII.

"JOHANNIS REGIS VITA."—*folio, paper.*

The written pages are 658, interspersed with several blank leaves. It begins from 1199, leaving an hiatus of 45 years between it and the preceding volume, which seems to indicate that there is somewhere an intermediate volume, especially as this is bound exactly to match the former, and written in the same hand. The History of King John's reign is given from the death of Richard Coeur de Lion, to John's death, in 1216. The arrangement and style of both these volumes agree;—the margins of both are ruled off in red ink. The order is chronological. The first year of King John's Life is 1199; the last, ending with the last page of this volume, is 1216.

The various authors from whom corresponding extracts are given, by way of Chronological Concordance, are Hoveden, Matthew Paris, Liber Ruber Scaccarii, Radulphus de Cogeshale, the Cotton MS. Claud E. 8, Tract. 34, Diceto, Statuta Scaccarii, Guil. Armor, Rigord, Brit. Armor, Historiæ Norman. Scriptores, Chronicon Monaci Bernwallensis in Biblioth. Arundel, Chron. W.

(1) Titles of honour, p. 537—557, &c. Pitts says that Ralph de Diceto's Annals of King Stephen were, in his time, preserved in S. Bennet's College, Cambridge, p. 251.

Thorn, &c. The chief foundation is Matthew Paris; the others are compared with his text. Under the year 1215, is a transcript of Magna Charta from the Liber Ruber Scaccarii, which is followed by another copy in the same hand; and the latter concludes with the following memorandum:—"Memorandum quod hæc Charta prædicta transcripta fuil 9 Feb. 1602, Anno "41 Eliz. Reginæ, ex vetustissimo libro olim pertinente Prioratui de Luffeild im quo continetur "liber Bractonis qui ibidem dicitur Breton et Glanvill, Rot. Brevium, Register Summa feltas-"savor, et Leges Sancti Willelmi, multique alii de jure communi in folio."

It is much to be lamented, that the volume containing 45 years from the death of King Stephen, in 1154, to the succession of King John, in 1199, during which Henry II. and Richard I. reigned, is wanting to this collection; those 45 years being extremely interesting, and forming a most important period in the annals of the British Islands. No plan can be more decidedly historical than that of giving, in chronological order, the very words of the authors who have written either professedly or incidentally on the subject, and who lived at the times, or approached the times of which they write. The reader has thus the documents and the opinions of all parties laid at once before him, and is enabled to judge for himself; whereas, the colourings laid upon genuine history by modern writers, often exhibit only their own views of subjects which they were not qualified, or not enabled thoroughly to investigate. Even in Dugdale's Monasticon, the erroneous dates are so numerous, that Somner does not hesitate to style them infinite defects. (1) A record of the Sherborne family, which is quoted by Spelman, (2) pretends that that, and other Saxon families were restored to their estates after the Conquest; and this record was admitted as genuine both by Spelman and Dugdale; (3) though soon after detected as a forgery by Brady. (4) Now if such Antiquaries are thus liable to gross errors, how necessary is it that the very words of the original Historians should be carefully produced? and this is the object of these two Manuscript Lives of Stephen and of John, which sufficiently shew that the ancient Saxon nobility were extirpated by the Conquest, not one Saxon family appearing to make any figure in any of the nearly 2000 pages of which they consist.—The Conqueror had proposed to abolish even the English language, ordering that in all schools the youth should be instructed in French. All the public documents and pleadings were in that language, and continued so till after the reign of Edward III. Yet the Saxon language was cultivated in some Monasteries. The Saxon Chronicle, as we have it, published by Gibson, was written about the year 1154, where it ends. Some Saxon MSS. even of a later period are mentioned by Wanley, and some others shall be noticed in their proper places in this Catalogue. It appears also, from Robert of Gloucester's Rhyming Chronicle, published by Hearne, (5) that the common people of England

(1) Somner's papers in Canterbury Library, quoted by Nicholson, fol. ed. Lond. 1736, p. 109.

(2) Spelman's Glossary voce Drenges.

(3) Dugdale's Baronage, v. 1, p. 118.

(4) Brady's Answer to Petyt, p. 11, 12.—Tyrrell's History of England, v. 2, Introduction, p. 51—73.

(5) Hearne's ed. 2 vol. Oxford, 1724, p. 364. Robert flourished in the reigns of Henry III. and Edward I. His language is the vulgar English of that time, replete with Saxonisms. His contemporary, Langtoft, wrote a Chronicle of England from Cadwallader to Edward I. in French verse, the first part of which was composed

who could read, despised the French. But yet it is an undoubted truth, confirmed by many passages in the Lives of King Stephen and King John now before us, that the English language had been nearly disused down to the reign of Henry III. A Charter of that King's, A. D. 1258, written in the vulgar English of that time, may be seen in the Appendix No. 4 to Henry's History of England, vol. 8, Lond. 1800.

With respect to the copies of the Great Charter, preserved in this manuscript Life of King John, Gale observes that, notwithstanding all the blood that has been shed in defence of that Charter, yet the original is lost.(1) But this is certainly a mistake.—The *Articles* which were first proposed to King John by the Barons, and the Great Charter itself, which was soon after founded on those Articles, exist to this day; and both are published from the originals by Blackstone.(2) Of the reign of William Rufus there yet remain three original monuments,—the Tower, Westminster Hall, and London. Relentless time will level these; and after the lapse of a few ages, probably, not a trace of them shall remain. But the Articles of the Barons, and the Great Charter of John, will ever be cherished by their high-minded posterity, until England shall cease to exist, and this Empire be no more. The Articles were luckily preserved from Laud's Collection, before his trial in the House of Lords terminated; and being purchased by the late Lord Stanhope, from Dr. Burnet's Collection, were presented by him to the British Museum.

Of the Great Charer, two originals are preserved in the Cotton Library. Pine's engraved copy was taken from one of these; and Blackstone's edition is founded upon both. He has also published those Charters respecting the Liberties of England, which are ascribed to Henry I. Stephen, Henry II. and Henry III. Matthew Paris says that the Great Charter was founded on a similar concession by Henry I. and on the Laws of Edward the Confessor; and this tradition is adopted by Twysden, and most modern Historians, as in Lambard's Archaiononia, p. 157. But the originals do not exist; and many reject those pretended Laws of Edward and Henry the First, as more recent inventions, t. 1, 4to. p. 185.

What those Laws of Edward the Confessor were, which the English, during a century and a half, desired so passionately to have restored in the reign of King John, is much disputed by Antiquarians, says Hume, and our ignorance of them, seems one of the greatest defects in ancient English history. The collection of Laws in Wilkins, which pass under the name of

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by one Eustace, A. D. 1155, and the second by Robert Wace, Canon of Bayeux, 1160, as already mentioned. All the three parts of this Chronicle were translated into English by Robert Manning, alias *Robert de Brunne*, whose translation of Langtoft's part has been published by Hearne, 2 vol. 8vo. Oxford, 1725. De Brunne had previously translated into English rhyme Robert Grosthead's *Manuel de Peche*, begun by him in 1303, of which there is a good copy in the Harleian, as in Hearne's Preface to Robert of Gloucester's Chronicle, b. xiii. and another in the Bodleian Catal. MSS. No. 2313. These are, perhaps, the oldest Poems in the English language.—See Warton's History of English Poetry.

(2) Scriptores Angl. XV. p. 5.

(3) The Great Charter, and the Charter of the Forest, with other authentic instruments, &c. Blackstone's Law Tracts, 4to. Oxford, 1771 Spelman published the *Articles* in his *Codex veterum Legum*, from a Lambeth copy, which is published by Wilkins at the end of his *Leges Anglosaxonicæ*. The original articles were preserved from Laud's papers, as stated by Burnet.—History of his own Times, p. 32.

Edward, are plainly a posterior and an ignorant compilation. Those to be found in Ingulf, are genuine; but so imperfect, and contain so few clauses favourable to the Subject, that we see no great reason for contending for them.

Of the authors quoted in this MS. Life of King John, Ingulph was secretary to William the Conqueror, and Abbot of Croyland, in Lincolnshire, from 1076 to 1110, when he died. The Learned are indebted to him for his excellent History of that Abbey, from its foundation in 664, to 1109, and for many particulars relative to the general history of England, which are no where else to be found. It was printed by Saville, London, 1594, and again, Oxford, 1684.

Eadmer, of Canterbury, the Spiritual Director of S. Anselm, wrote an excellent account of the affairs of England in his own time, from 1066 to 1122. It is intitled Historia Novorum, was published by Selden, London, 1623, and is frequently quoted in this MS.

Contemporary with Eadmer, was Turgot, an Anglo-Saxon, Prior of Durham in 1087. His history of the Church of Durham, from 635 to 1096, in four books, has been published by Twysden, in the X Scriptores. Simeon, Precentor of Durham, published it under his own name, expunging such passages as would have discovered the real author. (1)

William of Malmesbury, sometimes called of Somerset, wrote, in the 12th century, the best History of England extant, in five books, from the arrival of the Saxons in 449, to the 26th of Henry I. or 1126; and a continuation, in two books, from that year to the escape of the Empress Maud from Oxford, in 1143: also a Church History of England, in four books, published by Sir H. Saville.—Rer. Angl. Scriptores, Lond. 1596. He died in the Abbey of Malmesbury, A. D. 1143. Usher calls him the chief of all our Historians (Ep. Ded. ad Eccl. Hist.), and Saville agrees, (Ep. Ded. ad 5 Script.)

Simeon of Durham collected the historical monuments, particularly of the North of England, which were scattered by the Danes, beginning from 616, and ending in 1130. He wrote also some smaller historical pieces, which may be seen in Twysden's X Scriptores. He died soon after the year 1130. All his works are referred to in this MS.

John, Prior of Hexham, continued Simeon's history to 1156, as in the X Scriptores.

Richard, who succeeded John in the Priory of Hexham, wrote the history of the Bishops of that Church, and of four years of the reign of King Stephen, from 1135 to 1139, which may also be seen in the X Scriptores.

Henry of Huntingdon wrote several Poems, which are mentioned by Leland. His best work is his History of England from the earliest accounts to the death of King Stephen (1154), in eight books, published by Saville in the Rer. Angl. Scriptores post Bedam. In addition to this, Wharton has published a long Letter of his to Walter, Abbot of Ramsay, which contains many historical anecdotes of King, Nobles, and Prelates, his contemporaries. (2)

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(1) See Selden's Preface to Twysden's X Scriptores post Bedam, fol. Lond. 1652, p. 4. Fordun quotes the Lives of Malcolm Ceanmore, and of his consort, Queen Margaret, by Turgot.—Scotichron, l. 5, c. 14, 15, 16, &c.

(2) Wharton Anglia Sacra, t. 2, p. 694—702.

Ailred of Rieval has been already mentioned: he died in 1166. His Historical works may be seen in the

Roger Hoveden was domestic Chaplain to King Henry II. His Annals of England, from 731, where Bede ends, to 1202, is one of the most voluminous of our ancient Histories; and is more valuable for its sincerity, and great variety of facts, than for style or arrangement. It is published by Saville, Rer. Angl. 230—471, folio, Frankfort, 1601. (1)

Gervase of Canterbury's Chronicle of the King's of England, extends from 1122 to 1200; and his History of the Archbishops of Canterbury, from S. Augustine to Archbishop Hubert, 1205. Both are published by Twysden, Scriptores X. col. 1290, 1683.

Ralph de Diceto, Gervase's contemporary, wrote the "Abbreviationes Chronicorum" and "Imagines Historiarum," published in the same Collection, col. 429—710. (2)

Benedict of Peterborough, the biographer and friend of S. Thomas à Becket, was appointed Abbot of Peterborough in 1177, assisted at the coronation of Richard I. in 1189; was Keeper of the Great Seal in 1191, and composed a History of Henry II. and Richard I. from 1170 to 1192, which contains one of the best accounts of the transactions of those times, published by Hearne, in 2 volumes, Oxford, 1735. He died in 1193, as shewn by Swaffham, in his Hist. Cœnob. Burgen, a Josepho Sparkio edita, Lond. 1723, p. 103.—Florence of Worcester, is not quoted in the MS. Life of King John now before us, because, although he epitomized the Chronicle of Marianus Scotus, which comes down to 1083; and added several particulars from the Saxon Chronicle; he brought his history down no later than to 1119, when he died. It was printed at Frankfort, folio, by Saville, in his 5 Scriptores post Bedam, 1601.

Matthew Paris, a Monk of St. Albans, is one of the most celebrated of our Historians of the 13th century. His Historia Major contains the Annals of eight Kings, from the Conquest, inclusive, to the end of Henry III. first published in London, 1571. Watts's edition, Lond. folio, 1640, is the best.—He died in 1259. The first part of this History, down to 1235, is supposed to be the work of Roger of Wendover. M. Paris relates that the Great Charter of King John was founded on Henry the First's, and he recites Henry's twice, at an. 1100, and again 1213, and it is certain that two copies of that Charter are registered in the Red Book of the Exchequer; one of which is prefixed to Henry's Laws, published by Lambard, and by Wilkins. (3)

Scriptores X. by Twysden, Lond. folio, 1652, p. 338—442. William of Newborough has been also mentioned: his history is, for veracity, arrangement, and purity of style, next to William of Malmesbury's, the most valuable English production of the 12th century. His Latin style is preferred to M. Paris's, and equalled with Eadmer's and Malmesbury's, by Dr. Watts, in his Epist. Ded. ad Pontic-Verun. 8vo. Paris, 1610.

(1) Spelman observes, in his Glossary voce Frithborga, that that foreign edition of our English Historians abounds in errors. Saville says of Hoveden and Huntingdon, "Authores comprimis bonæ et diligentes, "verissimique superiorum temporum Indices"—Ep. Ded. ad 5 Scriptores.

(2) There is another London edition of 1684, and one of Paris, 1644.

(3) See Lambard's Archaionom. 175, Wilkins LL. Anglosaxon, 233. It is likewise printed in Richard of Hagulstad's History of King Stephen, p. 310. Blackstone's edition is taken from Hearne's Textus Roffensis, c. 34, p. 51, which is acknowledged the most ancient,—that book having been compiled by Ernulf, Bishop of Rochester, who died A. D. 1114. Two of King Stephen's Charters are published by Blackstone: the first from an ancient Cotton MS. D. 2, fol. 75; the second from the original under seal in the possession of Hearne, as in his notes to William of Newborough, p. 711; but since lost.

No writer of his age is so honest as Paris, or so intrepid. No Historian has painted in stronger colours the ambitious intrigues, or vices of the Court of Rome. This is acknowledged by Brown, in his Appendix ad fasciculum Rerum expetendarum, p. 415, &c. He was also an excellent sculptor in gold, silver, and other metals, and the best painter of his age, as stated by the Historian of his own Abbey, in Tanner, p. 573.

Ralph of Coggeshale's continuation of an ancient Chronicle was never printed. There are two MS. copies of it—one in the Cotton Library, Vespasian D. 10; the other in the Duke of Norfolk's Collection, in the Herald's Office, No. 11. Both begin from 1066; and end at the year 1207. In both, is the following entry:—"Obiit Dominus Thomas Abbas V. us. de Cogesh. cui successit "Dom. Radulfus Monachus ejusdem loci, qui hanc Cronicam a captione Sancte Crucis usque "ad annum undecimum Henrici Regis III. filii Regis Johannes descripsit." Two imperfect fragments of this Chronicle are printed from a MS. in the Library of S. Victor, at Paris, by Martene et Durand, Vet. Mon. Collectio, vol. 5, Paris, 1729, fol. 801—871. Whole chapters of it are given in the valuable MS. Life of King John which we have described.

The Anglo-Norman Historians of the 12th century are far superior in merit, as well as number, to those of any other nation. In the 11th and 12th centuries the Normans extended their conquests from the Elbe and the Shannon to the Tigris and the Euphrates, and they conquered by the pen as well as by the sword. (1)

No. LIII.

"POLYCHRONICON RANULPHI HYGDENI."—*folio, parchment.*

The written leaves are 240; the writing is of the year 1397. It is splendidly bound in Russia. Of eight leaves, containing an alphabetical index to the whole, the first is comparatively recent; the other seven are in the same hand with that of the whole book. Then follow two leaves of a Preface, in the hand-writing of the first leaf, which are comparatively recent. After the Preface, the whole volume is in one hand, terminating with the reign of Edward III. 1376–7, and with an account of John Wickliff, which engrosses the last page. An account of the King's concubine, Alice Perreres, occupies the preceding page. The first leaf, next after the Preface,

M. Paris relates a Charter of King John, dated 15th January, 1214, 16th of his reign, granting to all Monasteries and Cathedrals the free right of electing their Prelates; reserving only the form of a *Congé de elire* beforehand, and of the Royal assent after; but expressly declaring that if both, or either, were arbitrarily denied or withheld by the Crown, the election, notwithstanding, should be valid. In Wilkins, vol. 1, p. 545, there is a transcript of this Charter, from the Register of Canterbury, dated 21st Nov. 1214. Blackstone reconciles the difference of dates. p. 292.

(1) See Warton's History of English Poetry, vol. 1, and Duchesne's Scriptores Norman. with Camden's Anglo-Norman.

The *Scriptorium*, or transcribing room of St. Alban's Abbey, was built by the Abbot Paulin, a Norman, who ordered many volumes to be written there about the year 1080, Archbishop Lanfrane (another Norman) furnishing copies, as in Matthew Paris, p. 1003. Leland Script. Brit. p. 166.—See our account of the MS. No. 56 in this Collection.

has been cut out, with a sharp instrument, no doubt on account of the Illuminations in gold with which the initial letter was adorned.

The following marginal notices are taken from the 4th leaf preceding the last of all, and opposite to the year 1361.—"Hic finis Policronicorum compositorum per Ranulphum Monachum "Cestrensem, et continuatur hec Historia per Johanem Treviscium, per 55 annos."

Nicolson says that Higden, a Benedictine Monk of Chester, died there in 1377; that his accounts, as far as they relate to the Britons and Saxons, have been published by Gale, Hist. Brit. vol. 1. fol. Oxon. 1691, that he had a better MS. than Gales; that the rest of Higden's work was first translated into English by John de Trevisa, as in Pitts, p. 567; and that there is a MS. copy of this translation in the Cotton, Tiberius D. VII. Usher has observed, that the additions and interpolations in William Caxton's English edition are the publisher's, and not Trevisa's;(1) and so is also the continuation down to 1460; for Caxton takes it upon himself, though Selden says it was Trevisa's work,(2) which is false; for Trevisa must have penned it a hundred years after his death. Gale commends Higden for having preserved many remains of ancient Chronicles, now lost or mislaid; (3) and yet there is no printed edition of this work, excepting the above interpolated translation by John de Trevisa, which was published by Caxton, in 1482. The Stowe MS. is amongst the oldest, if not the oldest copy extant. Another is mentioned in the Tennison Collection, and quoted by Wharton, in his Auctarium, p. 439. A third is mentioned by Lewis, in his Life of Caxton, page 64; and another in the Harleian Catalogue, No. 1900.

Nicolson says that this work is falsely ascribed to Higden, and was written about the year 1330, by Roger of Chester, under the title of Polycratica temporum, of which several copies are preserved in the Harleian. One of these copies is frequently marked by Bale's own hand. "By comparing these with those of R. Higden, in the same Repository, it is manifest, says he, "that Ralph Higden of Chester stole his work from Roger of Chester. One of the copies of "the Polycraticon is plainly the numerical book described by Pitts, under the name of Higden; "another has *Ran. Cestr.* in a modern hand, in its title, instead of *Rogr. Cestr.* as Wanley "thinks."

At the head of the first written page of the fine copy of Higden now before us, is the name and autograph of Ethelbert Burdett, in writing of the reign of Henry VII. The Arabic numerals of the alphabetical index prefixed to it, are of the same reign. The Prologue ends on the second page of the second leaf, in its present state, thus:—"*Explicit Prologus. Incipit* "*Liber primus Pollicronice. De orbis Divisione Prescianus in Cosmographia.*"

This Prologue is divided into four chapters, and the commencement of the book is

(1) Usserii Hist. Dogm ed. Wharton, p. 157, and 439.

(2) Pref. ad X Scripteres. Bale says "Continuationes Polychronici 55 annos continent, et durant ab anno "C. 1342 usque ad annum ejusdem 1397, in quo ipsemet Trevisa claruit."—De Scriptoribus Angliæ, fol. 518.

(3) Vossius says, "Gloriam non minimam reportavit Mappa Mundi, item Polychronico, sex libris, ab orbe "creato usque ad 1342, Obiit anno 1368. Polychronicon hoc Anglice transtulit J. Trevisa, atque illud additis "55 annis continuavit usque ad an. 1398, quo claruit."—De Hist. Lat. p. 487–8.

numbered chapter 5: the subsequent chapters are arranged accordingly. The whole work is divided into seven books, and ends with the year 1376.

In the second chapter of this Prologue, Higden gives the list of the authors whom he quotes, thus:—"Recitantur hic nomina auctorum de quibus hec potissime abstracta est Cronica.—"Josephus, Judeorum historicus insignis, qui ab inicio Seculi usque ad XIV. annum Domiciani "libros antiquitatum XX. nec non et de subversione Urbis Jerosolimitane, gentisque sue Cap-"tivitate, libros VII. conscript.—Egesippus de excidio Urbis quem transtulit Am brosius Pto-"lemeus, in XXXVII. libris de Universali Historia.—Trogus Pompeus in XLIV. libris de cunctis "pene orbis Historiis, que abreviavit Discipulus suus Iustinus.—Eusebius, in Historia Ecclesiastica, "cujus XI. sunt libri. Historia Ecclesiastica Tripartita, cujus tres sunt Auctores Eusebius, "Ieronimus, Theodorus, Episcopus. Augustinus de Civitate Dei, potissime in 17 et 18. Orosius "Hispanus, Taraconensis Presbyter, in libro de Ormesta Mundi, Isidorus Hispalensis Episcopus, "in libro Etimologiarum, Solinus de Mirabilibus Mundi—Eutropius in Historia Romana, Paulus "Diaconus in Historia Longobardorum, Cassiodorus de gestis Imperatorum et Pontificum, "Methodius Martyr et Episcopus, cui incarcerato revelavit Angelus de Mundi statu primitivo et "fine—Suetonius de gestis Romanorum, Valerius Maximus de gestis memorabilibus, Macrobius "in Saturnalibus, Priscianus, Petrus Comestor in Historia Scholastica, Gregorius de mirabilibus "Rome, Beda de Gestis Anglorum, Item Beda de natura Rerum, Item Beda de temporibus, "Item Gildas de gestis Britonum, Marianus Scotus, Willelmus Malmesburiensis Monachus De "regibus Anglorum et Pontificibus, Henricus Huntyngdone Archidiachonus. Walterus Exonensis "Archidiaconus, Alfridus Beverlacensis Thesaurarius, Galfridus Monomutensis in Historiis "Britonum, Willelmus Ryvallensis, Giraldus Cambrensis qui descripsit Topographiam Hibernie, "Itinerarium Walliæ, et vitam Regis Henrici secundi, sub triplici Distinctione. Johannes "Salesburiensis in suo Polichronicon, quem intitulavit de Nugis Curialium et Philosophorum, "Huguo Pisanus Episcopus in magnis Diviniationibus, Vincentius Belvacensis, in Speculo His-"toriali. Yvo Carnotensis Episcopus, Historia Francorum, Titus Livius de gestis Romanorum, "Martinus Primacerius ..... in Cronicis suis de Imperatoribus et Pontificibus, et Florentius "Wygorniensis Monachus quem in annorum supputatione potissime sum secutus cum Mariano "Scoto." It must be acknowledged that the Monks of Chester could at this time boast of a valuable Historical Library.

No. LIV.

"GESTA BRITANNICA"—*folio, paper.*

The written pages are 719. It is in Latin; begins from the introduction of Christianity into Roman Britain; and, after a regular narrative in ten chapters, ends in 1648.—The last chapters were concluded by the same hand in 1664. The title at full length, is—"Gesta Britannica, "præsertim Anglorum, adjectis aliquot observationibus, maxime in iis quæ ad Ecclesiam spec-"tant, a temporibus retroactis ad an. D. 1648."

This History is divided into ten books, all in one hand, it is written in an easy flowing style, and with great moderation. At the end of the Index, some leaves of which are torn away, the author writes—" *Finis Deo Gratias, April* 28, 1664, *anno ætatis* 70."

No. LV.

" ANCIENNE CHRONIQUE."—*folio, parchment.*

The written leaves are 415, or 830 pages: the size is large imperial folio: the writing is of the 14th century; the language French. The number of miniatures and large initial letters ornamented in gold, amounts to 339 initials, and 38 miniature drawings. The other initials, which, though not in gold, yet are ornamented and coloured in ultramarine, blue, and red ink, amount to 400. All these letters are the capital Gothic of the 14th century, such as are seen on tomb-stones of the 14th and 15th. To this magnificent volume no title is prefixed. The illuminations represent kings, courtiers, knights, sieges, and battles. The arms in gold on the cover, are foreign. The first miniature represents hounds, horses, and huntsmen in a thick forest, where they find a child tied up by his legs, and hanging from a branch of a lofty tree. Under this miniature is the title of the first chapter, thus:—" Comment les sergents pendirent l'enfant." The second is—" Comment les Veneurs trouverent l'enfant." The third is—" Comment Edipus " sceut de le Roy q'il n'estoit son pere." The fourth is—" Comment le Roy dist a Edipus qu'il " n'estoit point son pere." The titles are in red ink, the first leaves are missing. The whole is a collection of Historical Romances, of which the first occupies 45 pages, and ends thus:—" *Cy fenist de Thebes la destruction Deo gratias.*" The lost title of this first Article must " therefore have been *La Destruction de Thebes.*"

Fol. 25.—The next article begins with the following title:—" *Cy commence l'ystoire de Hercules* " *et de Jason.*" This Romance ends at folio 31, thus:—" *Explicit d'Ercules et de Theseus.*"

Fol. 31 *b.*—The whole of this page is magnificently adorned and illuminated in gold and various colours; the margins are festooned with foliage and flowers. The drawing on this page represents Troy, surrounded by lofty walls and towers, adorned with pinnacles in the Gothic fashion, and a view of the sea, with boats having one mast and a sail.

Fol. 32.—The first chapter of the next article proceeds at folio 32, without a title. The second is intitled—" La division de Troye le grant." The history of the Argonautic expedition, and of the first fall of Troy, follow to folio 46, where the History of the Second fall of Troy begins from this title. " *Ci commence le seconde Destruction de Troye, si comme disent Ditis et Dares* " *Poetes dont ce fut moult grant doleur.*"—Two very curious illuminated drawings in gold occupy the two pages of folio 83 *b*, and 84 *a*, representing the Grecian fleet, and an attack on Troy from the Grecian camp; whilst King Priam, wearing a Norman crown, stands looking from a window; and Grecian knights, in Norman armour, exhibit family bearings on their

shields, push forward at the Scæan gate. Meantime the Trojans, armed also in Norman fashion, sally forth against the Greeks; and under the names of Hector, Palamedes, Achilles, and Diomede, are represented the likenesses of some of the most respected French nobility of the 14th century, when these illuminations were executed, and these figures drawn. Descriptions are given of the order of battle on both sides; which are, in fact, descriptions of the Norman art of war in the 14th century.

Fol. 185 *b.*—This page is entirely filled by another Historico-romantic drawing, describing the 19th battle between the Greeks and Trojans, in which the King and the principal nobility of France are drawn in the characters of Priam, Paris, Idomeneus, Agamemnon, Hector, Diomede, their family bearings being described on their pointed shields, and banners, which are displayed in profusion about the walls of Troy.

At fol. 201 *b*, is a drawing of the wooden horse entering the widened gate of Troy.

Fol. 203.—Another drawing follows, representing the progress of the wooden horse from the gate to the citadel. " Et monstrum infelix sacrata sistimus Arce."

Fol. 228.—The second Destruction of Troy ends at folio 227, and is followed by an article intitled—" *Ci apres commence l'Histoire de Landomacha le fils de Hector,*" with the history of Eneas, of his arrival in Italy, the war with Turnus, and the foundation of Alba.

Fol. 254 *b.*—The above romantic narratives, which are in fact lively descriptions of the manners of the warlike nobility of France, in the 13th and 14th centuries, are followed here by a history of the ancient Empires of the Medes, Persians, and Assyrians, deducing the origin of chivalry from Cyrus, and Thamaris, before the foundation of Rome; and relating how the Temple of Jerusalem was restored, and the Jews delivered from Babylon, by chivalry. Then follows a history of the foundation and Republic of Rome.

Fol. 272 *b.*—The next article sufficiently indicates the native country of this curious MS. The title is—" *Quels furent les Roys de Bretainge et quans, puis que les Empereurs en perdirent " la Seigneurie jusques aux temps de Mons. Saint Gregoire.*" This article is introduced into the history of the Roman Republic, and is followed by Brennus's invasion of Rome.

Fol. 283 *b.*—The story of Camillus is illustrated by a chapter in the genuine style of Geoffrey of Monmouth, intitled—" *Comment les Romains furent autrefois envahis par les Galloys.*" The Wars of Hannibal follow—not forgetting the share which the Galloys had in driving him out of Italy. Several instances are given of the valour of the Galloys; and there can be no doubt that this is one of the many Armorican Historical Romances, which are quoted by Lobineaux, on which Geoffrey of Monmouth founded his narrative of the origin of the Welsh.

The Armoricans, the Welsh, and the Irish, were originally one Celtic nation. Those who think that the Armoricans were Britons who passed from Great Britain into Gaul with Maximus, in the 4th century, and that the Armorican language, now spoken in Brittany, is but a dialect of the Welsh, seem to forget that that part of France was Celtic for many ages before. Swarms of Britons followed the standard of Maximus into Gaul; but if they settled in Armorica, it was

because they found there a people speaking their own language, and knew, by their Bardic traditions, that from them they derived their descent. (1) The Celtic nations were driven westward by the Romans, the Franks, and the Saxons. The Cornish Britons maintained a no less intimate correspondence with the Armoricans than the Welch did. (2) This intercourse is noticed by Cæsar. The Irish were more remote, and their language differed considerably, in proportion as the Armorican had been corrupted; but yet the commerce of the Irish with the Nannetæ, and with the Welsh, is noticed by Jonas, and by others of the 7th century.

The fictions which occur in the early Armorican Romances are literally found in the tales and Chronicles of the British Bards; and that species of writing which we call Romance, and which was entirely unknown to the Greek and Roman writers, was in use among these Celtic *scealuidhes* from the most remote ages of their history. Hunnibaldus, a writer of the 6th century, begins his History of France from the Trojan War, and ascribes the origin of the French to Francio, the son of Priam. (3) Charlemagne's Twelve Peers of France occur in Flodoard's Chronicle of the 10th century. (4) The story of Stonehenge's being transported by the Druids from Ireland, is as old as the days of the Bard Llywarkhen, who flourished in the 7th century; the ancient intercourse between Wales and Ireland, is noticed in Powel's Caradoc, where we are told that when the Welsh Bards were reformed by Gryffith ap Conan, King of Wales, in the year 1078, "he "brought over with him from Ireland, many Irish Bards, for their improvement, and divers "cunning Musicians, into Wales, who devised in a manner all the instrumental music that is "there used, as appeareth as well by the bookes written of the same, as also by the names of "the tunes and measures used among them to this daie." (5)

These usages therefore are not only antecedent to the Crusades; they precede the settlement of the Arabs in Spain in the 9th century, and the Arabs were enemies, from whom the Europeans derived nothing before the 10th. Eginhard says that Charlemagne delighted in repeating the most ancient and barbarous odes which celebrated the battles of ancient Kings. (c. 8.) We are not informed in what language these Songs were composed; but it is more than probable

(1) See Pelloutier Hist. des Celtes, and Llhwyd's Archæologia.

(2) Lebeuf Recherches, &c. in the Mem. de Litt. t. 17. Cornwall retained its old Celtic dialect down to the days of Camden.—See his Britannia, l. 44, ed. Gibson, 1723, and Llhwyd's Archæol. p. 253.

(3) Rer. German Script, Sim. Schard, t. 1, p. 301, Basil. folio, 1574.

(4) Flodoard's Chronicle comes down to 966. In the injunctions to the British Church, A. D. 680, Bishops are ordered not to entertain Citharædas, female harpers, or to permit ludos vel jocos,—a clear proof that such customs had then prevailed.—Malmesb. De Gest. Pont. l. 3. Spelman Concil. t. 1, p. 159, first ed. folio, 1639. Alfred's skill in the harp is mentioned, A. D. 878, by Malmesb. ii. 6, Archæol. v. 2, p. 100, 4to ed. 1773.

(5) These are Powell's words.—Hist. of Cambr. p. 191, ed. 1584, supported by Selden, in his notes on Drayton Polyolb. s. ix. p. 156, s. iv. p. 67, folio ed. 1613; and by Warton, in his History of English Poetry, vol. 1, 4to. Lond. 1775, p. 50; where he adds, from Sir J. Temple's Essay, Part iv. p. 346—"that, in Ireland, "to seize a Bard's estate, even for the public service, and in time of national distress, was deemed an act of "sacrilege; that the establishment of the household of the old Irish Chiefs, exactly resembles that of the "Welsh Kings: for, besides the Bard, the Musician, and the Smith, they have both a Physician, a Huntsman, "and other corresponding officers."—p. 51. Compare Giraldus Topogr. Hib. Dist. 3. c. xi. ed. Francofurti, 1603, p. 739, and Descriptione Cambriæ, lb. p. 889.

that they were in the ancient Teutonic, to which Tacitus refers de moribus Germanorum, where he says that they celebrate their Gods and their Heroes in native verse. With regard to the Celts, there cannot be the least doubt of the great antiquity of this custom amongst them. The Celts, says Ælian, are the most enterprising men;—they make those warriors who die bravely in battle, the subject of songs, *των Ασματων*. (1)

No. LVI.

"DE SÆCULIS XIV. ET XV. DE ROMANIS PONTIFICIBUS, DE REGIBUS "ANGLIÆ AB EDWARDO 2do AD HENRICUM VIII."—*folio, paper.*

The written leaves of this MS. are 210, or 420 pages: the writing is not older than the reign of Charles I. but the subjects are of the 14th and 15th centuries, and very important. On the inside cover are these words, in the hand-writing of the indefatigable Mr. Anstis:—"Olim e "MSS. Lumley; hodierne e MSS. Johannis Anstis Gart. No. 77." A short table, or syllabus contentorum, prefixed to the first page, divides this volume into four chapters, thus:

Seculum 14. Cap. 1. De Romanis hoc Sæculo Pontificibus et Augustis, pag. 1.

Cap. 2. De Edwardo 2do. Angliæ Rege, p. 1.

Cap. 3. De Clemente 5to et Johanne 22do Romanis Pontificibus, et eorum in Anglia Legatis, pag. 6. Cap. 4. De Edwardo 3tio Rege Angliæ, pag. 6.

This commencement of an index is in Anstis's hand; and at the bottom of the first written page is the autograph of *Lumley.*

The contents of this MS. are in the following order:

Fol. 1.—Of the Popes and Emperors of the 14th century, chapter 1.—Of Edward 2d of England, c. 2.

Fol. 6.—Of Popes Clement V. and John XXII. and their Legates in England, c. 3.

Fol. 7 *b.*—Of King Edward III. of England, c. 4.

Fol. 14.—Of the Popes during the reign of Edward III. and of their negociations with Edward III. c. 5.

Fol. 20 *b.*—Of Richard II. of England, and of tumultuary insurrections in his reign, c. 6.

Fol. 27 *b.*—Of the insurrections at St. Alban's, and in Norfolk, and Suffolk, in the reign of Richard II. c. 7.

Fol. 33.—Of the Popes Urban and Boniface, and the schism in the Roman Church in the reign of Richard II. of England, c. 8.

Fol. 36.—Of Walter, Rainaldus, and other Archbishops of Canterbury in the 14th century, c. 9.

Fol. 42 *b.*—Of Simon Islep, and other Archbishops of Canterbury, c. 10.

Fol. 45 *b.*—Of Simon Langham, and other Archbishops of Canterbury, c. 11.

(1) Varior. ed. l. 22, c. 23. Diodorus agrees, l. 5. See the Rerum Hibernicarum Scriptores, v. 1.

Fol. 51.—Of some Monasteries and Archdeacons of Canterbury, c. 12.

Fol. 53.—Of the Bishops of Rochester, c. 13.

Fol. 53 *b.*—Of the Bishops of London, c. 14.

Fol. 55 *b.*—Of the Carthusian Monastery, built in London in the 14th century, and of the Learned Men, of all orders, of that Diocese, and of its Monasteries, c. 15.

Fol. 57 *b.*—Of the Bishops of Norwich, c. 16.

Fol. 59.—Of the Monastery of Bury, and others in the same Diocese, and of their Learned Men, c. 17.

Fol. 60 *b.*—Of the Bishops of Cicester, c. 18.

Fol. 61 *b.*—Of the Bishops of Winchester, c. 19.

Fol. 63 *b.*—Of William of Wickham, Bishop of Winchester, and of the two Colleges founded by him there, c. 20.

Fol. 70 *b.*—Of the Bishops of Salisbury, c. 21.

Fol. 72 *b.*—Of the Bishops of Exeter, c. 22.

Fol. 74 *b.*—Of the Bishops of Bath and Wells, c. 23.

Fol. 75 *b.*—Of the Bishops of Hereford, c. 24.

Fol. 77.—Of the Bishops of the Mercians, Coventry, Lichfield, Chester, &c. c. 25.

Fol. 79 *b.*—Of the Wiccian or Worcester Bishops, c. 26.

Fol. 80 *b.*—Of the Bishops of Lincoln, and the College of Leicester, and some Monasteries of that Diocese, c. 27.

Fol. 84 *b.*—Of the Learned Men of that Diocese in the 14th century, and of the Academy of Oxford, and of the events there in the same age, c. 28.

Fol. 89 *b.*—Of the Bishops of Ely, and of the Academy of Cambridge, and of the Learned Men of that Academy and Diocese in the 14th century, c. 29.

Fol. 92.—Of the Archbishops of York, c. 30.

Fol. 96.—Of Thomas Arundell, and Robert, Archbishops of York, and of the Learned of that Diocese in the 14th century, and of the holy Man John, Prior of Bridlington, c. 31.

Fol. 101.—Of the Bishops of Durham and Carlisle, c. 32.

Fol. 103.—Of the Bishops of Cambria, c. 33.

Fol. 107.—Of Popes, Emperors, and Kings of England, in the 15th century, c. 1.

Fol. 107 *b.*—Of King Henry IV. of England, c. 2.

Fol. 109.—Of King Henry V. of England, c. 3.

Fol. 114 *b.*—Of King Henry VI. of England, c. 4.

Fol. 119 *b.*—Of the Miracles of Henry VI. of England, c. 5.

Fol. 123 *b.*—Of Edward IV. and V. and of Richard III. c. 5 *b.*

Fol. 133 *b.*—Of Henry VIIth of England.

Fol. 138.—Of the grand schism of the Roman Church which was removed by the Council of Constance. Of the English Bishops who attended in that Council. Of the Council of Basil, of the new schism which broke out there: and of the transactions between Rome and England in the 15th century, c. 7.

Fol. 150 *b.*—Of Thomas Arundell, Archbishop of Canterbury, c. 8.
Fol. 157 *b.*—Of Henry Chicheley, Archbishop of Canterbury, c. 9.
Fol. 159 *b.*—Of John Stafford, John Kemp, and Thomas Burcher, Archbishops, c. 10.
Fol. 165.—Of John Morton, Archbishop of Canterbury, c. 11.
Fol. 172.—Of Henry Deneus, and William Warham Archbishops, c. 12.
Fol. 178 *b.*—Of some Monks and Archbishops of Canterbury, during this century, c. 13.
Fol. 180.—Of the Bishops of Rochester, c. 14.
Fol. 181.—Of the Bishops of London, and of Richard Whittington, Mayor of London, c. 15.
Fol. 182 *b.*—Of the learned Monks, and the Monasteries of that Diocese, c. 16.
Fol. 186 *b.*—Of the Bishops of Norwich, c. 17.
Fol. 188.—Of the Bishops of Cicester, c. 18.
Fol. 190.—Of the Bishops of Winchester, c. 19.
Fol. 194.—Of the Bishops of Salisbury, c. 20.
Fol. 196 *b.*—Of the Bishops of Bath and Wells, c. 21.
Fol. 199.—Of the Bishops of Exeter, c. 22.
Fol. 199 *b.*—Of the Bishops of Lincoln, and the Academy of Oxford, c. 23.
Fol. 204.—Of the Bishops of Hereford, c. 24.
Fol. 204 *b.*—Of the Bishops of Coventry, Lichfield, and Wighorn, c. 25.
Fol. 206.—Of the Bishops of Ely, and the Academy of Cambridge, c. 26.
Fol. 207 *b.*—Of Richard Scroop, and other Archbishops of York, c. 27.
Fol. 212.—Of the Bishops of Durham and Carlisle, c. 28.
Fol. 213.—Of the Bishops of Cambria, c. 29.

The whole of this valuable MS. is written in one fair hand of the reign of Charles I. The value of the work may well be collected from the importance of the various topics of the 14th and 15th centuries, which it unfolds. The prosecution of the Knights Templars, in the 14th century; the contests of the Bishops and of the Abbots for preeminence of power; the quarrels of the Primates with the Kings, concerning Papal provisions, reservations of benefices, nominations of Bishops; the statutes of Provisors and Premunire, enforced against foreign interference in English Ecclesiastical affairs; the state of Learning; the Lives of the Learned; the Controversy raised by Wickliffe and the Lollards; the Roman schisms; the Histories of Oxford and Cambridge;—these, and many others equally important, are the topics on which this MS. principally dwells.

From the histories of those times, it appears that until Roger Bacon arose, the lights of science were too dim to attract attention; that the persecutions which he suffered, impeded the progress which science would have made under the auspices of such transcendent abilities: and yet that learning was valued, libraries were collected, books were purchased at enormous prices. The Royal Library of France, consisting of 900 volumes, was purchased by the Duke of Bedford, in 1425, for 1,200 livres; though, from a catalogue yet extant, it appears to have consisted only of Legends, Romances, and Astrology. The Countess of Westmoreland presented a petition to the Privy Council in 1424, praying that the Chronicles of Jerusalem, which she had lent to the

late King Henry V. should be restored; which was granted with as much formality as if it had been an estate. About the same time, John, Prior of Christ Church, Canterbury, presented a similar petition that the works of S. Gregory, which Henry V. had borrowed from him, should be restored, he having in his will directed it to be restored; which petition, after much deliberation, was complied with, as in Rymer's Fœdera, t. 10, p. 317. In every great Abbey, says Warton, there was an apartment called the Scriptorum, where many writers were constantly busied in transcribing books. The Scriptorium of St. Edmondsbury was endowed with two mills, to support the expence of transcribers.(1) The thythes of a Rectory were appropriated to St. Swithin's, at Winchester, "ad libros transcribendos," in 1171. Nigel, in 1160, gave the Monks of Ely two Churches, "ad libros faciendos." Ingulphus says that, when Croyland was burned in 1091, seven hundred volumes were consumed. Fifty-eight volumes were transcribed at Glastonbury, during the government of one Abbot, about the year 1300; and there were upwards of 400 volumes in that library in the year 1248.(2) Above 80 books were transcribed in the Scriptorium of St. Alban's, by Abbot Wethamstede, who died in 1440. Henry, a Benedictine of Hyde Abbey, transcribed, in 1178, the works of Terence, Boethius, Suetonius, and Claudian, all in one MS. illuminating the initials, and forming the brazen bosses of his covers, with his own hands. This Abbot exchanged that MS. afterwards for four missals, the Legend of S. Christopher, and S. Gregory's Pastoral Care. In the year 1277, orders were issued to the Benedictines of England to teach the Monks the arts of illuminating and binding books.(3) Benedict of Peterborough, who wrote the Life of Henry II. about the year 1192, transcribed Seneca's Epistles and Tragedies, Terence, Martial, Claudian, and the Gesta Alexandri, in 1180.(4) Nicholas Trivet, an English Dominician, author of the Annals published by Hearne, illustrated Seneca's Trajedies with a Gloss, in 1300. In the Library of Peterborough Abbey, at the Dissolution, there were 1700 volumes in manuscript, as stated by Leland. In the old catalogue of Glastonbury Library, we find Livy, Sallust, Seneca, Tully de Senectute, and de Amicitia, Virgil, Persius, and Claudian, A.D. 1248.

In Hearne's edition of John of Glastonbury, Oxford, 1726, the catalogue of that Library is given as it existed in 1247. We have already given an account of the Library of the Chester Benedictines in 1350, from Higden, who died about 1363.(5) In the MS. now before us, lists are given of the most learned Englishmen of the 14th and 15th centuries, some of whose names are not to be found in the printed accounts of Bale, Pitts, Leland, Nicholson, or Tanner.

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(1) These instances are taken from Warton, Du Fresne's Glossary, Preface, and word *Scriptorium*, Dugdale Monast.; Hearne's edition of Hemingford, vol. 1, Præf. p. 95, &c.; Godwin de Præsul.; Leland, &c.

(2) Leland, p. 131. John of Glastonbury. Richardus Dunelm. De amore Libror. Oxoniæ, 1598.

(3) Capit. Gen. Ordinis Benedict. 1277, in Twyne's MSS. Warton, v. 1, p. 119.

(4) Swaffham Hist. Cœnob. Burg. ii. 97, by Sparke.

(5) The best edition of Higden is said to be that of London, folio, 1642, intitled, "Radulphi Higdeni Poly-Chronici, Libri vii. ex Anglico in Latinum conversi a Johanne Trevisa, et editi cura Guillelmi Caxtoni." Gale's edition in his Scriptores xv. Oxon. fol. 1691, vol. 1, p. 179, is acknowledged by himself to be imperfect. Præf. ad Lect.

Amongst the learned writers enumerated in this volume, are Thomas Pontius, who wrote in defence of the beatific vision of the just immediately after death; Thomas Spott, who wrote a History of England from the arrival of S. Augustin; Willian Thorn, who continued that History; William Gillingham, who wrote a Catalogue of the Library of Canterbury, which the writers of his Order had composed—" quos suæ Sectæ homines elucubrassent"—Richard Chillington, Dean of St. Paul's, London; Adam Meremuth, Canon of St. Paul's, who continued Nicholas Trivet's Chronicle; Hugh and John Stokius; Thomas Bronius; Robertus Ivorius; Richardus Nothaltus (all Carmelites); N. Trivet, above-mentioned; William Ruthwell; Baubinus, an Augustinian; Richard of Chester; (1) Matthew of Westminster, or Florilegus; (2) Bartholomeus Glanvil, who, with many other works, wrote the large volume " De proprietatibus Rerum;" Johannes Scotus, who is not to be confounded with Scotus Erigena, an Irish writer, who died in 877, but is commonly known by the name of Duns-Scotus; Doctor Subtilis, a Franciscan, the Patriarch of the Scotists, maintainers of the Immaculate Conception against the Thomists, who died at the Irish Monastery of Cologne, in 1308; (3) Robert Comton, Bishop of Armagh; Nicholas Liranus; (4) William Ockham, the disciple and antagonist of Duns Scotus, who, as we are informed in the MS. now before us, " was excommunicated because he joined the Emperor " against the Pope;" he was however called the " Invincible Doctor," and his works were published in two volumes, folio, Paris, 1476. John of Halifax, called " De Sacrobosco," who died in 1256: he wrote two valuable works; the one intitled " De Sphæra Mundi," the other " De Computo Ecclesiastico," both published in one volume, 8vo. Paris, 1560. Walter de Hemingford, already mentioned; Robert Worsop; Thomas Stobæus; John of Bridlington; and a great many more English writers, whose names are, perhaps, no where else to be found. (5)

The following passage from the MS. now before us, relative to slavery in England, when this author wrote, in 1570, is worthy of the attention of Historians:—

" Sunt itaque in Anglia homines quidam, nec exiguo quidem *vel hodie* numero, quorum hoc

(1) Different from Roger of Chester, above mentioned in our account of Higden, p. 319.

(2) His " Flores Historiarum, præcipue de rebus Britannicis, ab exordio Mundi, usque ad ann. 1307, were published at London, folio, 1567; Frankfort, 1601. This work is comprised in three books; the first from the Creation to the Christan æra; the second from thence to the Norman conquest; the third from thence to the beginning of Edward II. He added afterwards seventy years, down to the death of Edward III. 1377. This work is highly esteemed for the veracity of its author, and for his diligence in omitting nothing worthy of remark. To the Frankfort edition is added Florence of Worcester.

(3) His works, in twelve volumes, fol. were published at Lyons, 1639; to which is prefixed his Life, by the celebrated Irish author of the Annals of the Franciscans, Father Wadding, who abundantly shews that this Scotus, as well as Erigena, was an Irishman.

(4) Liranus was not properly an Englishman: he was a Norman of Evreux; a Jew by birth. He became a Franciscan of the minor Order in 1291; and died at Paris in 1340. His Commentary on the Bible was highly esteemed. The scarcest edition is that of Rome, in 7 volumes, fol. 1472; the best is that of Antwerp, 6 vols. fol. 1634. His Commentaries have been inserted in substance in the Biblia Maxima, in 19 volumes, folio, Paris, 1660; and there is a French translation of them in 5 vols. folio, Paris, 1511, and 1512. He was the best Hebrew scholar of his age.

(5) All these writers are mentioned at folio 52 *b*, &c. 57 *b*, &c. 59 *b*, &c. 85 *b*, &c. 96, and 184, &c. of this MS.

" Sæculo (14to) multo fuit sane numerosior multitudo, qui servi sunt quidem, qui licet haud " proprie inter eos, proxime tamen referuntur. Nec differre quidem videtur Servorum conditio, " ab eo, quam jure civili sortiuntur, hactenus saltem, ut remota cœde, et immoderatis plagis, et " corpora et bona, atque possessiones eorum, ex legum præscripto, sint in potestate atque arbitrio " Domini, nullamque actionem servus adversus Dominum intendere possit, quam non ille mox " servitutis exceptione eluserit, atque eliserit. Alii licet non sint servi, quam proxime tamen, " ut dixi, ad eos accedunt. Hi, inquam, qui astringuntur ad Rusticam Dominorum operam " subeundam, terram eorum aratro Subigendo, segetem metendo, colligendo, et in horrea domi- " norum deportando. (1) Quam itidem operam, in fœno et lignis excidendis, et ad Dominorum " domos deferendis, et quidam etiam triturando ponunt.—Hoc vero interest inter hos et supe- " riores, quod illi transfundunt suam omnem conditionem et servitutem in liberos: et illi etiam " in infinitum in reliquam sobolem, nisi manumissione interveniente, propagant. Isti etiam " hanc operarum servitutem ad successores transmittunt: cetera ipsi et liberi ipsorum sui per " omnia juris. Etsi vero in his, qui proprie servi sunt, in ceteris fere cum civili et Canonico jure " congruant nostræ leges, et consuetudines, servitutem tamen non metimur a matre, sed a patre. " Ventrem enim non sequitur partus. Tota res pendet a patre, qui si liber sit, nihil obstat partui " conditio matris servæ: sin aliter, servus, licet mater libera, partus apud nos—qua in re et " alias olim gentes ab Ecclesiastico et civili jure recessisse proditur—in servitutem redigetur."

This interesting passage is taken from the sixth chapter of the MS. now before us, and is here quoted for two purposes,—first, to shew that this is a part of Harpsfield's " Historia Anglicana Ecclesiastica," printed at Doway in 1622; (2) and, secondly, to shew that manumission of slaves was in use in England down to the end of the 16th century. Madox gives an original Act of English manumission, dated 1510; but he might have produced others of a much later date, had he not confined his researches to the reign of Henry VIII. (3) We shall have an opportunity of producing an Act of Manumission subscribed by M. Parker, Archbishop of Canterbury, which is preserved in this Collection. The French writers pretend that slavery was abolished in France before it was abolished in England (4)

With respect to Harpsfield, there can be no doubt that the MS. we have here described is a copy of the part of his valuable work which relates to the 14th and 15th centuries: and since it

(1) These were, in civil law, styled " *Coloni ascriptitii*," on whom an interesting chapter will be found in Gothofred's edition of the Theodosian Code Cap. de Agricolis et Censitis, l. ii.

(2) " This valuable work," says Wood, " is no less learnedly than painfully performed; and, abating his " partiality to his own interest, he deserves well of all posterity. The original, in the author's hand, is in the " Cotton Library, Vitel. C. 9, No. 12; and another copy is preserved in the Lambeth Library."—Athenæ, page 214.

(3) The original produced by Madox, is published in his Formulare.

(4) Daniel Hist. de France, t. 3, ann. 1315, says that it was not abolished in France before the reign of Francis I. The Benedictines, however, quote the authority of French Academicians to refer its abolition in France to a century earlier. N. Traitè de Diplom. t. 1, p. 384, Madox gives a French Indenture of Manumission of 1418.

has been alledged that that work was castrated by the Doway editors, we have given this copious account of that part of it, to shew that the chapters and their titles agree with the printed copy; and that whatever omissions have been noticed in that work, can relate only to the controversies between England and Rome. As the work is very valuable, it ought to be republished from the original. The number of authors in print and manuscript, quoted in it, amounts to 386.—The passages referred to in these authors amount to several thousands. He died in prison, in the year 1593. The word *Scriptorium*, that is, writing office, which he frequently quotes from ancient authors, occurs as frequently in Matthew Paris's Lives, London, folio, 1639, and in the excellent Glossary at the end.

We cannot close this account without observing, that Harpsfield's narrative of the Buckingham Ghost, of the 12th century, is taken verbatim from the original MS. of William of Newborough, now in this Library. I know, says he, that the story of the Buckingham Ghost is not in the printed edition of William of Newborough; but I give it from the ancient MS. which belonged to that Monastery—" quod deest in impresso, ut multa alia, quæ tamen in antiquo " quodam Codice Neubrigense reperiuntur, l. 5, c. 22." See the printed Harpsfield, p. 388.—The words quoted by Harpsfield agree precisely with the Stowe original.

A detailed description of Sion Monastery on Thames, may be seen at folio 184 of this MS. but our limits will not admit of a further account of numerous particulars which a work so valuable would induce us to describe.

No. LVII.

" HARDING'S CHURCH ANNALS—TEMPORE HENRICI 2DI."—*imperial folio, paper.*

The written pages of this MS. are 192: the writing is of the reign of Charles I. On the first leaf is the autograph of Anthony Irby; and on the third, that of Thomas Astle. The title at the head of that leaf sufficiently describes this work, in these words:—

" Annals of Church Affaires happening under the reigne of K. Henry 2d, K. of England, " and of the contemporary outlandish Princes; togither with other famous occurrents of that " time; delivered in the words of the ancient authors themselves who writt the passages: wherein, " among other things, will appeare what courses were continued against the Ghospellors, or " Protestants, of those dayes, who were then the visible professors of that Religion which is now " called Protestant: and allso what was the generall and most received Doctrine of the Church " of Rome at that time. " Collected by T. Hearding, Batchelour in Divinity."

From this title it is clear that the author's name, Hearding, is improperly confounded with that of Harding, in the lettering on the back of this MS. John Harding was a celebrated writer

of the year 1450; but this Hearding was a controversial writer of the 17th century.(1) There is an Order of the Long Parliament in the following words:—

"Die Martis, 6 Aug. 1641.—Att a Committee of the Commons House of Parliament, appointed for examination of bookes, and the licensing of them, &c.—Itt is ordered, that these "Annals of the Church, written by Mr. Hearding, be published in print, unless one of the "Licensers shew good cause to the conrrary in writing, and that within convenient time.

"*Edw. Dering.*"

In this work the quarrels of the Popes with the Kings of England, and the various Interdicts and Excommunications issued on pretence of religion, and the evils arising from the inordinate ambition and holy intrigues of the Court of Rome are abundantly exposed. Amongst the curious passages, of which there are many in this MS. one gives the Lord's Prayer in English metre, as sent by Pope Adrian IV. to King Henry II. thus:—

"Ure Fadir in Hevene riche,
"Thi nom be haliid everliche,
"Thou bring us to thi michiblisce
"Thi wil to wirche thu us wisse
"Als hit is in hevene I do
"Ever in erth ben hit also
"That heli bred yat lastyth ay
"Thou sende hious yis ilke day.
"Forgin ous all yat wee havith don,
"Als we forgin uch oder mon.
"He let ous falle in no founding
"An scilde us fro ye foul thing.—Amen."(2)

For this copy of the Lord's Prayer in English verse of the 12th century, our author quotes Giraldus. It is quoted in Camden's Remains also, p. 24; but there it differs considerably in orthography. Weever gives the following copy of the Creed, sent by the same Pope to Henry II.

"I beleve in God, Fadir Almighty, shipper of heven and erth, and in Jhesus Crist, his onlethi "Son, ure Louerd, that is ivange thurch the Hooli Gost, bore of Mary Maiden, Tholede pine

(1) There was another Harding, more renowned than either—the celebrated Stephen Harding, a native of Wilts, whom S. Bernard calls Saint Stephen, and who founded the Order of Cistertians, so called from a Monastery founded by him at *Cistercium*, in Burgundy, A. D. 1098. Mabillon. Annal. t. 5, p. 393.

(2) This copy may be seen also in Weever's Funeral Monuments, fol. London, 1631, p. 152. It appears that the first who mentions these English versions was Richard, a religious hermit, who translated the Psalter from Latin into English in the 12th or 13th century, and whose version is quoted by Weever from the Earl of Exeter's Library, p. 151.

Spelman gives a specimen of English metre of the reign of Edward II. from an English metrical Psalter of that reign.—Titles of Honour, p. 1, c. 8.

" undyr Pounce Pilat, picht on wode tre, dead and yburiid. Licht into hell; the thirde day " fro death arose. Steich into hevene, sit on his Fadir richt hond, God Almichty. Then is " cominde to deme the quikke and the dede. I beleve in ye Hooli Gost, alle hooli Chirche, " mone of alle halluen, forgivenis of sine, fleiss uprising, lif withuten end.—Amen."

To return to our MS.—The Hildebrandic history is here given in detail, with that of the Pope's stirrup, which Kings and Emperors were compelled to hold, and the Excommunications issued, on pretence of religion, and the artifices and new inventions which were introduced to render them utterly irresistible by the civil power.

These artifices consisted chiefly in gradually increasing the horror of the people by new degrees of anathema, which were, in fact, new incitements to rebellion. An Interdict laid on a kingdom was attended with direful consequences; but if it happened not to produce the intended effect of submission, it was followed by an Excommunication; and, if that failed, the interdicted kingdom was conferred on some powerful Invader, as in the case of King John.

When an Interdict was issued, says M. Paris, the people against whom it was pronounced were immediately struck with an awful cessation of all those usual external acts and ceremonies of religion to which they were habituated from their infancy.—The altars were stripped of all ornaments; the crosses were laid prostrate on the ground, and covered with black; the use of bells entirely ceased; when Mass was celebrated, the Church doors were shut, and the people excluded; the dead were not interred in consecrated ground, but thrown into ditches, or buried in the fields; marriages were celebrated only in the Church yards; the people were prohibited the use of meat; all pleasures, even the most innocent, all entertainments, all sports, and pastimes, were prohibited; neighbours were forbidden, even to salute each other, or to enter each other's houses; in some instances crosses were marked on the doors, as in time of plague; and to shave, or to give any decent attention to apparel, were crimes which rendered the offending persons suspected of heresy.

That this is not an over-charged account, the reader may satisfy himself by referring to M. Paris, the Annals of Waverley, the Chronicle of Dunstable,(1) from all which it is manifest that the object aimed at by excommunication, was not to preserve purity of doctrine or of morals, but to extort blind subjection to arbitrary power; and hence it was enjoined, that— " If within forty days after excommunication, the party excommunicated did not sue for recon- " ciliation, the magistrate, upon the Bishop's complaint, should be obliged to cast him into " prison, and confiscate his estate."

At first, the temporal Magistrates found their advantage in this mode of proceeding: they were enriched by being declared sharers in the confiscations. But the principle of arbitrary spi-

(1) Cessaverunt itaque in Anglia omnia Ecclesiastica Sacramenta, præter solummodo Confessionem, et " Viaticum in ultima necessitate, et Baptisma parvulorum. Corpora quoque defunctorum de Civitatibus et Villis " efferebantur, et more canum in biviis et fossatis, sine orationibus et Sacerdotum ministerio, sepeliebantur," &c.—M. Paris, an. 1208.

ritual power being once established, they quickly discovered that they were no more privileged than their meanest subjects—their very domestics were enlisted in the spiritual rebellion against their masters. Some Englishmen argued, in the reign of King John, that indeed an Excommunication deprived all subjects of their rights, but not Sovereigns; for that subjects are bound by an oath to their Sovereigns. But Innocent III. soon settled this point. He summoned a Council, which he influenced to decree—"That an excommunicated Sovereign ceases to have any rights; "and may be deposed by the plenitude of Apostolical power. And this principle being ad- "mitted, the Pope was next empowered to commission some powerful Prince to execute his "sentence of deposition, in defiance of all heretical subjects who might deem themselves bound "by their oaths." Labbe's Councils, t. xi. p. 1347, and 2030, t. xiii. p. 1299.

Such was the system pursued in Ireland against the King's Viceroys, Ormond and Clanrickard, at the time when the author of the MS. now before us wrote; and surely it is most strange, that Christians of any sect should permit themselves to be so hood-winked, as to admit of principles which led to conclusions so subversive not only of all free and just Governments, but of all government except that of the Clergy. It is manifest from the whole history of England down to the Act of Provisors, in the reign of Edward II. that the Popes considered England as a conquered country from the reign of King John; and that if they have not been able to retain the excessive power to which they had arrived, it was entirely owing to the avaricious use they made of it, and the contemptuous slavery they imposed.

No. LVIII.

"STATE OF EUROPE IN 1594."—*folio, paper.*

The written pages are 1101; the writing is of the reign of James I. the author anonymous. The title on the first written page is—"A large and excellent Discourse of the State of Christian- "dome; written by an unknowne author, about the yeare of our Lord in 1594, and the 35th "yeare of the raigne of Queene Elizabeth, conteyning many secret passages and hidden misteries "of the tymes both past and present; with much variety of good matter, both historicall and "politicall." It is all in one hand.

The first words are—"After that I had lived many yeares in voluntary exile and banishment, "and sawe that the most happy and fortunate successe, which it hath pleased the Almighty to "send my gratious Soveraigne, against the malitious and hostile attempts which the Spanish "Monarch hath openly and covertly practised against her sacred person and invincible estate and "kingdom,—I began to despaire of my long-desired retorn into my native country."

The author proceeds then to state that he writes in order to procure the Queen's free pardon, by justifying her in the face of Europe against the calumnies spread throughout the Continent; and certainly if his arguments are as strong as his facts and reasonings are voluminous, this is

one of the most invincible, as it is one of the thickest, volumes that ever was composed. The histories of Spain, Portugal, Italy, and Germany, are intermingled with that of England; and the quotations from continental authors, in justification of Elizabeth's Government, are more copious than those from the English themselves. Of the morality, however, of this author, in justifying her support of the Flemish insurgents, there can be but one opinion; for he lays it down as a principle that "leagues are no longer inviolable, than untill there is some advantage "given to break them." (fol. 356, *b.*)

Treating of the Pope's excommunication of Elizabeth, he refers us, at page 629, to the "large Apologie which Marsilius Paturius wrote about 200 three score and six yeares agoe, "in defence of the Emperor Lewis of Bavaria."—He adds many particulars on that subject, as well as on that of the death of Mary, Queen of Scots, to justify Queen Elizabeth; he enters largely on the affairs of Spain, with which he seems to be best acquainted, and supplies many anecdotes well worthy the attention of Historians.

No. LIX.

"CHRONOLOGIA TUM SACRA TUM PROFANA," &c.—*folio, paper.*

The written pages are 63; the writing is of the reign of Charles I. The subject is the Chronology of the World, from the Creation; founded on the works of Sulpicius Severus, Junianus, Justin, Cornelius Nepos, Florus, Paterculus, &c. The author was John Reynolds, Fellow of Eton College. It is a production of much labour and industry; but wants the aid of a Petavius.

No. LX.

"ENGLAND'S EPINOMIS."—*folio, paper.*

The written leaves are 62; the chapters ten. The work is well known to be Selden's, and is printed in the splendid edition of his works, London, 1726, vol. 3. From the handwriting this MS. appears to have been written before Selden's death. It is perfect, and has the Chronology of our Kings at the end.

No. LXI.

"MANUSCRIPTA VARIA VATICANA."—*quarto, paper.*

The written pages are 52.—The first gives Sixtus the Fifth's Excommunication, issued against all who steal, remove, or injure the books of the Vatican. This was transcribed from the marble tablet on the left, as we enter that Library.

Page 3.—Extracts from No. 3149, MSS. Varia. t. 21, p. 226.—A Memorial of Count Carlo Stampa, claiming succession to the Grand Priory of Ireland, belonging to the Order of Malta, and vacant by the death of Cardinal Ottoboni; with the Answer to that Memorial.

Page 4.—Extracts from the MS. No. 6883, Collectio Variorum Onuphrii Panvinii, p. 330.—A Copy of the Submission of John, King of England, to the Pope's Legate, Pandolf, with the form of homage prescribed to all the Kings of England, as subjects to the Pope. It is dated " apud S. Paulum, Londoniensium, die 3 Octob. ann. 1215, Regni vero nostri xv."

Page 8.—A copy, from the same MS. of the Law of Danclay, " Lex quæ Anglice Dan Clayæ " vocata est." That is, " Lex Danorum;" or, the Law of Peter pence; the order and method by which that money was collected; and the established taxation of every Church of England.

Page 10.—The Letter of Reginald, King of the Isles, subjecting himself and his dominions to the Pope; offering annual tribute, and binding his posterity to the same servitude. Dated, " x Kal. Octob. an. Dom. 1219."

Page 12.—Extracts from the MS. intitled, " Discorsi e Trattati diversi, vol. 7, Cassa Vecchia, 3, No. Cassa nuova, 46, No. 86, p. 408.

" *Discorso sopva il Regno d'Irlanda, e delle genti che bisognerà per conquistarlo, fatto a Gre-* " *gorio xiii.*"

The anonymous author of this Italian discourse, pronounced in full consistory, and in the presence of Pope Gregory XIII. means to prove, that with 5000 infantry and four brass cannons, the Pope could conquer Ireland, by reason of the disaffection of the Catholics. This Pope was elected in 1572, and died in 1585.

Page 12.—Extracts from MSS. varia No. 6598, p. 145.—A Bull of Pope Paul IV. dated from S. Marks, vii Id. Junii, 1555, the first year of his pontificate, by which he grants the Kingdom of Ireland to Philip and Mary.

Page 14.—Extracts from the Codex Vaticanus, 1964, p. 57, on parchment, containing the history of Charlemegne, and the Annals of Flodoardus, to page 47, and thence the—" Istoria " Brittonum edita ab Anachoreta Marco ejusdem gentis Sancto Episcopo."

This work begins with the words " Britannia Insula a quodam Bruto, &c." and the remaining leaves of the MS. contain a copy of that work, transcribed by the compiler of this Catalogue at the Vatican, in the course of the year 1787. The following passage at page 29, claims attention:—" Saxones vero a Gurthigirno suscepti sunt anno CCCXLVII. post passionem " Christi. A tempore quo advenerunt primo ad Bryttanniam Saxones usque ad primum Imperii " annum Regis Edmundi DC. xlii, ad hunc in quo nos scribimus annos traditione Seniorum " DC. xlvii. didicimus, quippe quia iste Imperii quintus antedicti Regis est annus."

There is a corresponding passage at page 45, which explains the obscurity of the above thus: " Saxones a Guorthegirno anno post D.ni passionem ccc.xl.vii. suscepti sunt. Ad hunc quem " nunc scribimus annum DC. xlvii. numeramus."

These numbers are not to be found in the copy of Nennius published by Gale; neither are

there in that copy many passages which are to be found in this; and whilst Tanner notices that Gale published from an imperfect and interpolated copy, Bertram's edition is open to insuperable objections. The MS. copies in the public Libraries are numerous, but imperfect. Perhaps there is not one extant as old as the Vatican MS. mentioned in this Article, which approaches the death of Flodoard, about 970, and is of the 12th century at the lowest. At the end of this MS. copy of Marcus's or of Nennius's work, is a short Life of S. Patrick, ascribed to the same author, and written by the same hand; but in many particulars different from that published at the end of Nennius by Gale and Bertram. Indeed both works are so different, that though whole pages agree in both, they appear to be the works of different authors, thrown into one by some subsequent scribe, and it would, in that case, be difficult to ascertain which is Nennius's and which Marcus's part. Certainly the passages quoted above indicate that the transcriber lived in the 10th century; but the Vatican MS. seems to have been transcribed in the 12th.

Bale mentions a MS. copy of Nennius in the Norwich Library of the Carmes, with annotations by Samuel. In Camden's Epistles, p. 76, two other MS. copies are mentioned amongst M. Parker's MSS. in S. Bennet's Library, at Cambridge—in one of which it is stated that Nennius wrote A. D. 858, in the 24th year of Mervin, King of Wales.

It is evident that the Preface ascribed to Nennius, in Gale's edition, is not his; for these words occur in it—" Egimus hæc octingintesimo quinquagesimo octavo anno Dominicæ Incar-" nationis, vigesimo vero quarto Mervini Regis Britonum." A copy of Nennius in Irish is quoted by Lynch, in his Cambrensis Eversus.

The book " De Mirabilibus Britanniæ," is said to be a posterior addition; but the learned Mr. Petrie, who has collated six different copies, has informed the writer of this Catalogue, that that book is in the oldest copies; and though it has not been published by Gale, Nennius himself acknowledges, c. 65, that he wrote it.

Gildas is the most ancient author of the British Islands who has written of the affairs of Britain, and whose works are published; but it is remarkable, that whilst Ireland swarms with writers of the name of Gildas, Britain cannot produce, in all its history, another writer, clergyman, or layman, of that name, which is exclusively Irish. The first edition of Gildas is Polydore Virgil's incorrect, 8vo. London, 1525; reprinted, Basil, 1541; and at London, 1568. An edition in English came out in 1638, London, 8vo. and again in 1652.

Much is said of the learning and schools of SS. David, Dubricius, Iltutus, disciples of S. German, in the age of Gildas; but notwithstanding the efforts of Usher, Spelman, Camden, and Wilkins, not one fragment of any work of their's can be produced. With respect to the Saxons, they were illiterate barbarians before their conversion to the Christian religion by Aidan and his Irish disciples, in the 7th century. That part of Britain which they conquered was, until then, involved in profound darkness. Whatever there was of learning or civilization, the fierce invaders from the Baltic put to the sword; and they established a religion, if so it may be called, which was as cruel and sanguinary, without being as magnificent, as that of the Druids. Its object was to inspire a brutal contempt of death, which in every region of the

world is accompanied by a savage delight in plunder, piracy, and war. Churches, Libraries, Schools, all were overwhelmed in their progress; and it was only when they had settled in the solitude which their ferocity had produced around them, and Aidan, Finan, and Colman, men of a nation different from the Britons, came amongst them, and represented to them the blessings of peace, and the invitations of Heaven, that they began to prefer the advantages of social order to the desolation of war. These advantages, in a social, as well as religious point of view, were incalculable. The first of their Christian Kings was the first of their Legislators who committed Laws to writing. The schools became numerous, a passion for learning seized the whole nation. Aldhelm started from the Irish school of Mail-dulfus, and Cuthbert and Bede from that of Lindisfarne. Englishmen quickly excelled their Irish and Italian masters, both of Northumbria and of Kent; and many of them in the 8th century were admired by all Europe, as prodigies of erudition. (1)

The revolution in literature which succeeded the Norman Conquest is still more remarkable. The elegance of Ingulphus's account of the destruction of Croyland, gives that writer a just title to immortality; and yet William of Malmesbury excels him both in style, accuracy, and arrangement. Newbrigensis is equally estimable for purity of language, a flowing style, and the veracity of his narrative, as stated in our account of his Chronicle. Diceto's arrangement is judicious, and his style perspicuous, and though his diction be not as splendid as that of Ingulphus, Malmesbury, or Newborough, his veracity is indisputable, particularly with respect to the transactions of his own times. An edition of all the English Historians, similar to Bouquet's collection of the French, is one of the most desirable works in English literature; and would be received with applause by all the Learned of Europe.

No. LXII. & LXIII.

"HISTORICAL COLLECTIONS—BRITAIN."—*folio, paper.*

These are two numbers, containing notes and illustrations for an intended History of England. They are both in the hand-writing of the industrious Morant. The first Number consists of 87 written pages, and begins with the ancient geography of Britain. The second consists of 51, and begins with an extract from Eadmer, relative to the imperial power in the elections of Popes; then follows an examination of the question, whether William of Normandy obtained the crown of England by the sword, and made an absolute conquest of the kingdom.

The great fault in these Collections is that they are not arranged, but inserted, without any method, as they occurred to the author in the course of his reading. We could not, without

(1) See Wharton's Anglia Sacra, t. 1, and Cave. King Alfred says that Aldhelm was the best of all the Saxon Poets, and that a favourite Saxon song which was universally sung in his time, 200 years after Aldhelm's death, was his composition.—Ang. Sacr. t. 2, p. 4.

exceeding the limits prescribed by our title, enter into a detailed account of the numerous topics which are illustrated, by quotations from the Ancients, in these two Numbers. Mr. Morant's reputation for industry supersedes the necessity of any commendation we could bestow: he died in 1770. An account of his works, by his son-in-law, Mr. T. Astle, may be seen in the Biographical Dictionary, 8vo. London, 1784, vol. 9.

No. LXIV.

"De Pace Ffrancie et Anglie."—*folio, paper.*

The written leaves are 156; partly in French, partly in Latin. This MS. is elegantly bound, and has the Royal Arms of England stamped and blazoned in gold on both sides of the cover.

Contents.

Fol. 1.—The Articles of the Peace concluded with France, 20th May, 1360, in 50 leaves, and in French. Each Article in this MS. has its title prefixed in Latin.

Fol. 50.—Next follows the "Donatio Principatus Acquitaniæ facta per Regem Angliæ præ-"dictum (Edwardum) Edwardo Principi Walliæ, filio suo, post prædictam pacem," down to folio 57. These two Articles are in one hand; both are in French, and are followed by the "Tractatus Carnotensis ex parte Regis Ffrancie Joannis." This also is in French.

Fol. 90 *b.*—"Tractatus de 4 Ducibus Ffrancie Obsidibus," from folio 90 to 94.

Fol. 94.—"Relaxatio facta per Regem Hispanie Regi Anglie de Vasconia," to folio 100.

Fol. 100.—"De Treugis Scotie captis anno 1357, apud Bervitum," to folio 106.

Fol. 107.—"Processus factus ad Coronationem Regis Ricardi 2di." to folio 117.

This last piece is in Latin, and divided thus:—1. Officium Senescalli gerendi principale gladium, &c. die Coronationis. 2. Quomodo Senescallus Anglie sedebat. 3. Officium Constabularii. 4. Officium Marescalli. 5. Pro Comite Oxonie Roberto de Veer. This relates to his precedency and office at the Coronation. 6. Pro Joanne Wiltshere de London. 7. Pro Comite Warwickense, Pro Joanne de Argenthem. 8. Pro Willelmo Furnyvall. 9. Pro Anna que fuit uxor Joan. de Hastings Comitis Pembroc, &c. &c. The order of precedence of each Nobleman is given to the end of this Article, at folio 117, where it concludes thus:—"Explicit Solemnitas Corona-"tionis Regis Ricardi 2di." (1)

Fol. 117.—Next follows, in Latin, "Modus tenendi Parliamentum," to folio 125.

(1) For other documents on this subject, see the Index to this Catalogue, word Coronation. The form of the Coronation Oath which was tendered to Richard II. July 16, 1377, is that which has been administered to all succeeding Kings, with the exceptions of the clauses against Popery. At this Coronation it is that we first find a champion introduced into Westminster Hall, completely armed, who, throwing down his gauntlet, challenges all who should dispute the King's title to the Crown. But Rapin observes that the origin of this custom is of an older date, since Sir J. Dimmock, who was champion on this occasion, was admitted to it by virtue of a right annexed to his Manor of Scrivelby, in Lincolnshire, which he derived through his wife, Margaret, daughter of Sir John Marmion.

Fol. 125.—"Chronica bona et compendiosa de Regibus Angliæ tantum a Noe usque in tem-"pora Ricardi 2di." from folio 125 to folio 136; in Latin.—Concerning this Chronicle, see MS. No. LXVII. in this Press.

Fol. 136.—"Modus faciendi Duellum coram Domino Rege," from folio 136 to folio 142, in French. (1)

Fol. 142.—"Officium Marescalli," to folio 148; part in French, part in Latin.

Fol. 148.—"Statutes of Durham, 17 July, 19 Ric. 2." These were enacted for the government of the army in Richard's expedition into Scotland. They are in French.

Fol. 150.—"Order of Battle in the King's expedition into Scotland, anno regni 19." This is also in French; from folio 150 to 152.

Fol. 152.—Account of the passage of the Tweed by King Edward I. with 500 knights and 30,000 men at arms, anno 1296.

It was on this occasion, and in the course of this year, that Scotland was conquered by Edward I. Baliol and the whole nation having no alternative between submission and ruin. Baliol appeared before him at Kincardin, the 2d July, 1296, as in Rymer's Fœdera, holding a white wand in his hand, which was the badge of royalty amongst the ancient Irish Kings; (2) and laying it at Edward's feet, resigned his crown, to be disposed of as Edward thought fit. The resignation was then drawn up in form, signed by Baliol, and the greatest number of the Barons of Scotland, and sealed with the Great Seal of the Kingdom; and, soon after, all the Nobility and great Officers of Scotland assembled at Berwick, and swore fealty to Edward I. (3)

No. LXV.

"ANNALES OXONIENSES."—*quarto, paper.*

The written pages are 34; the writing appears to be Dr. Ducarel's. It begins with 1066, and gives extracts relating to the Annals of Oxford, down to 1310. The numerous blank leaves which follow, indicate that the Collector intended much more than he performed. On Ducarel's accuracy, industry, and historical knowledge, it is superfluous to enlarge.

No. LXVI.

"EPITOME OF THE CIVIL WARS OF ENGLAND."—*folio, poper.*

The written pages of this MS. are 125; the writing and author are of the reign of Charles II.

(1) See Lord Rae's Duel, a MS. of the reign of Charles I. in the Index to this Collection—word *Duels.*

(2) See the word *Inauguration* in the Index to this Catalogue.

(3) Only one had courage to object—this was William Douglas, who was taken prisoner to England, and ended his days in close confinement, rejecting every proposal to acknowledge Edward for his sovereign.—J. Major, Rapin, &c.

the subject matter is an interesting narrative, in four parts, of the principal events of the civil wars, in a Dialogue between *A* and *B*, together with remarks by a staunch Royalist, on the principles of fanaticism, and the actions and designs of the Republican parties. At the end of it is a transcript of the Act for the Better settling of Intestate Estates, 22 and 23 Caroli 2di. cap. 10. This article is in the same hand with the Epitome.—To write a good Epitome is perhaps the most difficult task in the Republic of Letters. The ancients produce only Florus's, but how insipid, when compared with Polybius? Florus mentions the battle of Zama, l. 2, c. 6, saying—that "never was there a greater day." But Polybius describes it, and shews why no greater day was seen, and what mighty interests depended upon the fate of it. Just so the Epitome now before us mentions the battle of Edgehill; but Clarendon describes it, and who can read that description without feeling a deep and lasting impression.

No. LXVII.

"CRONICA DE REGIBUS ANGLIÆ."—*quarto, parchment.*

This MS. consists of 142 written pages, on the first of which is the title "Hic incipiunt "Cronica Anglorum;" and then follows, in Mr. Lowes's hand, "Bought at an auction of the "books of P. C. Webb, Esq. March 1, 1771.—J. Lowes." At the head of the second leaf is Twyne's autograph, thus: "Liber Joannis Twyni ex dono Joannis Twyni Patris sui, 1578." The detailed title of the work follows in red ink, in the hand-writing of the ancient transcriber, in these words:—"Hic incipit Cronica bona et compendiosa de Regibus Anglie, et de aliquibus "actibus famosis, temporibus eorum peractis, a tempore Noe usque ad tempus Henrici quarti "post conquestum Anglie, et de Sanctis interim in Anglia, eorum temporibus existentibus."

The fabulous part of this work is very brief. The genuine history begins at page 4, with the conversion of King Lucius, as related from Gildas by Bede. There is a valuable list of British Kings from Coel, the reported father of Helena, the mother of Constantine, to the death of Cadwallader. The chronology of each reign is given in Roman numerals from ancient writers, and the catalogue is perfect as far as it goes.

Page 8.—The second Chapter begins at page 8, from the following title in red ink—"Sequitur "Causa vocationis Anglorum," &c. The first words of the chapter are—"Anno gratie "CCCC.XLVII. cum Regis Britonum Vortigerni iniquitas, et animi levitas, omnibus per "circuitum nationibus esset divulgata, insurrexerunt in eum Scotti a Cirsio, et Pieti ab Aquilone."

The first invasion of the Saxons is next described; and the establishment and history of the Heptarchy follow down to the invasion of the Danes.

Page 24.—The history of the monarchy is here deduced from the coronation of King Alfred, and is continued to the reign of Henry IV. all in one hand, down to page 136, inclusive.

Page 137.—The chronology of each reign, from the Conquest, to the end of Henry VI.

The writing of this latter part is of that reign. The forms of the Arabic numerals interspersed in the work, shew that it was written before the modern forms of those numerals were introduced in the 15th century. The following passage relative to King Alfred, occurs at page 25:— "Saxonum postmodum poemata docilis puer memoriter tenuit, quin Venatoria arte precipuus, "in Architectonica summus, Psalmos, et orationes in unum libellum compegit, quem manualem "appellans, id est *hand-bok*, secum jugiter tulit."

The colophon at the end, as well as the title at the head of this MS. both in red ink, state that it ends with the reign of Henry IV. consequently the chronological index on the last leaf, ending with Henry VI. must be a later composition.

No. LXVIII.

"DEPOSITIO REGIS RICARDI 2DI. AB HENRICO PERJURO ILLO LANCAS-"TRIÆ DUCE."—*quarto, parchment.*

The written pages are only four; but they appear to be coeval with Richard II. The blank leaves which follow, are paper of a more recent date. Knighton and Otterburne state that when the Lancastrian party prevailed in 1399, Henry, Duke of Lancaster extorted from Richard II. the resignation of his Crown by the instrument now before us. Annexed to it is the "Protestatio "Regis Ricardi ante Resignationem." It is mentioned by Hume from the Parliamentary History, vol. 2, page 8, and page 29. Henry of Lancaster's speech, "post electionem," is in his own words, in old English; and next follow some Latin lines in Laudem Angliæ, the best of which are

"Insula perdives quæ toto non indiget orbe,
"Et cujus totus indiget orbis ope."

Richard II. son of Edward the Black Prince, succeeded his grandfather, Edward III. in 1377, at the age of 11. The different characters of his three uncles, the Dukes of Lancaster, York, and Gloucester, rendered them a counterpoise to each other until the year 1398, when that balance of family equality was overthrown by the Lancastrians, and Henry, Duke of Lancaster, usurped the Crown in 1399. He was proclaimed King under the name of Henry IV. and reigned to 1413.

No. LXIX.

"HOMO VERAX."—*octavo, parchment.*

This is a monthly Calendar, written in 1420, and for that year, which affords a very curious specimen of the form and style of the ancient Calendars, and is one of those that were in use before the invention of printing. It consists of twelve written pages: each page gives one month, and is divided out into 32 columns, giving the different Solar, Lunar, and Paschal cycles, moveable feasts, dominical letters, &c. The forms of the Arabic numerals are here preserved in their

ancient state as when first introduced into Europe.—The Roman Calendar has, more than any other invention, contributed to fix the chronology of our ancient Chronicles. The coincidence of dates of years, with those of months, solar and lunar, and ferias, or week days of the Julian year, and the addition of the Christian festivals since the fall of the Empire, have placed the chronology of the last thousand years on a basis which it is now impossible to disturb. Dom Maur Dantine has collected into his edition of the Calendar, prefixed to the Art de Verifier les dates, all those signatures of time, which are found in ancient Chronicles and Charters, with an exactness and accuracy which leave no room for improvement. The study of the Calendars of ancient nations is curious and instructive. On the Christian Calendar, which is founded on the Pagan Calendar of Rome, the authors who have written most learnedly, are Petavius, Dantine, already mentioned, Dodwell de Cyclis, Scaliger, Blondel, who gives the Calendars of Romulus, Numa, and Julius Cæsar, with the ancient Latin Calendar of the Roman Church, which is now before us, and the Gregorian. (1)

With respect to the Sunday being substituted for the Sabbath, the proofs that that change is of Apostolical institution, will be found in Leo Allatius's learned work, "De Consensu Ecclesiæ "Orientalis et Occidentalis;" in Du Cange's Glossary, words Dominica and Festum; in Cotelerius's Apostolical Fathers, t. 1, p. 47; in the Christian Antiquities of Bingham and Mamachi; Valesius's Notes on Eusebius, p. 279; Pearson on the Creed, page 469; Menard's Notes on the Epistle of Barnabas, page 202.—The Chronological works of Cardinal Norris, particularly on the Pascal Cycles, the Fasti Consulares, and the Circensian Games are minutely accurate. (2)

A short but pithy account of the Gregorian Reformation of the Roman Calendar now before us, will be found in Butler's Lives of Saints, in the Life of S. Theresa, (3) and in a Speech of Lord Macclesfield's on that subject in the House of Lords.

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(1) See Blondel's Histoire du Calendrier Romain, Paris, 12mo. 1682. Bucher's work is well known. Menardus's Notes on the Sacramentarum Gregorii, and Benedicti XIV.'s work, De Festis, are above all praise. Petavius de Doctrina Temporum is, perhaps, the most prodigious monument of human intellect that ever was known. His notes on Epiphanius deserve the attention of every Christian scholar, especially when united with Papebrock's "Conatus Historico Chronicus."

(2) Dodwell was born in Ireland; and Norris, though born at Verona, always acknowledged his Irish descent—"Nè a Verone, an. 1631, d'une famille originaire d'Irlande."—Diction. de Caen Voce, Noris. The numerous and valuable works of Dodwell are well catalogued in his Life, by Brokesby, 8vo. London, 1715. Those of the latter are best enumerated in the Verona edition of his works, 4 vols. fol. 1729–1732. His Life by the Ballerini Brothers, is at the beginning of the fourth.

(3) He errs, however, saying that Arabic Numerals had made a considerable way, "even in common use, before 1250, as appears by the Treatise of Arithmetic of John de Sacro-bosco, who died about 1256." pag. 405. Papebrock shews, in his Propyleum, No. 19, that they were unknown in Europe before the Crusades. Mabillon says that they were seldom used before the 14th Century, and even then only in very few books on Arithmetic.—In 1375, Petrarc inserted them in a MS. Copy of S. Augustin on the Psalms; and in the following century they were used in paging books. But they do not appear in English or Irish Chronicles before the 15th century.

END OF THE MS. CHRONICLES IN THIS COLLECTION.

ENGLISH HISTORY.—REPERTORIES.

ADVERTISEMENT.

The following Articles not being sufficiently numerous to form a separate Class, are added here, as relating chiefly to English History.

No. LXX.

"A CATALOGUE OF MANUSCRIPTS."—*folio, paper.*

The written pages are 111; to which are added sixteen pages of a printed Catalogue: the writing is of the reign of George III.

This volume contains—

1. A Catalogue of the MS. Collections of Thomas Madox, Esq. taken immediately after his death.—That Madox valued these MSS. at 1,500*l.* that he left no catalogue or index of them; that this index was compiled by a Gentleman not acquainted with this kind of learning, and only to exhibit a general view of them; and that the making this Collection was a labour of 30 years, attended with great expence, are facts which may be seen stated in an advertisement prefixed to this MS. Madox's Collection is now preserved in the British Museum. It consists chiefly of Charters, Rolls, Records, Accounts in the Exchequer since the Conquest, Parliamentary affairs, Taxations, Bulls of Popes, Perambulations, Expences of Fleets and Armies, Warrants, Amerciaments, Patents, Petitions, affairs of Scotland, Extracts from a very ancient Chronicle in Corpus Christi College, Cambridge, Articles for the good Government of Ireland, Proceedings against the Jews; Writs for Ireland's being governed by the Laws of England; Papers relating to the Cinque Ports; Controversies between Bishops and Abbots, and the Kings of England; Subjugation of Wales; Pope's Bulls relating thereto; Affairs of Normandy; Affairs of Merchants, of Knights Templars, Dutchy of Cornwall, Colleges, Corporate Towns, Fisheries; Records relating to Ireland; Elections of Bishops; Forfeitures; ancient MSS. relating to the Exchequer; Statutes from the reign of Henry the Second; the Dialogue de Scaccario; Proceedings in the Star Chamber; Proceedings concerning the Queens of England, Princes of Wales, Dukes of Cornwall, Earls of Chester: Collections for a Feudal History of England, made by Mr. Madox in the course of twenty years; Collections for the Baronage of England, which, being finished, were printed soon after his death.

. The second article in this volume is a Catalogue of Mr. West's MSS. at Covent Garden, which were purchased by Lord Shelburne, in 1773. As this valuable Collection is well known, from the Shelburne printed sale Catalogue, we deem it superfluous to describe it further than by noticing that the various MSS. on paper amount to 347, and on parchment to 87; and that to these is added "A Catalogue of Mr. West's MSS. at Alscot," which were also purchased by Lord Shelburne. To this latter Catalogue is prefixed the following memorandum in the hand-writing of Mr. Astle:—"These papers, from No. 1, to 114, were formerly in the "possession of Henry Hickes, Esq. who had been Secretary to Lord Burghley. They de- "scended to his son, Sir William Hickes, of Essex, who, in March, 1682, sold them to Mr. "Richard Chiswell, bookseller, of London. This Mr. Chiswell afterwards sold them to John "Strype, whose daughter sold them to Mr. James West in 1734." The articles in this Catalogue amount to 396, and relate, as the former Collection, chiefly to the History of England.

Mr. West was representative in Parliament for Boroughbridge.—He died in 1772. With respect to T. Madox, he is well known. Under the patronage of Lord Somers, he published, in 1702, his Collection of Antique Charters from the Conquest to the end of the reign of Henry VIII. intitled "Formulare Anglicanum;" a very valuable work, in folio, of 441 pages. In 1711 he published another work, of equal dignity and importance, intitled—"The History and Anti- "quities of the Exchequer, &c. in two periods, viz. from the Conquest to the end of King John, "and from thence to the end of Edward II. together with a correct copy of the ancient "Dialogue concerning the Exchequer, generally ascribed to Gervase of Tilbury, and a Disser- "tation concerning the most ancient Roll of the Exchequer, commonly styled the Roll of "'Quinto Regis Stephani,' folio, dedicated to Queen Anne." This valuable work was reprinted in 4to, 1769, and is acknowledged universally to be a work of great accuracy and indefatigable research. His last work is his "Firma Burgi," or an Historical Essay concerning the Cities, Towns, and Boroughs of England, taken from Records, and inscribed to George I. folio, 1726.

His large and valuable collection of transcripts, in 94 volumes, fol. and 4to. which are mentioned in the Catalogue now before us, and were intended by him as materials for a feudal History of England, are now in the British Museum, where 59 volumes of Rymer's Collection of public Acts relating to England, from 1115 to 1698, and not printed in his Fœdera, but catalogued in his 17th volume, have been also deposited by an Order of the House of Lords.

The third article in the MS. now before us is a Catalogue of the MSS. of Thomas Jekyll, Esq. of the Parish of Bocking, in Essex, with a short account of his Life. He was born in 1570, and lived to the age of 80. It appears from this account, that his Collection was very valuable.

The fourth article is a printed copy of a Catalogue of the MSS. of John Burton, M. D. illustrating the various branches of the history of Yorkshire, from the Conquest to his own time. We are informed here, of what appears not very probable, that this Collection was unrivalled by any other County Collection in the Kingdom.

The fifth article is a printed Catalogue of the MSS. of the Right Hon. Sir Julius Cæsar, Chancellor, &c. &c. in the reigns of Elizabeth and James I. This Collection was sold by auction in 1757.

The 6th article is a MS. intitled—" A List of Books and Records in the King's Remem-" brancer's Office, in the Exchequer." This article consists of six pages, folio, written in the reign of Charles II. and to it are annexed three pages of a continuation, in a neat hand of the present reign.

The seventh article is a Catalogue of the MSS. of Mr. James Mickleton, of Durham, in his own hand-writing, 1660 to 1670.

The eighth is a List of Books given to Lincoln's Inn, by Sir Matthew Hale, in 1676.

The ninth is a List of the Works of the celebrated Mr. Prynne, preserved in Lincoln's Inn Library.(1)—This account of Prynne's works, the last article in this MS. omits a printed book of his, which is perhaps unique, and now in this Library;—it is a fourth volume of Prynne's Records, or of his " Exact Chronological Vindication." The accounts that have hitherto been published in print, and that which is now before us in MS. describe only three volumes of this work.—Oldys, in his British Librarian, 8vo. 1738, p. 11, acknowledges only three volumes. Nicholson, and Birch, in his General Dictionary, Dibdin, in his Bibliomania, p. 554, the MS. Catalogue now before us, and another Catalogue, which is very copious, in Wood's Athenæ, p. 451, are all silent on the subject of a fourth.

Amongst the Charters mentioned in the index to Madox's Collection in this MS. one is the " Magna Charta Henrici 3tii." at page 17; another is " Magna Charta from an ancient MS. " statute of Glocester; and a second copy from the Statute Roll." We have already mentioned two originals of Magna Charta, at page 315 of this Catalouge. For other particulars we refer to the splendid edition of the " Statutes," vol. 1, Lond. 1810, Introduction, page xxix.

No. LXXI.

" MR. WANLEY'S CATALOGUE OF ENGLISH HISTORIANS NOT PRINTED, " WITH HIS CATALOGUE OF ENGLISH HISTORIANS PRINTED."—*quarto, paper.*

The written leaves of this MS. are 35, but they are written on one side only: the writing is of the present reign. Mr. Astle's autograph indicates that it is of his Collection. The MSS. are entered without any arrangement whatever; neither is any account given of their authors or ages, or of the best copies or editions; and the information it gives must be received with great caution, many of the articles in the Cotton Library, to which it chiefly refers, having been burnt since Wanley wrote, and many others of those which he classes as unpublished, being mere abstracts of larger works which have been published since. This is evident from a collation with Mr. Planta's new and valuable Catalogue of the Cotton MSS. The proper method of

(1) A printed List of all Prynne's works is preserved in the Library of All Souls, Oxford.

ascertaining what Chronicles are published, and what unpublished, would be to arrange all alphabetically under the class of published or unpublished; if published, to state when, where, and from what MSS. if unpublished, to inform us what MS. copies remain, which are the oldest, and which the best. The Catalogue now before us is, however, valuable, as it preserves the titles of some MSS. which appear to have been since lost.

No. LXXII.

"THE ACCOUNT OF ROGER DE WALTHAM, KEEPER OF THE GREAT WARD-ROBE, BETWEEN 1st MAY, 15th EDWARD II. ANNO DOM. 1322, AND THE 19th OCTOBER, ANNO 17th OF SAID KING."—*folio, parchment, (original.)*

The written pages of this MS. are 300; and it is splendidly bound in Morocco. A memorandum prefixed, in Mr. Astle's hand, informs us that it was purchased by Joseph Edmondson, Esq. Mowbray Herald, at the sale of the MSS. of the late Sir Ed. Simpson, LL.D.

Contents.

	£.	s.	d.
Fol. 1.—An Account of Money received out of the receipt of Exchequer	45,405	12	3½
Fol. 13.—Fines and Amerciaments arising in the Steward's and Marshall's Court	31	3	4
Fol. 15.—Fines and Amerciaments for false Weights and Measures, imposed by the Clerk of the Market	157	4	7
Fol. 16.—Fees and Profits arising from the Great Seal of England	1,319	10	0
Ibid.—Plate sold or exchanged with the Goldsmith, and for Plate lost or embezzled	75	1	4
Ibid.—Money received from the Sheriff of Lincoln for Purveyance	11	5	4½
Fol. 17.—Money arising from the Sale of Vestments and Wardrobe Stores	1,242	4	2
Ibid.—Money paid to Henry de Percy, and allowed by the Barons of the Exchequer	82	16	8
Ibid.—Money paid to John Butetourte, for wages of his Military Vassals serving in Scotland	22	9	0
Fol. 18.—Money received from the Sheriffs and other officers, for Provisions sold	13,803	2	8
Fol. 26.—Money received from Roger de Northburgh, late Master of the Wardrobe	1,583	4	11
Ibid.—Ditto from the King's Chamberlain	11,133	6	8
Ibid.—The Forfeited Goods of Andrew de Hercla, a Rebell	867	2	8
Fol. 27.—Aids and Rents from divers Counties and Persons in England, Ireland, and Aquitain	817	8	1

Fol. 28.—The Sum Total of Receipts	76,971	3	5½
Fol. 29.—The Discharge.			
Ibid.—Money paid into the King's Treasury at York, by Writs of Privy Seal	7,000	0	0
Ibid.—Expences of the King's Household from May 1, anno Regis 15, to 7 July, anno 16	11,542	5	1
Fol. 30.—The King's Alms	228	12	11
Fol. 38.—Necessaries for the King's use	2,703	9	6½
Fol. 57.—Wages to Officers, Workmen, &c.	778	17	0½
Fol. 61.—Summer Shoes for the King's Servants, anno Regis 15	32	1	8
Fol. 63.—Winter ditto, anno 16	23	13	8
Ibid.—Summer ditto, anno 16	26	12	0
Fol. 69.—Victuals for the King's use in the War against Scotland	15,467	3	6½
Fol. 100.—Money paid to divers Earls, Barons, &c. for their wages, and the Wages of their Military Vassals	13,140	17	0
Fol. 118.—Annual Payments to Bannerets and Knights of the King's Household not in the War	518	18	3
Fol. 122.—Presents made by the King to divers Persons for Travelling Charges, and for providing him with Horses, &c.	1,561	14	2
Fol. 134.—Expences of Falconers and Huntsmen	284	3	10¼
Fol. 140.—Wages of Sailors, and Freightage of the Kings's Ships	1,201	9	11
Fol. 148.—Wages of Slingers, Lancemen, and Archers of England, Wales, and Gascony; also of the Men at Arms, and Light Horse	7,418	15	11
Muster-rolls of the Army and Fleet, with lists of the number of Trained Bands supplied by the different Shires, Cities, Towns; also of the Ships to be furnished by different maritime Counties and Towns, down to folio 158.			
Fol. 158.—Expences of Messengers employed by the King	157	9	4
Fol. 192.—Money paid for Robes of divers Banneretts, Knights, Clerks, and others of the King's Household	817	10	0
Fol. 210.—Money paid for Plate, Jewels, Gold, and Silver, Cloth, &c. with an account of such as were given away by the King, and such as remain in the office of the King's Wardrobe	168	14	0
Fol. 213.—Plate, &c. received from the Forfeitures of Rebels, &c.			
Fol. 214.—Stores received from Roger de Northborough, late Keeper of the Wardrobe.			
Fol. 218.—Provisions for the great Wardrobe, Wine, and Fees paid to the Chanceller and his Officers, with the Accounts of various Officers of the Court of Chancery	5,716	3	9½
Fol. 223.—Expences of the King's Household, from 3d July, 17th year of his reign, to the 9th of October following, being 104 days	1,347	14	0

Fol. 224.—The King's Alms and Oblations	32	12	1
Fol. 226.—Expences of Messengers Extraordinary, and of the Studd, &c.	664	0	0
Fol. 232.—Provisions and other Stores received from divers Purveyors	300	9	0
Fol. 242.—Wages to Bannerets and Knights of the King's Household	100 Marks.		
Fol. 244.—Presents made by the King for divers Services	54	18	4
Fol. 246.—Expences of Ordinary Messengers	18	12	7
Fol. 252.—Jewels and Plate as well remaining in the King's Wardrobe as in the custody of divers Officers of the King's Household			
Fol. 260.—Money impressed to Earls, Barons, Knights, and divers others, as well out of the Exchequer as the Wardrobe, and Money due to the King from the Sheriffs and others, on the foot of their accounts rendered into the Office of the Wardrobe, and an account of divers Stores remaining at Newcastle, Carlisle, and other places, sold to divers Persons by order of the King's Council			
Fol. 281.—Victuals and other Stores wherewith divers Persons are charged, and for which they are accountable			
Fol. 283.—Debts of the King for the Wardrobe, to divers Earls, Bannerets, foreign Knights, Knights of the Household, Serjeants at Arms, Clerks, and other Officers			

The following memorandum, in Roger de Waltham's hand, may be seen on the sixth leaf of this MS.—" Hunc librum liberavit ad gratiam hic Rogerus de Waltham, nuper custos Garderobe " Regis Edwardi, filii Regis Ed. per manus suas proprias, xxv die Maii, anno tertio Regis Edw. " tertii a Conquestu."

The following entry closes the account of the expences of the 16th of Edward II. at folio 21, paged 29, and is written in the same hand:—

" Summa totalis expensarum hospitii Dni Regis Edwardi filii Regis Edwardi a primo die Maii, " anno regni sui quintodecimo usque ad Septimum diem Julii anno regni ejusdem sextodecimo " finiente, videlicet per unum annum et lxviii dies. In denariis sicut patet in fine Magni Rotuli " expensarum predictarum,—XI. Mill. D.XLII. Li.—V. S.—I. D."

On the back of this leaf is the title of the next part of the work, concerning the King's alms, in these words, and in the same hand:—

" Titulus de Elemosina Dni Regis Edwardi filii Regis Edwardi, Soluta tam per statum supra " liberate Garderobe, quam per Garderobam ipsius Dni Regis, a primo die Maii anno regni sui " quintodecimo, usque septimum diem Julii, anno regni ejusdem sextodecimo finiente, tempore " Rogeri de Waltham tunc custodis, et Roberti de Waldok, tunc Contrarotulatoris Garderobe " predicte.—Summa totalis patet in fine istius Rotuli."

The sum total of this article of the King's alms is set down in the same hand, on the back of leaf 24, paged 36, in these words:—" Summa totalis hujus tituli de eleemosina £. cc.xxvii.

" xii. *s.* xi. *d.*" On the leaf paged 251, the sum total for messengers in the course of the same year is " lxxi. thousand cccii. pounds ii. *s.* ix. *d.*"

After King John of France was made prisoner in the battle of Poictiers, (1) it was stipulated at the Peace of Bretigni, 8th May, 1360, that he should be liberated for a ransom of three millions of crowns of gold, (about 1,500,000*l.* of our present money.) This, says Hume, was about half of what Edward III. received from Parliament during the whole course of his reign.

It appears, however, from Dugdale's Baronage I. 784, that the pay of every Banneret was 4*s.* a day; every Knight, or man at arms, 2*s.* every Esquire 12*d.* and every Archer, or common soldier, 6*d.* and that in those days six-pence was equivalent to near five shillings of our present money. This high pay to soldiers agreed very ill with the low revenue of the Crown: but soldiers were then enlisted only for a short time. One successful campaign supplied a small fortune by pay, plunder, and ransoms,—temptations which allured men into the service, and mitigated the horrors of war by the incitement to make prisoners. (2)

In Henry the Fifth's reign, the pay of an archer was twenty marks per annum, which is considerably more than six-pence per day. The price had risen, as is natural, by raising the denomination of money. That denomination had never been altered from the reign of Edward the Confessor to the reign of Edward III. through a period of four centuries. A pound sterling was still a pound troy, that is about three pounds of our present money. Edward III. was the first who innovated in this important article. In the 20th year of his reign he coined 22 shillings out of a pound troy; in his 27th he coined twenty-five. From his reign to Henry V. no alteration occurs. Henry coined 30 shillings from a pound troy, as in Fleetwood. (2) We have an authentic and exact account of the ordinary revenues of the Crown during his reign, and they amount only to 55,714*l.* sterling, 10*s.* 10*d.* a year, as in Rymer, vol. 10, page 113; which is nearly the same with the revenues of Henry III. The ordinary expences of the Government amounted to 52,507*l.* 16*s.* 10*d.* so that Henry V. had of surplus only 3,206*l.* 14*s.* for the

(1) The capture of the King of France, in this battle, was due chiefly to the Lord Chandos. He called out to the Black Prince to attack the chosen division of the French army, saying that the day was won; and that division, though more numerous than the whole English army, and commanded by John in person, was overthrown, as in Rymer and Froissart, by the impetuosity of the attack.

(2) King John, spent with fatigue, and overwhelmed by numbers, might easily have been dispatched; but every English Gentleman, ambitious of taking him alive, spared him in the action, and called to him to surrender, offering quarter; and several who attempted to seize him, suffered for their temerity.

(3) Chronicon preciosum by Bishop Fleetwood, London, 8vo. 1745. From this valuable book it appears that Edward III. was the first King of England who coined gold into current money.

In Mr. Topham's Observations on the Wardrobe Account of the 28th Edward I. prefixed to the Liber Cotidianus, 4to. Lond. 1787, will be found some useful remarks on the value of many articles in use in the reign of Edward I. and the comparative value of money between that time and ours. The article Money, in Camden's Remains; Locke's Considerations concerning the Raising the Value of Money; Du Cange's Glossary, voce Moneta; Leake's Historical Account of English Money, 8vo. Lond. 1745; Ducarel's Series of Anglo-Gallic Coins, Lond. 4to. 1757; Arbuthnot's Tables of Coins, Weights, and Measures, with Langwith's Observations thereon, 4to, Lond. 1754; Clarke's Connexion of Coins, Lond. 4to. 1767, are the books which ought to be consulted by an editor of this MS.

support of his household, wardrobe, embassies, messengers, &c. All the extraordinary supplies granted to him by Parliament, during the whole course of his reign, from 1412 to 1422, were only seven-tenths and 15-ths, or about 203,000*l.* as in the Parliamentary History, vol. 2, p. 168; and it is easy to compute how soon this money must be exhausted by armies of 24,000 archers and 6000 horse, when each archer had six-pence per day, and each horseman two shillings. But the numerous armies mentioned by Historians in those times consisted chiefly of marauders, who followed the camp and lived entirely by plunder. Edward's army at the siege of Calais, in 1347, consisted of 31,094 men; and yet its pay for sixteen months was only 127,201*l.* as in Brady's History, vol. 2. Appendix No. 92.

With respect to the very interesting and original MS. now before us, it is very remarkable that its author is not even named by Nicholson, or by Madox, in his History of the Exchequer, or by Dugdale, or by any of our recent Bibliographers. He is mentioned, however, by the learned editors of the "Garderobe Compotus 28 Edwardi I. A.D. 1299–1300." In the 7th volume of the Archæologia, Lond. 1785, page 418, is a short account of four MSS. sent by Sir Ashton Lever to the Society of Antiquarians, containing the Accounts of the respective Comptrollers of the Household, and Keepers of the Wardrobe of Edward I. and Edward II. which are compiled in the same manner as that which we have hitherto described. (1) In the 10th volume of the same Collection, Lond. 1792, page 341, No. XXVIII. is "An Inventory of Crown Jewels, "3d Edward III. from a Record in the Exchequer," in which the MS. we have been describing, is quoted at page 258, as an unpublished and most interesting document, which claims equally the attention of the Historian and the Philologist.

No. LXXIII.

"Q. ELIZABETH'S JEWELLS AND PLATE.—SIGNED BY LORD TREASURER "BURGHLEY; SIR RALPH SADLER, CHANCELLOR OF THE DUTCHY OF "LANCASTER; AND SIR WILLIAM MILDMAY, CHANCELLOR OF THE "EXCHEQUER."—*folio, Imperial size, paper, original.*

The written leaves of this noble original MS. are 154, written on both sides: each page is signed with the autograph of Sir Ed. Carye, at the bottom; the Preface, or first page, though in the same hand with the whole MS. is not included in the paging: the paged leaves are 153.

The Preface describes this valuable MS. in these words:—

"This booke, made the xivth daie of Marche, in the xvith yeare of the reigne of our

(1) In the Wardrobe account of 28th Edward I. one of the items is a payment to Walter, the painter, for a step to the foot of the new Chair in which the Stone of Scotland was placed near the altar, before the shrine of S. Edward, in Westminster Abbey. This is the famous Lia-Fail mentioned in the Irish poems of Eochoid, in the 9th century. Walsingham says of it—"Ad Westmonasterium transtulit Edwardus primus lapidem illum,

" Soveraigne Lady, Elizabeth, &c. &c. doth particulerly contein all such parcelles of the Quenis " Majtles. Jewells, Plate, and other stuffe, as remaine the saide daye and yere in the custodie and " chardge of John Asteley, Esq. Master and Threasourer of her Highnes Jewelles and Plate to " her Majtles. use; the greatest parte whereof is the remaine of such Jewelles, Plate, and other " stuffe as were deliverid to the saide John Asteley, by Sir Ambrose Cane, Sir Richarde Sacke- " ville, Sir John Mason, Knightes, Commissioners of our saide Soveraigne Lady the Quene, and " Sir Waulter Mildmay, Knt. Commissioners appointed by her Majtle. by vertue and authoritie " of a Commission bearing date the xivthe daie of Dec. in the first yeare of our saide Soveraigne " Lady the Quene, to them thre or two of them in that behalf derected. The resedue is of " such Jewelles, Plate, and other stuffe as are come to the handes of the saide John Asteley " after the making and finishing of the bookes of remaine of the saide Jewelles, Plate, and other " stuff delivered unto hym by the saide Commissioners as is aforesaide, unto the date and yere " above saide, all whiche parcelles of Jewelles, &c. are delivered to the saide John Asteley, to " her Majtles. use, by Sir Nicholas Bacon, Knt. Keper of the Greate Seale of Englande; Wm. " Lorde Burghleye, High Threasourer of her Highnes Householde; Sir Rauf Sadler, Knt. Chaun- " cellor of the Duchey of Lancaster; and Sir Waulter Mildmay, Knt. Chauncellor of thesche- " quer, by vertue and authoritie of a Commission under the Greate Seale of Englande bearing " date the xxixth daie of Marche, in the xiith yeare of her Majtles. reigne to them foure or thre " of them in that behaulf derected, and are particulerly expressed and entered in two bookes, " whereof the one beinge subscribed upon every written pagen with thandes of thre of the said " Commissioners at least, doth remaine with the said John Asteley, for the trewe declaracion " and certentie of his chardge in the premisses; and the other of the saide two bookes, subscribed " upon every written pagen with thande of the saide John Asteley, doth remaine with the Quene's " Majtie. whereby hereafter to chardge the saide John Asteley with the Jewelles, Plate, and " other stuff before mentioned, the particularities whereof hereafter be at lardge declarid in this " booke, in cxxxviii. leaves, (1) written on both sides, that is to saye," &c.

Hence it would seem that the original consisted only of 138 leaves, and only 138 are signed by the autographs of the Commissioners; but then follows an addition, in the same hand, intitled, " Sundry parcelles recevid into the Office since the finisshing of the said Accompte, in manner " and foreme folowing." Then follows a list of New Year's Gifts presented to the Queen by several of the Nobility, to the end. These were presented in the years from 18 to 30 of her reign.

" jubens inde fieri celebrantium Cathedram Sacerdotum," &c.—Ypodigma Neustriæ, p. 485, ed. Francofurti, " 1603. Hemingford describes this stone as shaped like a round chair—" Apud Monasterium de Scone positus " erat lapis pergrandis, &c. concavus, ad modum rotundæ Cathedræ," &c. The wooden chair in which it is still preserved, at Westminster, is the identical chair which is mentioned in this entry. See the word Lia-Fail, in the Index to this Catalogue.

(1) The leaves signed by the autographs of the Commissioners are only 138; but then follows an Appendix of additional Jewels, intitled " Sundry Parcelles," all in the same hand, and all attested by the autograph of Heiston at the bottom of each article, to the end of the MS.

The Inventory begins with the Crown, which is described minutely; then follow various jewels of gold, set with precious stones, to folio 7; next "cuppes and bolles of gold, set with "stone;" then cups of christal, garnished with gold; candlesticks of gold; jugs of christal; saultes of gold, knives, forks, and spoons of gold; basons, ewers, and paires of gold; glasses garnished with gold; crosses of gold, and silver guilt; books garnished with silver gilt, &c. The principal books are mentioned thus—

"Item, the covering of a Bible of silver and guilt faire wrought, poix $\frac{xx}{iiii}$—iii ounces.

"Item, the covering of another booke of the Commone Praier in Englishe, of like silver, "guilt, likewise wrought, $\frac{xx}{iiii}$—xviii ounces.

"Item, one Gospell Booke, covered with tissue, and garnished on the inside with the crucifix "and the Quene's badges, of silver, guilt, poize, with wood leaves and all, cxii ounces.

"Item, one book of the Gospells, plated with silver, and guilt upon boardes with the image "of the crucifix thereupon, and four Evangelists in iiii places, with two greate claspes of silver "and guilt; poiz c.l.ii. ounces and a quarter, and weing, with the boardes, leaves, and covering "of red vellat, cxxix ounces.

"Item, one booke of the Epistles, plated with silver and guilt upon boardes, with the image of "Paule, with two great claspes of silver and guilt, poix c.l.iii. ounces, and weing, with the "boardes, leaves, binding, covering of red vellat, all together, cxxv ounces.

"Item, one Latten Primer in parchment, lymmed with golde, and the covering and claspes "all of silver guilt, graven all over with armes on both sides, poiz $\frac{xx}{iiii}$—xvii ounces.

"Item, one Primer of parchment, lymmed with golde, haveing one claspe, and tipped at "every corner with silver and guilt, graven, and covered with crymsen vellat; without waight."

Next follows Church plate, consisting of gold and silver candlesticks, chalices, patenas, &c.

"Item, a holy water stocke, of alebaster, the handle and sprinkell of silver white, poize xiiii "ounces.

"Item, oone shippe for ffraunconesence, of mother of pearle, the foote garnishment and cover "of silver guilt, having the Griffen holding the piller, and the Cardinal Wolsies armes, a litell "spone of silver guilt in it, poiz xxvii ounces."

A profusion of pixes, mitres, cups, bowls, tankards, flagons, spice plates, chandeliers, spoons, knives, forks, goblets, basons, fountains, ewers, New Year's Gifts, amounting to several thousands of pounds in value, fill the very interesting pages of this invaluable MS.

No. LXXIV.

"Q. ELIZABETH'S JEWELS," &c.—*folio, paper, Imperial size, original.*

This fine MS. consists of 326 written pages, containing an authenticated original account of the jewels and plate which were committed to the care and custody of John Astley, Esq. as in the preceding MS. certified, at the end of each page, by the autographs of the Lord Treasurer

Burleigh, of Sir *Ralph Sadler*, and of Sir *William Mildmay*, Its date, as entered on the first page, in the same hand and iuk with that of the whole book, is 14 *March*, 16 *Eliz.*

To the inventory is prefixed a preface, stating that "this booke, made the xxth daye of "Ffebruayre, in the xxxth yeare of the raygne of our Soveraigne Ladye Elizabeth, &c. &c. doth "particulerly contayne all such parcells of the Queene's Majties. Jewells, and Plate, and other "stuffe, as did remayne the said daye and yeare in the custodie and chardge of the Executors "of John Astley, Esq. Master and Treasoror of her Highnes Jewels and Plate, to her Majties. "use; the greateste parte whereof is the remayne of such Jewells, and Plate, and other stuffe, "as were delivered to the saide John Asteley, by the Rt. Hon. Sir Wm. Cecill, of the Hon. Order "of the Garter, Knt. Barron of Burghley, Lord High Threasoror of Englande; Sir Raphe "Sadleir, Knighte, Chauncellour of the Duchie of Lancaster; and Sir Walter Mildmaye, Knighte, "Chauncellour and Underthreasoror of the Exchequer, Comyssioners appoynted by her saide "Majestie, by vertue and authorytie of a Comyssyon bearinge date the xxixth daye of Marche, "in the xiith yeare of our saide Soveraigne Ladye the Queene, to them three, or two of them "in that behalfe directed: all which parcells of Jewells, plate, and other stuffe, are nowe deli-"vered to Sir Edwarde Carye, Knighte, to her Maj. use, by the saide Lord Burghley, &c. by "vertue and authorytie of a Comyssion under the Greate Seale of Englande, bearinge date the "vth daye of August, in the xxxviith yeare of her Majties. raigne, to them and the Lorde "Cobhame, in that behalfe directed, and are particulerly expressed and entered in twoe bookes "whereof the one beinge subscribed uppon everye written pagyne with the handes of two of the "saide Comyssioners at leaste, dothe remayne with the saide Sir Edwarde Carye, for the true "declaration and certentye of his chardge in the premysses: and the other parte of the saide "twoe bookes, subscribed upon everye wrytten pagyne with the hande of the saide Sir Edwarde "Carye, doth remayne with the Queene's Majestie, whereby hereafter to chardge the saide Sir "Edwarde Carye with the Jewells, Plate, and other stuffe before mentioned, the particularetyes "whereof hereafter be at large declared in this booke, in clxiii leaves, (1) written on both sides; "that is to saye," &c.—

Then follows the inventory, of which the first article is the "Crowne of golde, the border "garnished with seaten ballaces, eighte sapheres, fiyve poynted dyamonds, twentie rubies," &c. &c. The description is loo long to be inserted here at full length.

The descriptions of the Queen's crown, of the sceptres, bracelets, diamonds, clothes of gold and silver, set with rubies, hour-glasses, chains, rings, and collars of gold set with diamonds, of the golden cup called the *Dream of Paris*, having the images of Jupiter, Juno, Venus, Pallas, Paris, garnished with 18 diamonds, 31 rubies, and a great variety of other jewels, &c. &c. continue to the end.

Amongst the ornamented books garnished with gold are —

(1) The leaves are numbered rightly to 163, or 326 pages of original.

" A Bible, covered with silver guilte, fayre wroughte, the cover of late poiz $\frac{xx}{cliii}$;—iii ounces, " nowe weyinge together cclxx ounces." (1)

" Item, one booke of Common Prayer, covered with silver guilt, the cover weyinge before " $\frac{xx}{iiii}$—xviii ounces and a quarter, and nowe the booke and cover together poiz clix ounces." (2)

" Item, one Latyne Prymer in parchemente, lymmed with golde, and the cover and claspes " all of silver guilte, graven all over with armes on both sides, poiz $\frac{xx}{iii}$—xvii ounces."

" Item, one Prymer of parchmente, lymmed with golde, haveinge one claspe, and typped at " everie corner with silver and guilte, graven and covered with crymson velvett, without weight."

No. LXXV.

" GARDEROBE OF ROBES IN THE REIGN OF ELIZABETH."—*folio, Imperial size, original.*

The written leaves of this MS. are 103, with several blank leaves intermixed: the title, at full length on the page, is—" The Booke of all fine Robes, Apparrell, Silkes, Jewells, and other " stuffe in the chardge of Sir Thomas Gorg, Knight, Gentleman of her Majestie's Garderobe of " Robes."

The Lady Brian says, in a letter to Lord Cromwell, in Strype's Ecclesiastical Memorials, that the Lady Elizabeth had neither clothes nor necessaries, after her mother, Ann Boleyn, had been put to death. (3) The book now before us abundantly shews how much her condition was soon after altered, for here is an inventory of rich apparel, amounting even then in value to several thousands of pounds.

The written pages of this MS. are 188. The writing is original or contemporary, with the exception of the first and second pages, containing modern memoranda. The first of these is an extract by Philip Hills, Esq. A.D. 1800, from a MS. in Colchester Castle Library, intitled—" A Diarian Discourse, or Ephemeridian Narration, by Sir Symonds d'Ewes, of Stowe Hall, Com. " Suffolk; being a part of said Diary, the original of which is in the Harleian Library." The extract is in these words:—

" A. D. 1620, Jan. 21. King James consumed that mighty mass of treasure left by Q. Eliza- " beth, without bettering any man except a few beggarly Scots; and gave away the inestimable

(1) On the margin opposite are these words:—" Whereof abate for the byndinge and leaves $\frac{cliii}{xx}$—vii ounces, " and so remaine in chardge, as in the old booke appeareth, $\frac{ciiii}{xx}$—iii ounces." (Signed) " *Fra. Gofton.*"

(2) Opposite to the margin, as before, are the words—" Whereof abate for the byndinge and leaves lxi ounces " and quarter, and remaine in chardge as before $\frac{iiii}{xx}$—xviii ounces quarter."

(3) Strype's Ecclesiastical Memorials, vol. 1, Appendix, p. 172. Many curious particulars concerning the Princess Elizabeth, during the reign of her sister, Queen Mary, may be seen in Mr. T. Warton's Life of Sir Thomas Pope, printed for Cadell, 8vo. 1780, and also in Elizabeth's Progress, 3 vols. 4to.

" wardrobe, soe charilye preserved by all his ancestors, to one onlye Scott, namely the Erle of " Dunbarr, (1) who breaking those venerable robes of ancient Kings, and wickedlye transporting " them into the Low Countryes, sold them for above 100,000*l*."

On the second written page is this memorandum:—

" This book belonged to Sir Simeon Stewart, and was sold by auction at his seal in Hamp- " shire, in May, 1779, to Sir John Cullum, Baronet; afterwards to Mr. Craven Orde, who " placed it, in 1790, in my MS. Library.—*T. Astle.*"

On the same page is the following memorandum in the hand-writing of Mr. T. Astle:—

" This book contains an account of all the Robes, Apparel, Silk, Jewels, &c. of Queen Eliza- " beth, in the charge of Sir Thomas Gorges, Knt. Gentleman of the Wardrobe, taken by virtue " of the Queen's Commission, dated July 4, 42d Eliz. A. D. 1600, directed to Thomas, Lord " Buckhurst, Lord High Treasurer of England; George, Lord Hunsdon, Lord Chamberlaine " of the Queen's Household; Sir John Fortescue, Knt. Chancellor and Under Treasurer of the " Exchequer; and Sir John Stanhope, Knt. Treasurer of her Majesty's Chamber; or to any " three of them, of which the Lord Treasurer or the Lord Chamberlain to be one."

It appears, by a note at the end of this MS. that all the jewels, &c. therein mentioned, were, by Sir Thomas Gorges, Knt. " delivered into the charge of Mrs. Mary Ratcliffe, 28th May, 1603, " two months and nine days after King James's accession, in the presence of Edward Carye, " Thomas Knyvett, Francis Gofton."

At the end of this volume are placed three papers collected from amongst some loose papers of Mr. Astle's, and numbered 1, 2, 3.

The first is intitled—" De Garderoba Regis." It is in Latin, and contains extracts from Patents and Rolls in the Tower, relating to the Wardrobe in different reigns, from that of Edward II. to that of Henry VI. The hand-writing is modern.

The second is intitled—" The Succession of the Masters of the King's Great Wardrobe, " extracted from the Records in the Chappel of the Rolls." The hand-writing is that of Mr. H. Rooke, Clerk of the Rolls. It concludes thus:—" As I apprehend that there are some of these " Records which tend greatly to evince the original rights and constitution of the Great Wardrobe, " in particular the Roll of the 17th of King Edward II. and the Confirmation of King James I. &c. " it seems necessary that an Exemplification hereof, under the Great Seal, or some other au- " thentic transcript, should be made, and, for the future, preserved in the office of the King's " Great Wardrobe."

The third is intitled—" Compotus Willimi Loveney, Clerici Magnæ Garderobæ Dni Henrici

(1) This was George Hume, of Mandertown, one of the great favourites of James I. In 1590, he was knighted, and constituted Master of the King's Wardrobe. In 1601, he was made Lord High Treasurer of Scotland. He accompanied King James into England in 1603. He was created an English Peer, the 7th of July, 1604, by the title of Lord Hume, of Berwick; and he was created Earl of Dunbar, 3d of March, 1605. In 1609, he was made Knight of the Garter. He died 29th January, 1611.—See Crawford's Lives of the Great Officers of State in Scotland, p. 397.

" Lancastriæ Comitis Derbyæ, a xiii Maii. anno Regis Richardi 2di. 14, ad eundem diem anno " revoluto. In officio Ducatus Lancastriæ in pergamena." This is a fair transcript from the original in the office of the Dutchy of Lancaster, stating the New Year's Gifts for that year.

No. LXXVI.

" Crown Jewells."—*folio, paper.*

The written pages of this MS. are 130; and they are intermixed with several printed accounts of the Crown jewels, which are rendered the more interesting and valuable by the accompaniment of the MS. Lists. The first part begins with the reign of King John, and ends with that of Elizabeth. It is not a chronological account, and much less a continued narrative; but only a desultory compilation of passages from ancient documents in print, and MS. relative to this subject. The ancient orthography is preserved, but the writing is modern.

The printed papers in old French give an account of the jewels of Henry V. from a Roll of Parliament of the 2d of Henry VI. and they are followed by a MS. inventory of valuable jewels presented by King Henry VIII. to Queen Catherine Howard, at the solemnization of their marriage. This Inventory was written at that time. Each page is verified by the signature of M. Bristowe. It was presented to the late Mr. T. Astle by the Rev. Mr. Lort.

The first articles in this MS. are of the 4th and 9th of King John, from original Patents. On the back of the first written leaf is a reference to Rymer's Fœd. vol. 1, for the four rings presented by Pope Innocent to King John in the 7th of his reign. The account of King John's jewels ends at page 10.

Page 11.—" A List of Jewels of Edward the Confessor's time, from a Patent Roll of 51 Henrici 3tii." These are very numerous and valuable, and the great curiosity of them derives additional interest from their antiquity.

Page 24.—" An Inventory of Crown Jewels of the 28th of Edward I. taken " ex Compoto " Garderobe."—We have already mentioned this Compotus of the 28th Edward I. as published by the Antiquarian Society, Lond. 4to. 1787. The title, Jocalia, begins in that edition at page 332; and is divided into several parts, the first of which ends at page 334. The part beginning at page 345, is that which is now before us in MS. It is intitled—" Jocalia remanencia in fine anni " xxvii de Jocalibus receptis de Dno. W. de Langeton," &c. and it gives only extracts from this article; but some of these are very valuable; for instance—

" Imago ad similitudinem Regis in supertunica aperta cum Capucio super capud jacente, sicut " Rex cecidit apud Burdeg, anno xvi. cum plata argenti sub pede ejusdem Imaginis, ponderis in " toto vi. *l.*—ix. *s.*—ix. *d.* pretii xv. *l.*—xvii. *s.*—v. *d.* pond $\frac{v}{m}$—iii. unc—v. *d.*" &c."

" Unus liber qui vocatur Textus in uno casso de corio, super quem Magnates jurare sole- " bant."—See the book called the Coronation Oath Book, in Press III. of this Collection.

" Unus pannus Regi datus ad modum Mappe Mundi.
" Unus liber qui incipit—Prologus in Cronica.
" Unus liber de Romauntez qui incipit—Cristiens se voet en Trinitè.
" Unus liber qui incipit—Paladi Rutili—una Crux argenti qui vocatur Crux de Hereford.
" Unus liber qui incipit—ut de Mundo sit utilis.
" Unus liber qui incipit—Sanctissimo ac Reverendissimo in $\overline{Xpo}$ Patri.
" Duo libri qui vocantur Texti, cum Platis et Imaginibus argenti."

Page 28.—Extracts from ancient Records concerning the sweet-meats and delicacies of the Royal table, with various regalia intrusted to Sir H. Despenser; in French, of the same reign.

Page 34.—A copy of Pat. 2. Henry IV. p. 3, granting certain jewels, the property of the late Earl of Huntingdon, to John Cornwaill, Chevalier, and to Eliz. de Lancaster, Countess of Huntingdon, his wife.

Page 42.—Copy of a Patent of 4 Henry IV. p. 2, M. 27, being a Grant to Richard Kyngeston, late Dean of the King's Chapel, of various jewels and valuables.—This also is in old French: the various obsolete names of different articles of Church plate, &c. are explained by a valuable glossary at the end.

Page 50.—A printed list of the Jewels of King Henry V. from the Roll of Parliament of the second year of King Henry VI. A memorandum on the first page of this article, in Mr. Astle's hand, states that King Henry V. possessed not only the ancient jewels belonging to the Crown of England, but also those of France, and the House of Lancaster.

Page 82.—The original Inventory of Jewels given by King Henry VIII. to Queen Catharine Howard, at the time of the solemnization of their marriage.

Amongst the entries of these jewels are the following:

" Item, oone booke of golde ennamuled, wherin is a clock, upon any syde of which booke is " thre diamonds, a litle way standing upon one of them ffoure turquezds, and thre rubyes, with " a litle cheyne of golde hanging at it, ennamuled blewe.

" Item, oone booke of golde, ennamuled with blacke, garnesshed with xxvii rubyes, having " also a cheyne of golde and perle to hange at by, conteignyng xlii peerlls.

" Item, oone other booke, annamuled with grene, white, and blewe, havyng a few sapher on " every syde, and viii rubyes upon the same booke.

" Item, oone booke of golde, annamuled with blacke, white, and red, and garnesshed with viii " small rubyes, havyn G. F. ennamuled with blacke, the backs of the same booke being glasse."

Page 109.—The value of Queen Elizabeth's great looking-glass, with the great clock in it; copied from a paper without date, but stated by Mr. Astle to have been probably written in Elizabeth's reign, as appears from the writing.

Page 110.—An Inventory of Queen Elizabeth's Jewels, in the same hand; stating also their value, amounting to ten thousand 322 pounds 4*s.* 6*d.* (1)

(1) There is in the first volume of the Antiquarian Repertory, 4to. Lond. 1807, page 79, " An Inventory

Page 125.—An account of English Crown Jewels, taken from Rymer's MS. Collections in the British Museum. At the end of this article, at page 128 of the MS. now before us, is the following notice in Mr. Astle's hand:—"See many particulars concerning the sale of these Diamonds in my fourth volume, intitled Crown Jewels," &c.

In the catalogue of books of Mr. R. Smith, sold by auction in 1681, among the MSS. at page 366, No. 19, is "An inventory of great rarities and riches of the closet of a Queen of England, who appears to have been Queen Mary, consisting of rich jewels." This MS. was purchased at that sale by Lord Peterborough, and is mentioned among his MSS. in the "Catalogus Manu-"scriptorum Angliæ et Hiberniæ."

The Compiler of this Catalogue has placed at the end of this MS. one loose sheet, collected from amongst Mr. Astle's papers, and intitled, "Copy of a Memoriall concerning Queen Mary's "Jewells." It is written in French, and was copied from the original written soon after the death of Queen Anne.

We cannot close this article without observing that amongst the Jocalia mentioned in the "Compotus Gardarobe" of 28 Edward I. the following entries may be seen at p. 281.(1)

"Duo libri Gardarobe de anno Regni Regis Edwardi xv.

"Duo libri Gardarobe de anno Regni Regis Edwardi xvi.

"Duo libri Gardarobe de anno Regni Regis Edwardi xvii.

"Duo libri Gardarobe de anno ejusdem xviii."

Neither must we forget that in the Inventory of Crown Jewels of the 3d of Edward III. published from a Record in the Exchequer, in the Anthologia, v. x, p. 251, Roger de Waltham, is mentioned, as Keeper of the Wardrobe from the 15th to the 17th of Edward II.

After those notices of the reign of K. John, already mentioned, one of the oldest lists of our Crown Jewels is contained in the Letter of Margaret, Queen of France, to her brother, Henry III. of England, dated 1261, which that King gave his Queen, Eleanor, power to dispose of, as in Rymer, Fœd. p. 780, 878. The list of those of Edward I. is in the Gardarobe Compotus, already mentioned. Rymer mentions those of Edward II. which came into the hands of Thomas, Earl of Lancaster, at Newcastle, and were taken back by Commissioners in 1313; (2) In Roger of Waltham's original MS. described above, No. LXXII. will be found an interesting account of the jewels of that reign.

A long account of jewels and plate delivered by the executors of Henry V. to John Stafford,

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"of Plate in the Upper Jewel House in the Tower, 25th Aug. 1649," in which we are informed that Colonel John Dove, of Surrey, kept in his chamber at the Middle Temple, the "Book of the King's (Charles I.) Plate "and Jewels." It is surprising that by the valuation given in this article, the imperial Crown, and other regalia of the Kingdom, did not amount in the whole, in 1649, to 2000l. and yet by a Record in Rymer's Fœdera, vol. 18, p. 236, it appears that in the first of King Charles I. they must have amounted to ten times that sum; and they were sent, by the King's special Warrant, privately into Holland, to be secured by the Duke of Bucks.

(1) As in the printed edition, 1787, p. 349.

(2) Rymer, vol. 8, p. 387–8.

High Treasurer of England, afterwards Archbishop of Canterbury, is printed in the Rolls of Parliament of the reign of Henry VI. vol. iv. p. 215.

These notices may be of use to some future editor: nor ought it to be forgotten that the office of Keeper of the Wardrobe demanded great shrewdness and erudition; that some of the Wardrobe Keepers of those days were men of uncommon abilities; that Richard de Bury, for instance, who was appointed Keeper by Edward III. was promoted to the See of Durham in 1333, and soon after founded the Library of Durham College, at Oxford; leaving to it all his books, which were more than all the other Bishops in England possessed; (1) that Petrarch, who knew him at Avignon, extols him as a man of genius; and that Warton confirms this account of his character. (2)

No. LXXVII.

"CROWN JEWELS."—*quarto, paper.*

The written pages of this MS. are 164. The Royal Arms of England are stamped in gold on the cover. An original Letter from Mr. Lye, author of the Saxon Dictionary, (3) to Mr. Astle, dated 2d October, 1766, states that he sent this MS. together with a MS. account of the Coronation of King Charles and the Queen, to Mr. Astle, begging his acceptance of them.

Contents.

Fol. 1.—"Extracts from the Inventory of the Jewels of King Henry VIII. taken by Commis-"sioners 1 Edward VI." Other extracts from the same original Inventory, may be seen at page 143 of this MS. (4)

These extracts begin with the ornamented books, thus:—"A booke of Gospelles, garnished "and wrought with antique worke of silver, and gilte, with an image of the Crucefix, with Mary "and John; poiz together cccxxii. oz."

"A booke of the Epistelles, likewise garnished, and wrought with an image of Sainte Paule, "of silver and gilt; poiz c cxxi oz. D. 1."

"A Gospell Book, th'one side plated with silver and evill gilte; having at the corners, on "plates, Marke, Matthew, Petre, and Paule on th'one side, locking claspes, and one rounde "pece of silver, weying, with the bordes, leaves, silver, and fyve bullions of latten on th' other "side; poiz cxxx. oz."

(1) Wood History and Antiquities of Oxford, 11—48.

(2) Petrarchæ Philobiblon Oxon, 1599; Warton's Engl. Poetry Dissert. 2, p. 120, edit. Lond. 1775; and Wharton Angl. Sacra. I. 765.

(3) Lye's Saxon Dictionary was first published in two vols. folio, 1772, with considerable improvements, by the Rev. Owen Manning, who died in 1801.

(4) This MS. is erroneously paged.—We refer to the pages as they are marked.

" A Pistle booke, like the booke afore, plated with silver and evill gilte, and Luke, John, " Petre, and Paule on th'one side, locking claspes, and a round pece of silver; weying, with the " bordes, leaves, silver, and fyve bullions of latten on th' other syde, poiz cxxi. oz."

" Foure bookes, whereof three are covered with vellat, and one with tynsell; one of them is " garnished with A. crowned, and one other of golde, H. and A. the thirde of silver and gilte, " and H. and A. and the fourth with white silver."

Books in the secret Jewel House in the Tower.—

" A booke of golde enameled, clasped with a rubie, having on th'one syde a crosse of dya- " mountes, and vi other dyamountes, and th'other syde a Flower de Luce of dyamountes, and " iiii rubies, with a pendaunt of white saphyrs, and the Armes of England, which booke is " garnished with small emeralds and rubies hanging to a cheyne, pillor fashion, set with xv " knottes, everie one conteyning iii rubies (one lacking), and a vyce to open a clocke with one " rubie and a dyamounte," &c.

Other bookes follow; but these suffice as specimens.

Page 15.—The next article is intitled—" The Manner of the Coronation of the Kinge and " Queene of England." This article is divided thus:—1. The Apparatus in the Church of Westminster. 2. The Evening before the Coronation. 3. The Procession, and ordering of the Trayne. 4. The Entrance into the Churche. 5. The Coronation of the Queen, &c.

Page 50.—Extract of a Letter from Sir F. Knollis to Secretary Cecil, relative to the Queen of Scots, soon after her arrival at Carlisle. This is from the original, in the Cotton Library, Caligula C. 4, and dated Carlisle, 28th June, 1568.

Page 51.—Sir A. Poulet to Sir F. Walsingham, concerning the jewels of the Queen of Scots; from the original, in the Paper Office; dated 25th Feb. 1586.

Page 54.—Ditto to ditto, dated Tutbury, 27th April, 1585; from the original, ibid.

Page 55.—The Inventory of the jewels, plate, and other goods of the late Queen of Scots; dated Fotheringay, 20th Feb. 1586.

Amongst a great variety of items, are—A Mattins book, with clasps of gold, set with diamonds, and covered with black velvet; also " a book of gold, enamelled, contayning the Pictures " of the late Scottishe Queen, her husband, and her sonne. A looking-glass of gold, enamelled " red, contayning the picture of Francis I. the French King, with appendant of gold," &c. &c.

Here follow cups, bowls, basins, crosses, chalices, apparel, furniture, a great number of books, the titles not entered, &c.

Page 77.—An Inventory of the jewels in the custody of Mr. John Spilman.

Page 81.—" A note of jewels received from her Most Excellent Majestie to be impawned " 1 May, 1609, also Nov. 6109, for the sum of 1305*l.* 15*s.* sterlynge; the interest whereof, " from 1 May, 1609, to 1 May, 1615, being 6 years and 10 months, amounteth to 1238*l.* ster- " lynge. The Somma is 2 thousand fyve hundred fowertie and three pounds xii. *s.* sterl."

Page 83.—Papers relating to the purchase and pawning of Crown jewels by the King and Queen, to 1615.

Page 89.—An account of jewels remaining in the Jewel House in the Tower, in the reign of Charles I.

Page 93.—Jewels returned from Spain.

Page 94.—Papers and Instructions to Mr. Job Harbie, in 1631, concerning the redemption of jewels pawned at Amsterdam, by Charles I. for the sum of 58,400*l.*

Page 126.—King James the First's Warrant for the delivery of Jewels to be carried into Spain in 1622.

Page 130.—" A note of such jewells as were latelie brought out of Spaine, and are, by his " Highness order, to be delivered into the Tower, by Sir F. Cottington, Bart. to his Highnes " Secretary."

Page 131.—Note of such jewels as belong to the Duke of Buckingham, signed by Mr. Sackville Crowe, and underwritten by Lord Viscount Dorchester.—In a short index prefixed to this volume, these are stated to be jewels pawned in the Low Countries, by the Duke of Bucks, for his Majesty's service.

Page 132.—Memorials and papers concerning the jewels of Mary, Queen of England, which were sent to Holland, and reclaimed by Queen Anne.

Page 143.—Extracts from an origiual inventory of the jewels, plate, ordnance, munition, and other goods belonging to King Henry VIII. taken by Commissioners appointed for that purpose by King Edward VI. by Letters Patent under the Great Seal, dated Westminster, September 14, 1 Edw. 6.—This Article begins with a minute description of the Crown and Sceptre, which is followed by a detailed account of other regalia.

At the end of this MS. is placed a loose leaf, in a modern hand, intitled on the back, " Crown " Jewels," and relating to the jewels of Queen Mary II. 1709, as above, page 132 of this MS.

No. LXXVIII.

" CHURCH GOODS."—*folio, paper, original.*

The title of this MS. is—" The Original Inventories of the Church Goods, Plate, Jewels, &c. " in the Hundreds of Ullesford, Froshwell, and in the Half Hundred of Clavering, in the County " of Essex, taken by Commissioners appointed by King Edward VI. in the 6th year of his reign." The written leaves are 42, all in one hand; and each leaf is subscribed by the Commissioners. The articles are chiefly gold and silver chalices, crosses, patenas, crucifixes, monstrances, embroidered vestments, bells, candlesticks; the value of each article is set down according to the estimation of the Commissioners.

On the plunder of ancient Churches and Libraries, we refer to Dibdin's Bibliomania, vol. 2, p. 308–311, and to Harpsfield.

No. LXXIX.

" AN INVENTORY OF BOOKS, COPES, VESTMENTS, ALTAR CLOATHS, " CARPETS, CURTAINS, HANGINGS, MITRES, CROZIERS, SILVER PLATE " AND GILDED CHALICES, BASONS, &c. &c. FORMERLY BELONGING TO " ST. PETER'S CHURCH, IN THE CITY OF NORWICH, AND THERE USED " BEFORE THE REFORMATION."—*folio, paper, original.*

The written pages of this MS. are 88: the writing is of the reign of Henry VIII. A memorandum, in a more recent hand, on the back of the title page, states that " This Book formerly " belonged to St. Peter of Mancroft's Church, in Norwich."

The collection of books in this inventory consists chiefly of ancient Antiphonaries, Bibles, Psalters, Rituals, Processionaries, Missals.

No. LXXX.

" A BRIEFE DECLARATION OF THE NUMBER OF ALL PROMOTIONS EC- " CLESIASTICALL, OF WHATSOEVER NAME OR TITLE, AT THE TAXA- " TION OF FIRST FRUITS AND TENTHES; WITH THE YEARLIE VALUE " OF EACHE BISHOPPRICKE, DEANERY, AND ARCHDEACONRIE, AND " THE TENTHE OF THE CLEARGIE IN EVERIE DIOCESSE."—*Imperial folio, paper.*

The written pages of this MS. are 19; the writing is of the reign of Charles I. The Royal Arms are stamped in gold on the back. A memorandum pasted on the first leaf, states that— " in the Library of the late G. Rawlinson, Esq. was an exact MS. Catalogue of all the Eccle- " siastical dignities, Prebends, Rectories, Vicarages, &c. in this County, (of York) with the names " of all the Patrons or Incumbents, Valuations in King's books, reputed Value, &c. made in " 1696, and altered very much to the present time, 1720." (1)

This MS. is fairly written in one hand down to the last page, which states, in modern writing, that " there were 3,845 Livings, or appropriate Parsonages, taken from the Church; which is more, by " 1,126, than the half of those that remain, and within 897 as many as them all. For the Churches " not appropriate are but 5,439, thro' all England and Wales: so that the Parishes of the

(1) In Arnolde's Chronicle, of which an account is given by Oldys, in his British Librarian, p. 23, one of the articles is " The nombre of Paris Chirches, Townes, and Byshop Chyrches and Sherys in England." Another is " The Patrons of all the Benefices in London, the Temperalities of dyvers Deanryes, Archdekenys, &c."

" Churches appropriate contain near about one half of the Kingdom; which is more, if Hierome, " in his Epistle to Dardanus, (as I take it) deceive me not, than twice so much as all the land " of Judæa, tho' we reckon the Kingdom of Israel into it, but many times more than the King- " dom of Judæa, which contained but the two tribes that stuck to God. See Sir H. Spelman's " English works, folio, page 35."—Camden says—" Sunt in Anglia Decanatus 26, Archidiaco- " natus 60, Dignitates et Prebendæ 544, Ecclesiæ Parrochiales 9,284, e quibus 3,845 sunt ap- " propriatæ. In Libro tamen Thomæ Wolsæi Cardinalis, descripto 1520, per Comitatus nume- " rantur Ecclesiæ 9407."

Mr. John Lewis observes, in his History of Tiverton Abbey, Republick of Letters, vol. 1, p. 204, that, among other reasons for suppressing Religious Houses, one was, that out of 60,211 Knights' fees, that were found in England at the Conquest, these Houses had made themselves masters of 28,015, which is almost one half.

The works to be consulted on this subject are Ecton's Thesaurus Rerum Ecclesiasticarum, being an account of the Valuations of all Ecclesiastical Benefices in the several Dioceses of England and Wales, 3d edition, by Browne Willis, London, 4to. 1763; White Kennett's Parochial Antiquities, Oxford, 4to, 1695; Brown Willis's History of Mitred Parliamentary Abbies, and Conventual Cathedral Churches, in 2 vols. 8vo. Lond. 1718.

The most accurate and complete work on this subject is the " Valor Ecclesiasticus Tempore Henrici VIII. Auctoritate Regia institutus," printed by command of his Majesty King George III. in pursuance of an Address of the House of Commons, folio, 1810. The second volume came out in 1814, and the 3d in 1817.

In the second volume of Hearne's Walter de Hemingford, Oxford, 1731, p. 643, is a valuable alphabetical List of the Religious Houses in Somersetshire, rectifying some mistakes and omissions in Harpsfield, Speed, and Dugdale's Catalogues, by John Strachey.

In the second volume of Peter Langtoft's Chronicle, by Hearne, Oxford, 1725, is " The Copy " of a Roll concerning Glastonbury Abbey; being a Survey of all the Estates belonging to that " House at the Dissolution: taken by the King (Henry VIIIth's) order, and for his use."

On this subject, and on others connected with the History of Glastonbury, and its valuable Library, as it existed in 1248, readers will find ample documents in Hearne's edition of John of Glastonbury, Oxford, 2 vols. 8vo. 1726.

Mr. Burton quotes, in his Leicestershire, folio, 1622, an old MS. compiled in 1220, of which there is a transcript, near 400 years old, in the Cotton Library, wherein is discovered " what Churches were Rectories, " what appropriate. If Rectories, who was Patron, who Incumbent. If Appropriate, to what Monastery or " Religious House belonging."—See the next MS. No. LXXXI. Article VI.

No. LXXXI.

"A CALENDAR."—*folio, paper.*

The written pages of this MS. are 222. The contents are—

Fol. 1.—Calendars to the Patent and Clause Rolls and to other Records, from 1 Henry VIII. to 17 Elizabeth.

Fol. 91.—A list of Treaties, &c. delivered by Sir Robert Cecyl to Vincent Skynner and Arthur Agard, to be laid up in the King's Treasury at Westminster, for safe custody.

Fol. 105.—An account of the Letters in Caligula E. IV. Galba B. 10, Vespasian C. VII. and F. 3, in the Cotton Library.

Fol. 122.—An Abstract of all the Grants which passed under the Exchequer Seal from 3 Jac. I. to 1 Car. I.

Fol. 211.—Some Reasons and Arguments why the Records, Claims, and Presentments of the last Justice in Eyre's seat of the Forest of Waltham, in the County of Essex, and, some other forests, now remaining as public Records in the Tower of London, and preserved from the spoil and ravage of the late times of usurpation, ought not to be delivered out of the said Tower.

The 6th article—"The number of all the Religious Houses in England and Wales that paid "xths."

The 7th—"The Contents of an ancient MS. upon vellum, deposited in the King's Paper "Office, relating to the affairs of Scotland, now removed to the General Register Office, at "Edinburgh."

All these different articles, down to folio 122, are in one hand, of the reign of James I. From thence to folio 210, are transcripts of the reign of Charles II. the remainder are in quite a modern hand.

At the end of this MS. is a loose leaf of paper, intitled on the back, "Elizabeth's Payments "to King James, out of the Exchequer, from 1586 to 1594 inclusive, 33,500."

No. LXXXII.

"INDEX TO EIGHT MSS. OF MR. ASHMOLE, IN THE MUSEUM AT OX-"FORD."—*folio, paper.*

The written pages of this MS. are 137, giving alphabetical lists of all the names of Englishmen and foreigners who are mentioned in the eight MSS. specified in the title. To each name is added the page of the MS where it is to be found.

Some particulars relative to Ashmole, and taken from his Diary, were published in an 8vo. volume, intitled the Lives of Lilly and Ashmole, 1774, from which it appears that he accom-

panied Dugdale in his "Visitations of Counties;" but that his great erudition did not preserve his mind untainted by the wildest fancies of Astrology, witchcraft, &c. and that he became an admirer of the famous Welch Prophet, "Anise Evans," whose "Echo from Heaven," in two parts, 12mo. 1652, a very scarce book, now before us, abounds in the most silly eccentricities of fanaticism. Yet Selden and Twysden sought his acquaintance, and his works and Museum supply evidence of intense study and eagerness of collection; his "Theatrum Chemicum," 4to. 1652, is a learned work, and is enriched and adorned by a scarce and valuable collection of plates in brass. His "Order of the Garter," with plates by Hollar, came out in 1672, when it was presented to the King, who gave him 400*l.* for it, as in his Diary.(1) The copper plates by Hollar are 50; and the original drawings, from which Hollar engraved them, are in this Library.

There is no Catalogue of the Ashmolean that can be depended upon; and therefore it were difficult to ascertain what the eight MSS. are to which the Index now before us belongs.

No. LXXXIII.

"A CHRONOLOGICAL CATALOGUE OF WRITINGS THAT HAVE APPEARED "ON THE AFFAIRS OF ENGLAND FROM 1637 TO 1735."—*quarto, paper.*

The written pages of this MS. are 91: the hand-writing is Mr. Morant's, author of the History of Essex, in two vols. folio, already mentioned. There are blank leaves interleaved, for the insertion of additional works which Mr. Morant intended to mention. The works inserted in this Catalogue are numerous; but they do not amount to one-twentieth of the publications, and much less of the MS. compilations of the eventful period to which it refers. Nothing is better calculated to satisfy the reader on this subject, than a reference to the "King's Pamphlets," in the British Museum. That Collection commenced in 1640, by the special command of King Charles I. and was continued to the Restoration, in 1660. It consists of above 2000 bound volumes. The very day on which they came out is written on most of them; and the Catalogue of them is in twelve volumes, folio.

No. LXXXIV.

"WALSINGHAM'S TABLE BOOK."—*octavo, paper, original.*

The written leaves are 112; the writing is that of Lord Walsingham's Secretary. This little volume, neatly bound in Morocco, and neatly transcribed in 1588, contains "An Index of "all the written Books in the Chests, or abroad," relating to Treaties with France and Flan-

(1) The King gave him, besides, places to the amount of 1000*l.* per annum.

ders, Scotland and Ireland, during the reign of Elizabeth: also a Repertory of Lord Walsingham's Papers, at home and abroad, relating to all his transactions with the above and other countries.

At the end of this valuable volume is the following memorandum in Mr. Astle's hand;—"Bibliotheca Cotton: Vitel. C. xvii.—A Repertory of all such State Papers, &c. as were in the "Paper House at the time of Queen Elizabeth."

The *Table Book* was probably written by Thomas Lake, who was amanuensis to Sir Francis Walsingham, French and Latin Reader to Queen Elizabeth, Clerk of the Signet, knighted by James I. and appointed one of his principal Secretaries of State, as in Wood's Athenæ, I. 250, and Fasti, 145.

The books referred to in this MS. respecting France and Flanders, are—1. The Great Book of Treaties. 2. The Register of Intercourses. 3. The Treatie upon matters of Arrest. 4. An Abstract of the Book of Instructions. 5. The Lowe Countrie Negociation with the Lord Cobham and mee, 1578. 6. The proceedings of the matter of the Hanse Townes. 7. A Discourse shewing how necessary it is to remove the English Trafick from Antwerp to Embden. 8. Diarium of forrein matters, marked *B*. 9. A Register of matters contained in that Book. 10. Register of matters contained in the Diarium *A*. the booke missing. 11. My Negociation into France in 1587. A little forreine Memorial of matters in Germany and Scotland. 18. Two Books of sundry Discourses of Flanders, Germany, Polonia, France, Italy, Spain, Barbary.

Page 2.—Books relating to Scotland; being Randolph's Negociations and Letters down to January, 1580; with five other MSS.

Page 3.—Books relating to Ireland; being A Booke of Plotts and Discourses touching the state and Reformation of Ireland in 1579. Sir Henry Sidnie's Provinciall Jornies, 1575–6. A MS. of Letters to the Lord Deputy in the Lord Treasurer's time of being Secretary, from 1568 to 1570. A Booke of diverse Orders gathered out of the Counsell Booke of Ireland. A Reporte of Sir Henry Sidneie's severall services in his time of Government. Two Bookes of Orders taken in the time of the Erle of Sussex Government there. Matters of Cesse and Victuallinge. A Booke of Reservation of Porte Corne upon the Abbey Landes. A Booke of Defraiments and Accounts in sundrey Deputies' times, 1578. A Booke of her Majestie's Charges in Ireland for one yeere following the 7th of Aprill, 1584, to the last of March, 1585. A Booke of such Sommes of Mony as Sir Henry Wallop hath received by Privy Seale out of Englande. A Booke of the Charges of the Garrison in Ireland from 7th of Aprill, to the last of September, 1585. A Booke of the Charges of the Garrison in Ireland from 1st of October, to the last of Ma—, 1586. A Booke of Proportion of Victuals for finding Souldiers both by Land and Sea, from 100 to 10,000; made by Mr. Richard Bingham. The like Booke for Rates and Entertainements of Souldiers and soretinge their Weapons. A small Booke in 8vo. an abstract of these two Bookes of Victualling and Entertainments. Three Bookes of Letters sent into and out of Ireland, from 1578 to 1581, from 1581 to 1584, and from 84 to this present 1588.

Page 6.—"Bookes of Home Matters." The Catalogue of these is too numerous to be inserted here.

Page 9.—The Book of Musters of England, Ireland, Scotland, and the Continent; with a table of the matters contained therein, for the years 1574 to 1586–7, with the names of the principal officers concerned, their different stations along the coast and elsewhere, their manner of arming and training the men.

Page 23.—"A Table of the matters contained in the book of the Navie and Sea Caules, from 1568 to 1586–7; with detailed accounts of the expences of the Navy, tonnage of ships, their victualling, &c. matters touching discoveries of unknown regions, by Gilbert, Gibbon, Carlil, Forbis, Warde, Raleigh."

Page 42.—A Table of matters contained in the Book of Forts and Castles, from 1574 to 1585.(1)

Page 55.—A Table of matters conteined in the Book of the Office of the Ordnance, from the 19th of Elizabeth, to 1586.

Page 59.—A Table of the matters conteined in the Book of Piracies, during said period.

Page 65.—A Table of the matters conteined in the Book of Recusants.—It appears from this table, that the names and properties of all the Catholics in England and Wales, Lay and Ecclesiastical, were inserted in the Book of Recusants, with all the Laws, Orders, &c. concerning them.

Page 77.—Table of the matters conteined in the Book of the North, and Borders against Scotland.

Page 91.—Repertorie of matters concerning Garnsey and Jarsey.

Page 93.—A Table of the matters conteined in the Books of Ireland. Here follow the contents of the Irish books above mentioned at page 3 of this MS. They are very valuable, but too numerous to be inserted here. In point of time, they extend from 1579 to 1587. The remainder of the book, to page 230, contains Tables of various MSS. relating to Scotland, France, Spain, Portugal, Flanders, Germany, Embden, Poland, Hanse Towns, Denmark, Sweden, and Moscovy.

Walsingham was advanced to the post of Secretary of State in 1572–3. His superior talent for business, his learning, insinuating address, and profound secrecy, are extolled by his contemporary Historians. His negociations during his French embassy in 1570, were collected by Sir Dudley Digges, and published in 1655, with the title of "The Complete Ambassador," &c. and the "Arcana Aulica," or Walsingham's Manual of Prudential Maxims, are ascribed to him.

(1) This ends at the written page 47. The next page is erroneously numbered 55, and the remaining pages are numbered accordingly from 55 to the end.

No. LXXXV.

"Catalogus Chartarum Miscellanearum, tredecim voluminibus," &c.—*folio, paper.*

The written pages are properly numbered, from 1 to 60. The hand-writing is modern. The contents of thirteen volumes of MSS. are indexed in this volume, without any account of when those MSS. were written, or where they are preserved, or to what Collection they belonged. The first contained 111 Deeds of the reigns of Elizabeth and of James I. chiefly by the Archbishops of Canterbury of that period. There are none of the reigns of the Charles's; though there are some of James IId's.

The 2d volume contained a continuation of the same subject. The Deeds in this volume amounted to 95, relating chiefly to the Visitations and Temporalities of the Archbishops of Canterbury, and other Bishops of England, and almost entirely belonging to the reigns and Elizabeth and James I.

The 3d volume contained various grants of lands, leases, deeds, inquisitions of different reigns from that of Edward I. to that of Charles II. chiefly by the Church of Canterbury, but with the addition of various Deeds and Grants by other Churches and Monasteries, down to the reign of Henry VIII. The 16th Article in the Index to this volume is intitled---"Richard Grenville's "Answer to Archbishop Abbot's Bill of Complaint." The various articles amount to 134.

The 4th volume consisted of 199 Bonds and Indentures of the reigns of Elizabeth, James I. and Charles I. Many of these are the Bonds of Recusants for good behaviour in the reign of Elizabeth.

The 5th volume contained 191 articles, chiefly respecting Ecclesiastical Temporalities in sundry dioceses, patron rights, appropriations, grants of lands, Presentations, &c. &c. from the reign of Edward I.

The 6th contained 149 Deeds of different reigns, from that of Edward II. chiefly relating to collections for the Poor, for redemption of Christian captives in Africa and Palestine, for persons infected by the plague, Presentations, Grants of Church Lands, Bonds, Leases by various Monasteries, Sentences of the Prerogative Court, Canterbury Privileges, and Liberties, &c.

The 7th contained statements of several Parishes in London; accounts of their buryings, christening, and marriage fees, in reply to inquiries and orders of the Bishop of London, and the Court of Star Chamber, 1635. The different articles amount to 115.

The 8th volume contained histories of the tithes, Church rates, valuations of London livings at various periods since the Conquest, down to 1638. This volume was very valuable. The various articles indexed are 49.

The 9th was a continuation of the same subject, in 89 different articles, stating the revenues of the different parishes of London, with the various answers of the Clergy to inquiries, decisions, opinions of Lawyers, &c.

The 10th volume consisted of 169 articles, being grants of land, &c. to and from churches and Hospitals, at different periods, from the reign of Edward I. to that of Elizabeth, inclusive.

The 11th contained 98 articles of similar Grants and Charters from the reign of Henry I. The first of these was Henry the First's Anglo-Saxon Charter of Privileges to Canterbury.

The 2d, Henry the First's Charter of Liberties to ditto.

The 3d and 4th were Henry the Second's two Charters of Liberties to ditto.

The 5th, Richard the First's Confirmation of ditto.

6. Henry the Third's Charta de Libertatibus Eccl. Cant.

7. Johannis R. Charta de Libertate et Securitate Monachorum, Eccl. Chr. Cant. exulantium, redeundi in Angliam, anno 1213.

8. Charta Richardi I. Confirmans omnes Libertates Eccl. Chr. Cant. 1199.

Then followed several other Charters and Grants, by subsequent Kings, and Nobles, to the same Church, and many Grants and Agreements between that Church and others, down to the reign of Charles II. Several other matters are intermixed with these, such as No. 31, Margaret Duchess of Burgundy's Appeal to the Pope against Henry VII. in 1491, in behalf of Perkin Warbeck, whom she then set up for true heir; No. 77, Henry the Eighth's Patent to Richard Grafton and Edward Whitchurch, to print the Bible in English; also various terriers and valuations of the lands, &c. of different Churches. No. 84, Charles the Second's Commission to certain Bishops to confer about the book of Common Prayer, anno 1678; Proceedings in Convocation in the reign of James I. &c.

The 12th volume contained 60 articles, chiefly Catalogues of the Clergy of the different Dioceses of England in the reign of Elizabeth; Exchanges, Agreements of different Churches in that reign, and in Henry the Eighth's; Confirmations of the Privileges of Canterbury, by Henry VI. Edward IV. &c. Privileges of other Churches, and Grants of land to them, &c.

The 13th, or last volume indexed in this Catalogue, contained 67 articles concerning Ecclesiastical temporalities, from the reign of Edward I. to that of Charles II. Rentals and Terriers of Church Lands, Privileges of Churches, Lists of the Clergy in the reigns of Henry VII. and Elizabeth, Subscriptions to the Queen's Supremacy, &c. &c.

No. LXXXVI. & LXXXVII.

"INDEX VIRORUM—AUGMENTATION OFFICE."—*two vols. folio, paper.*

The two volumes lettered so on the back, consist, the first of 75 written leaves and several blanks, the second only of 36 written leaves, and about twice as many blanks. Both are in the hand-writing of the learned Ducarel, and might properly be intitled, "*Dr. Ducarel's Draught "of an Index Virorum, to several of the Chartæ Antiquæ in the Augmentation Office, written by "him in* 1764 *and* 1765." Ducarel's character for learning, accuracy, and industry, is well known. He and Mr. Tutel compiled a valuable list of English editions of the Bible, and of

parts thereof, from 1526 to 1776, which was printed at the expence of Archbishop Cornwallis. He and Mr. Gough contributed to Nichols's edition of "The History of the Royal Benedictine Abbey of Bec, by Dom John Bourget," Lond. 1779. The account of the "Alien Priories," in two vols. 8vo. London, 1786, was collected from "the MSS. of J. Warburton and Dr. Ducarel;" and he lent his aid to the preceding edition of 1779. In 1781, he published a 2d edition of his "Repertory of the Endowments of Vicarages in the Dioceses of Canterbury and Rochester," 8vo. which was reprinted in 4to. in 1763, and his "History of S. Catharine's," the original of which, with the original drawings, are in this Collection. His Histories of Lambeth and Croydon are well known,(1) as also his Anglo-Norman Coins, and Antiquities, published, the former, 4to. 1757, the latter, folio, 1767. He was Lambeth Librarian from 1757 to his death.

No. LXXXVIII.

"CALENDARIUM GENERALE ROTULORUM IN TURRE LONDINENSI," &c. *folio, paper.*

In the present state of this MS. the written pages are 130. On the first blank is a memorandum in Mr. Astle's hand, stating that he received it from Mr. Askew, in 1768. It contains Lists of the Rolls, Patents, Charters of the different Kings of England, beginning from Edward I. by whose Commissioners the Inquisitiones, called "The Hundred Rolls," were taken in the Tower.—These Commissioners were assisted by Juries, upon oath, to inquire into the King's Rights, Royalties, Prerogatives, and into frauds and abuses by preceding Commissioners; and their warrant was dated 2d Edward I. that is, 1274.

In these Commissions ample instructions were given to them, respecting their conduct in this Inquiry, which may be seen in the Roll intitled "Rot. Pat. 2 Edw. I. M. 6," in the Tower. Some particulars relating to the same Instructions, are noticed by the industrious Mr. Carte, in the second volume of his History of England.

The first 38 leaves of this valuable Repertory follow each other in regular order, in a fair round modern hand, neatly ruled and carefully written. But then a deplorable hiatus occurs of we know not how many leaves, which is followed by transcripts, in a different hand, of various ancient Statutes, beginning with the "Statuta Glocestriæ," A. D. 1278, and ending with the 8th of Edward IV. The writing of this latter part, from page 63 to page 130, resembles that of the celebrated Le Neve. The writer states that he copied from ancient Rolls, and occasionally mentions those which he had collated, and found to agree with the printed editions. Thus, at page 67, where he gives King Edward's Confirmation of the Great Charter, anno regni 25, he inserts at the top, the words "Convenit cum libro impresso."

The Charters and Rolls, Patent and Clause, which are numbered in the first part of this MS.

(1) See the Bibliotheca Topographica Britan. No. XII. 1783.

down to page 63, are—164 of Edward II. 582 of Edward III. 220 of Richard II. 103 of Henry IV. 91 of Henry V. 287 of Henry VI. 151 of Edward IV. Lists of the Escheats of those reigns close this part of the work, which is followed by the hiatus above mentioned. The following transcripts, numbered from 1 to 15, have been placed in the interval of that hiatus, by the Compiler of this Catalogue: they will be found to relate to the same subject, and they were collected from Mr. Astle's papers.—

1. A List of miscellaneous Rolls in the Tower.

2. A List of Inquisitions ad quod damnum.

3. A List of such Indexes as have been made under Mr. Astle's inspection, since the year 1775, in the Record Office in the Tower.

4. Mr. Astle's Memorial to the Commissioners of the Treasury, praying for his half-yearly salary of 175*l.* dated 24th June, 1776.

5. A draught of Answers to Questions relating to the Record Office in the Tower, by Mr. Astle, 9th November, 1799.

6. A List of such MS. Books and Indexes as were in the Tower Office previous to 1775.

7. Proceedings of the House of Peers relative to the Records.

8. An Index dated 1572, and intitled, "Catalogus Recordorum tam Rotulorum, quam Bundel-"lorum infra Turrim Londinensem repositorum, et per seriem annorum Christi in serie digestorum, "18 Decemb. 15, Eliz.

9. "Mr. Lambard's Pandect of the Records of the Tower."

Mr. Lambard was appointed Keeper, 31st January, 1601, soon after which year this document was written. It is in his own hand, and appears to have been torn out of some MS. It is paged 131, and the subsequent pages are numbered from that. Lambard is mentioned by Camden as an excellent Antiquary and Herald. He was the author of the "Archaionomia, sive de priscis Anglorum Legibus," Lond. 4to. 1568; afterwards revised and published by Whelock, folio, Cambridge, 1644, and bound up with Whelock's Bede. (1) He also published his "Perambulation of Kent," in 1570. We shall have occasion to mention other valuable works of his in the sequel.

10. Calendars of Records in the Tower, collected by Michael Henneage, and others, and signed by William Lambard, July 31, 1601.

Mr. Lambard states, at the end of this document, that he "left a transcript of this present "Pandect in the Tower Office."

11. Four papers intitled, "Observations on the Statute Rolls," in Mr. Astle's hand.

12. "Index Rerum et Nominum in Kalendario Rotulorum Claus. tempore Regis Edwardi II. "vol. 2."—Hand unknown.

(1) This is his capital work. He gives the Anglo-Saxon Laws in one Column, and his Latin version opposite. Gibson quotes John Brompton's translation as more just, though less elegant.—Preface to his Chron. Saxon. Lambarde's work was begun by Lawrence Nowel, Dean of Litchfield.

13. The Opinions of Prynne and Selden on the deplorable case of our ancient Parliamentary Records. Four sheets—hand unknown.

14. Copy of a Warrant, dated Whitehall, 4th April, 1627, to enable Sir Edward Deering to make researches in the Records of the Tower.

15. "Henry de Stafford to Sir Wm. Cecill, 8th Jan. 1563, claiming his key to the Records, "forcibly taken from his servant." This was "Henricus comes Stafford, natus Dns. Stafford, "vulgariter nuncupatus filius unicus Edwardi Ducis Bucks," as stated in a marginal note.

No. LXXXIX.

"A KALENDAR OF ALL THE PUBLIC AND PRIVATE ACTS IN THE PAR-"LIAMENT OFFICE AT WESTMINSTER, SINCE THE 12th OF HENRY "VII. or 1497."—*folio, paper.*

The written leaves of this MS. are 70, exclusive of several blank leaves interspersed. The margins are neatly ruled off with red ink: the writing is fair, and of the reign of George II. The order is alphabetical; the references chronological. The letter *n*, in the references, refers to the number of the Record, as it is registered in the Office for each year of the several reigns; and the letter *c* stands for chapter of that number or year.

In this valuable Index each word is followed by a reference to the different Records in the Parliament Office, from 1497 to the end of George the Second's reign. For instance, after the word "Artificers," the laws relating to them are referred to thus—12 H. 7, c. 8,—6 H. 8, c. 3, —7 H. 8, c. 6. The hand-writing is very neat; the method perspicuous; the MS. perfect.

No. XC.

"STATE PAPERS IN THE PAPER OFFICE; OR, A GENERAL ACCOUNT OF "THE STATE PAPERS PRESERVED IN THE ROYAL REPOSITORY CALLED "THE PAPER OFFICE."—*folio, paper.*

The written pages of this volume are 230.

Before the accession of his present Majesty, it had been the practice of every Secretary of State, when he resigned the seals, to carry out of the office as many of the original papers, which came into it during his administration, as he thought fit; considering all the correspondence addressed to him as Secretary of State, to be his private property. After Mr. Pitt's resignation in 1761, the King signified his pleasure that "no original papers should be taken away by any

"future Secretary of State; but that he might have copies of whatever he desired." This order was followed by the establishment of the Paper Office on its present system. The occasion was this:—Mr. J. Pownall, of the Board of Trade, having occasion to refer to some transaction before the Restoration, and expecting to find an account of it in the books of the Privy Council, inquired at that Office, where he was informed that there were no books there of so old a date; but that there were several old books in a room over the gateway in Privy Garden, where he might probably find what he wanted.

He immediately proceeded to the place; climbed up a rotten staircase; and finding the door fastened, he had it broken open with a sledge; upon which he was covered with a cloud of dust, raised by a flock of pigeons, who had, for many years, been in undisturbed possession. When the cloud was dissipated, the books were found. Mr. Pownall acquainted Mr. Grenville with the discovery; and Mr. Knox, from whom this anecdote is taken, (1) says that "that great and "excellent Minister, who was always accessible to men of talents and experience, immediately "concerted with Mr. Pownall the plan of the Paper Office, for the preservation of such papers as "might be spared from the Public Offices."

The MS. now before us was transcribed about the time when these circumstances occurred. It is a fair copy of "The general heads of things in the Office of his Majestie's Papers, and "Records, for business of State and Council, established at Whitehall, digested by Thomas "Wilson, for the service of Lord Barrett," (2) and of several subsequent additional lists down to the Revolution.—The first pages are not paged. The paging begins at page 12, and is continued thence from 1 to 212. After page 212, seven written pages follow, which are not paged. The whole is in a fair hand, written about the time when Mr. Grenville was Minister.

The first page states that the whole Office was divided, in Sir T. Wilson's time, into twelve compartments, under the titles of as many Countries, to which the different papers refer, as England, Ireland, Scotland, France, &c. These were again subdivided into the different subjects of Peace, War, Trade, Treaties, Arts, &c. to which the papers related. The business of England, for instance, was divided into seven heads.—1 Regalia.—2. Legalia.—3. Ecclesiastica.—4. Militaria.—5. Politica.—6. Criminalia.—7. Mechanica. The books and papers relating to these different subjects are enumerated under each.

Under the title "Hibernia," were contained 120 MSS. thirty of which were collections of Letters from Deputies, Secretaries, and Ministers employed in that Kingdom, from 1560 to 1612. Twenty-four of them contained particular papers of all the transactions of that period. There were also all the Ledger Books and Rolls of accounts relating to disbursements for establishments within that Kingdom, and other matters concerning the public service there, with Discourses concerning the Government thereof, and six presses of loose papers, which related partly to the Public affairs of Ireland, and partly to the suits and affairs of individuals.

(1) Knox's Extra Official State Papers, Lond. 8vo. 1789, p. 11.
(2) Sir T. Wilson was appointed Keeper of the Paper Office in 1612.

The same course was followed with respect to the others kingdoms of Europe, Asia, and Africa; and Sir T. Wilson states, in a Letter to Lord Barret, that, in addition to this immense mass of papers, "there were all the business which had been left by men employed in this state "from the 13th of Henry VIII. (1521) to 1590, with some older things from Edward III. to "Henry VIII. all which are called *mixta*, and are deposited in 20 cubbards in the first room of "the Office."

For further particulars we must refer to the MS. now before us. They would occupy more space than the limits prescribed by a Catalogue would admit of; we shall only add, that they are carried down to the year 1678, and that at the end is an extract from a Letter in a different hand, having annexed to it a list of other MSS. belonging to the Paper Office, which is carried down to 1692, in 7 pages. These MSS. are very numerous, relating chiefly to English Treaties with foreign Powers; affairs of Ireland and Scotland; Maritime affairs, &c.—"Quæ "nunc perscribere longum est."

No. XCI.

"PAPER OFFICE."—*folio, paper.*

The written pages of this MS. are numbered from 1 to 118: the writing is of the present reign. Prefixed to page 1 are three pages of an index, in the hand-writing of the learned Mr. Morant; and a fourth containing a list of the Keepers of the Paper Office, from 1570 to 1722.

Contents.

Page 1.—Notes concerning the Paper Office, from a paper in the hand-writing of Mr. Raymond, who was Keeper at the Restoration, and says—"The Papers taken away by Bradshaw, Thurloe, "and Milton, I am endeavouring to recover."

Page 2.—Extract from Sir H. Wotton's Will relative to Sir N. Throgmorton's State Papers, &c.

Page 5.—An account of the Contents of the Paper Office, by a Clerk who had passed 8 years in methodizing them with Mr. Levinns.

Page 9.—Warrant from the Lords of the Council for the recovery of Papers detained.—23d June, 1611.

Page 13.—Warrant for the delivery of such Minutes of Latin Letters into the Paper Office, as were in the custody of Mr. Reade.—June, 1624.

Page 16.—Warrant from the Lords of the Council, anno 1629, for seizing the Earl of Clare's papers.

Page 17.—A similar Warrant for seizing the Earl of Somerset's papers.—Dated 4th November, 1629.

Page 18.—Sir F. Windebank's warrant, 23d July, 1636, for seizing the Leiger Book of Alvingham Priory.

Page 19.—Warrant from the Lords in Council for seizing Dr. Everit's papers at Fulham or elsewhere.—26th November, 1637.

Page 20.—King Charles the Second's warrant to the Keeper of the Paper Office, to search for, and seize all such State Papers and Records, as had been delivered out of the Office during the grand Rebellion. 1660.

Page 23.—Notes concerning Papers concealed in 1660.

Page 27.—Copy of the Grant to Mr. Williamson of the office of Keeper and Register of the King's Papers and Records, 13 Caroli II. or 17th Dec. 1661.

Page 31.—Petition from William Reyley, senior and junior, for an allowance of 160*l.* for methodizing the State Papers.

Page 35.—Sign Manual for Sir Joseph Williamson to peruse Records in the Exchequer, without paying fees, 1668–9.

Page 39.—Warrant for Dr. Burnet to peruse State Papers for his History of the Reformation. 11 July, 1679.

Page 42.—Ditto for Samuel Mearne, anno 1679–80. Jan. 2.

Page 46.—State of the Secretary's Office on Sir Joseph Williamson's resignation. About 1680.

Page 50.—Mr. Tucker's Receipt for books, &c. bequeathed to the Paper Office, by Sir Joseph Williamson in 1702–3.

Page 51.—Order of the Lords, 28th Dec. 1705, for the Keeper of the Paper Office to Report on the Papers.

Ibid.—Mr. Tucker's Report; same date.

Page 54.—His proposal for methodizing the Records in the Paper Office.

Page 56.—Address of the Peers to the Queen, March, 1705, for repairing the Paper Office, and for recovery and methodizing of Papers.

Page 61.—Three Secretaries of State in 1553.

Page 62.—List of Secretaries of State from 1523 to 1660; and another List from 1530 to 1641.

Page 70.—A Catalogue of the Books in Secretary Craggs's office. 1720.

Page 78.—Ditto in Lord Sunderland's office.

Page 86.—Notes on the contents of the Paper Office; with many curious particulars relative to private correspondence and researches.

Page 90.—Reflexions on the proposed Sale of the King's Fee Farm-Rents, &c. in 1670. (1)

(1) These Catalogues are extremely worthy of attention: no good history of the Revolution can be written without the aid of many of the articles to which they refer.

No. XCII.

"AN ALPHABETICAL LIST OF AUTHORS AND REMARKABLE PERSONS, "AND THE TIMES WHEN THEY FLOURISHED."—*octavo, paper.*

The written pages are numbered from 1 to 98. The first eight pages, which were missing, have been discovered in a book of Mr. Astle's, and replaced. The first of these gives the title thus, in Mr. Astle's hand:—"Biographical Anecdotes of Literary and remarkable Persons." Mr. A. adds that he purchased this MS. at the sale of Dr. Farmer's Library, on Friday, 15th June, 1798. The hand-writing is supposed to be that of Mr. Thomas Coxeter, of Trinity College, Oxford, who is sometimes referred to by Warton, in his History of English Poetry. In the Bodleian is a copy of Gildon's Lives of the Dramatic Poets, with MS. additions by Coxeter.

It must be observed, that these anecdotes descend no lower than 1694, and that the writing is of that time.

No. XCIII.

"A CATALOGUE OF AUTHORS FROM 1598 TO 1694."

This is a small oblong 8vo. of 86 pages, all in one hand, of the last or present reign, without any arrangement either alphabetical or chronological. To each name is annexed an obituary; and there is an Appendix of three pages, giving a list of ancient Authors, at the end.

No. XCIV.

"A SCHEDULE OF THE GOODS AND CHATTLES OF MANCHESTER HOUSE, "AS ASCERTAINED BY INDENTURE OF SALE BEARING DATE 5TH APRIL, "34 CHARLES II."—*Original.*

This is a long roll of parchment, consisting of eight skins, sewed together. It begins with the Pictures of Manchester House, about 150 in all; then follows a great variety of furniture, with the original Indenture of Sale, and a Schedule of Debts due to the Honourable George Montague, at the time of his death,—six seals pendant.

No. XCV.

ORIGINAL CATALOGUE OF THE ESSEX MSS.

The written leaves are only seven. The MSS. are now in this Collection. They were offered to the British Museum, and not being purchased by the Trustees, were purchased by the late George Marquess of Buckingham. Amongst them are Taylor's Surveys of the Forfeited Lands of Ireland, giving the names of the Proprietors before the Rebellion of 1641, and the names of those on whom they were conferred by the Act of Settlement, as already described.

No. XCVI. & XCVII.

"ARCHIVES DES COMTES DE FLANDRES DE L'AN. 706, A L'AN. 1270."—*two vols. folio, paper, French, original.*

The first of these volumes consists of 683 pages, the second of 634. From a memorandum in Mr. Astle's hand, it appears that he purchased them at the sale of the Library of the French Minister, Mons. de Calonne, on Friday, 24th May, 1793. It appears also, from the Preface, in French, that the Compiler, Mons. Godefroy, Keeper of the Records at Lisle, was employed by that Minister, chiefly at the expence of the late Lewis XVI. to superintend that work in 1782. There was another Godefroy, who was appointed by Lewis XIV. in 1668, to be Keeper of the Chambre des Comptes at Lisle, where he died in 1681. His son, Denis, was Honorary Auditor, and Keeper of the books in the Chambre des Comptes at Paris, where he died in 1719, leaving a son, John, Keeper of the Records at Lisle. John published, in 1706, an excellent edition of Philippe de Comines, which, however, has been since superseded by that of Lenglet de Fresnoy. He also published several other works, which are noticed in the last edition of Moreri. No author has given a better account of the "Ligue." He died in 1732, and was the grandfather of the Monsieur Godefroy, whose "Archieves des Comtes de Flandres," we now proceed to describe. (1)

The title of this work is thus entered on the title page.—"*Inventaire Chronologique et detaille "de toutes les Chartes qui se trouvent dans les Archives des Comtes de Flandres, deposees dans "l'ancienne Chambre des Comptes du Roi a Lille.*" These volumes, therefore, contain not only a Repertory of the Chambre des Comptes of Lisle, but also of the Records of the ancient Earls of Flanders.

It is not easy to determine when those Earls first began to deposit their Records in a fixed place. Almost all the great Princes of Europe seem to have felt the necessity of such a proceeding soon after the Crusades; and yet the first document that Godefroy finds on this subject is an Inventory, made in 1387, by Pierre Blanchet, Master of the Requests of the Household, and by

(1) A good account of this Godefroy family will be found in the Cambridge edition of L'Advocat's Historical and Biographical Dictionary, in two volumes.

Thierre Gherbode, Secretary to the Duke of Burgundy in that year. The original still exists. It is a Catalogue of all the Charters that were preserved at Ruremonde, when Thierri was appointed Keeper of the Records of Flanders, and of the other Provinces annexed to it. His commission, the first that can be produced, is of the year 1399. And yet there must have been older establishments of this kind; for, independently of the uncertain accounts of the antiquity of the Counts of Flanders, we have a regular historical succession of them from Baldwin, surnamed Iron-arm, who died in 879; (1) and though Flanders is first mentioned by that name in the "Life of S. Eligius," written in the 7th century, by S. Audoinus, (2) and though it then meant only the territory of Bruges, for "Municipium Flandrense" and "Brugense," are synonymous in that Life, and in other documents of that time,—yet it appears that the warlike Lords of that district extended their territories considerably in the middle ages, so as to rank with the first sovereigns in Europe. (3)

At all events, the Lisle Repository seems to have been founded by Philip the Bold, Duke of Burgundy, and Earl of Flanders, in 1384, as stated by Monsieur Godefroy, in his Preface to the work now before us, and in the Art de Verifier les dates, t. 3, p. 22. There is yet extant a Diploma of his, of the year 1387. We find in the third volume of the Art de Verifier les Dates, p. 9, that Baldwin VII. was the first of the Counts of Flanders who used a seal appendant to his Diplomas, about the year 1118. Miræus gives an original Diploma of Charles I. Count of Flanders, who died in 1127, with the seals appendant.—Donationes Belgicæ, l. 2, c. 35. An original Diploma of Edward the Confessor, with the seal appendant, is described by Madox, Hickes, and in the Nouveau Traitè de Diplomatique. There are several of the Conqueror's.

About Philip's time a more settled system of Government had prevailed in Germany, than was experienced since the invasion of the barbarous nations. The States assembled at Frankfort in 1338, had established that celebrated Constitution, by which it was irrevocably fixed that the "Plurality of the suffrages of the Electoral Colleges confers the Empire, without the consent of

(1) The successions are well detailed from the best authorities in the "Art de Verifier les Dates," tom 3, page 1—26.

(2) Mabillon Acta Benedictinor. Many historical notices respecting the Counts of Flanders may be collected from the 7th and 8th volumes of Bouquet's Collection of the French Historians.

(3) In 987, Arnold II. Count of Flanders, refused to acknowledge Hu. Capet.—See l'Art de Verifier les Dates, t. 3, p. 3. The French never will forgive the crime committed by Baldwin V. Count of Flanders, and Regent of France, in aiding and abetting the invasion of England by William the Conqueror, who was his son-in-law. The Ancient Genealogy of the Counts of Flanders is quoted by the Benedictines, Art de Verifier les Dates, t. 3, p. 6. Robert I. invaded Palestine in 1086. On his return, in 1088, he was received with all the splendour suitable to his rank by Alexius Comnenus. In 1089, he sent that Emperor a strong reinforcement to Acre. His son and successor, Robert II. joined the first Crusade in 1096, having received a letter to that effect from Alexius, which may be seen in Martene's Thesaur. Anecdot. t. 1, p. 267, and his exploits acquired him the title of "Hierosolymitanus." The Turks called him the "Son of S. George." Many interesting facts respecting the Counts of Flanders may be seen in William of Malmesbury, l. 5; in Radulphus de Diceto, Hoveden, Bromton, Ordericus Vitalis, Duchesne's Maison de Bethune, William of Tyre, Marteune's Voyage Letteraire and Thesaurus, and Bouquet's Collection of the French Historians, Leibnitz's Codex Diplom. Miræi Opera Diplom.

"the Pope." Charles IV. determined the number of Electors to seven by the "Golden Bull," in the Diet of Neuremberg, in 1356. The affairs of that extensive Empire assumed a more settled and permanent form. The Arts and Sciences were more cultivated, Libraries were established in some of the principal towns. It has been generally supposed that John of Bruges, or John Van Eyk, was the first painter in oils, about the beginning of the 15th century. But some pictures in oil have been discovered in Bohemia of an older date than Van Eyk, which have been added to the Belvedere Collection at Vienna. One of these is of the year 1297, as shewn in the third volume of the Baron de Wal's "Essai sur l'Histoire de l'Ordre Teutonique," and in the third volume of the Art de Verifier les Dates, p. 22. We cannot therefore be surprised if such Repositories as that of Lisle, are as ancient as Monsieur Godefroy maintains that to be; nor can we, on reasonable grounds, question the veracity of his account of the successions of the different Keepers of that Repository who succeeded to Thierri Gherbode from 1383.

One of the cartularies he describes contains 632 Charters on parchment, for Flanders, dated from 1064 to 1316; another contains 671, the oldest of which is dated anno 819, and the latest 1336; a third for Flanders, on paper, contains 270 Charters, from 1110 to 1301, a fourth, on parchment, contains 266 Charters, from 1085 to 1294. The Hainault Cartularies are on parchment, and better preserved than those of Flanders. The first contains 209 Charters, from 1176 to 1300; the second 299, from 1071 to 1347. In the third there are but 214, from the year 1293 to 1327. The fourth is the best preserved of all: on the first leaf there is a memorandum that was made by order of the Duchess of Parma, Governess of the Low Countries, in 1562. It contains 236 leaves, collated with the originals, which were in the Repository of the Charters of Hainault, and signed by De la Same, who was then Keeper of the Records. It contains 347 Charters, from 1159 to 1495.

The first Cartulary of Artois is on parchment, and contains 287 Charters, from the year 1092 to 1293. In the second, which is on paper, the Charters are 24, from 1112 to 1447.

The Cartulary of Namur is on parchment, well preserved in red Morocco, with the Royal Arms on the covers, and contains 91 Charters, from 1193 to 1321.

The Red Cartulary, so called from being bound in wood covered with red leather, is also on parchment, and contains 104 Instruments, from 1187 to 1287.

All these Cartularies, to the number of 3500, are arranged chronologically in the two volumes now before us; together with many other documents which were methodized by Monsieur Godefroy, at the expence chiefly of the late unfortunate Lewis XVI. and carried down to the end of the 13th century.

The first volume begins in 706, and ends in 1240. The old Charters which are described in it are all in Latin down to 1221. The first Charter in the French language is of that year. Some notes are added by way of explanation to the title, to the topography of villages, to obsolete words, and to the names of persons. The second volume was finished in 1785.

No. XCVIII.

"GOWER—CONFESSIO AMANTIS."—*folio, parchment.*

The written pages of this fine MS. are 348; each page is divided into two columns, and the writing of the whole is nearly coeval with the author. The cover is old oak. Gower was one of the most illustrious ornaments of the noble family of Trentham. His principal works enumerated by Bale, are his "Speculum Meditantis," in French, his "Vox Clamantis," in Latin, and his "Confessio Amantis," in English.

Warton says that Gower's capital work consists of three parts, intitled "Speculum Meditantis, "Vox Clamantis, Confessio Amantis," and that his last part was finished in 1393, as in the Prologue to the London edition, 1554, folio 1 *a*, col. 1. He adds that the "Speculum Medi-"tantis" was never printed, but is preserved in MS. in the Bodleian, NE. T. 8, 9, and MSS. Fairfax 3; that it displays the general nature of virtue and vice, enumerating the felicities of conjugal fidelity, and describing, in ten books, the path which the wicked ought to pursue for the attainment of Divine grace; that the "Vox Clamantis," in 7 books of Latin Elegiacs, never printed, is nothing more than a Metrical Chronicle of the insurrection in the reign of Edward II. and that the best and most beautiful MS. of it is in the Library of All Souls College, Oxford, with a Dedication in Latin verse, addressed by the author, when he was old and blind, to Archbishop Arundel. The "Confessio Amantis," now before us, is in 8 books, in English verse, and was first printed by Caxton in 1483. It was written at the command of Richard II. who meeting Gower rowing on the Thames near London, invited him into the royal barge, and asked him, after some conversation, to "booke some new thing."(1) Among the stores at King Henry the Eighth's Manor of Bedington, in Surrey, we find—"a great booke of parchemente, "wrytten and lymmed with gold of graver's work—De Confessione Amantis."

It is on this Poem that Gower's reputation as a Poet is principally founded. It is a Dialogue between a Lover and his Confessor, a Priest of Venus, who mixes Love and Religion in one ritual, and describes all those affections of the heart which impede the progress of Love, pedantically dividing and subdividing those affections, and then exemplifying the fatal effects of Love by apposite stories from the Ancients. His model appears to have been the "Roman de la Rose," which he occasionally quotes and imitates—"haud passibus equis." He quotes

(1) "To the Reader," in Berthlette's edition, Prologue,—Gower died in 1402, aged 80. His remains were interred at St. Mary Overburie's. in Southwark, where a statue was erected to his memory over his tomb, having a habit of purple damask down to the feet, a collar of gold about the neck, and a garland of ivy and roses round the head.—Ames says that most of the stories in this work were taken from the "Gesta Romanorum," which Gower quotes, p. 118, ed. 1554. In the Stowe Copy of that edition there is a MS. notice to that effect, subscribed by the celebrated W. Ireland.

also the spurious Life of Alexander, already mentioned, which is ascribed falsely to Callisthenes; (1) as well as Guido da Colonna's "Tale of Troie." (2)

The first and last leaves of the Stowe MS. are missing. The first column of the first page gives the concluding part of the third chapter of the work. On the last page is pasted the following account of the author:—"John Gower, a Yorkshire man, and a Knight, as Bale writeth, "studied not only the Common Lawes of the Land, but all other good Literature. He lyeth "buried at S. Mary Overies, in Southwarke, with his image lying over him in a habite of purple "damaske downe to his feete, a collar of esse golde about his necke, and on his head a garlande "of yvie and roses; the one being the ornament of a Knight, and the other of a Poet. Under "his head he hath the likenesse of three bookes which he compiled, &c.—See G. Chaucer's Life "prefixt to his works, printed at London, by Adam Islip, 1590, under the title Education."

No. XCIX.

"ROMAN DE LA ROSE."—*folio, parchment.*

The written leaves are 154, or pages 308, quite perfect, and written in the 15th century. The initials are all illuminated in gold, and some are finely coloured, and festooned and flourished round the margins. The illuminated miniatures are 24; the ornamented initials innumerable.

This Romance was first begun by William de Lorris, and compleated by John of Meun, a little town on the Loire, near Orleans, about the year 1310. This work is esteemed by the French as the most valuable of their old Poems, and they have nothing equal to it before the reign of Francis I. who died in 1547. It consists of 22,734 verses. William of Lorris's part ends with 4,149.

In the public Library at Lyons there are six copies of the Roman de la Rose, from a collation of which, by Delandine, it appears that William de Lorris died in 1260.

The celebrated Gerson composed a work, shewing the danger of this voluptuous performance; and yet some Theologians wrote commentaries to shew that it is all an allegory; that the Rose

(1) See above, p. 281–299, 321–324. Warton says that among Hearne's books in the Bodleian, there is an edition in quarto, supposed to have been printed at Oxford in 1468, vol. 1, p. 131; but he recalls this date in his second volume, p. 8.

(2) See above, p. 298–305, where the first edition of Guido's work is erroneously referred to 1486, instead of Latin, 4to. Cologne, 1477.

An Italian translation was printed there in the course of the same year, and one at Venice in 1481. The Latin translation was printed also at Oxford, 4to. 1480.—See Ames, who calls him Columella, Hist. Print. page 204. Guido's book was translated into Italian in 1324.—Haym. By some writers it is called the British as well as the Trojan story, as in the Supplement to Vossius's Latin Historians, and in Theodoric Engelhausen's Chronica Chronicorum, compiled about 1420, and printed first at Helmstadt, 4to. 1671.—Preface, and page 977. There are also MSS. in which it is intitled "The History of Medea and Jason." Lydgate translated it into English verse, calling it the "Troie Boke." See the next MS. in this Catalogue.

means Wisdom, and the attempt to gather it, Virtue. It became soon the most fashionable reading and most highly esteemed work of the French Court. There is a fine copy of it in the Bodleian, on vellum. It was printed in folio, without date, by J. Petit, and afterwards in 1529, in Gothic characters, by Marot, at the press of Anth. Verard. This edition is very scarce: Lenglet de Fresnoy published it in 3 vols. 12mo. in 1735. One of the Lyons copies, No. 679, is on paper, written between 1320 and 1350.

The difficulties and dangers of a lover in pursuing the object of his desires, are the subject of this Poem, and the design is couched under the allegory of a rose, which, after overcoming a thousand difficulties, he at last gathers in a garden, which is described as Tasso describes that of Armida. The Lover traverses wilds and wastes; he scales lofty walls, forces adamantine gates and almost impregnable castles, whose enchanted apartments are inhabited by Sorcerers, and Divinities who partly oppose, and partly assist him in his progress. Chaucer has translated Lorris's part, and part of John of Meun's continuation. (1)

No. C.

"LYDGATE, MONK OF BURY."—*quarto, paper.*

The written pages of this MS. are 752; the writing is of Henry VIIth's time.

Lydgate appears to have risen to his highest point of eminence in 1430: he was ordained a Subdeacon in 1389, Deacon in 1393, Priest in 1397, as in the Register of Bury, MS. Cotton, B. ix. fol. 1, 35, 52. He had travelled into France and Italy, and returned a complete master of the languages of both. His models were Dante, Bocaccio, Alain Chartier, Chaucer, and Ocleve; (2) Warton says that he is the first English writer whose style is clothed with that perspicuity in which English phraseology appears at this day to an English reader; that to enumerate his various pieces, would be to give a catalogue of a little library; that no Poet seems to have possessed greater versatility of talents; and that whether his subject be the life of a hermit or a hero, ludicrous or legendary, religious or romantic, he moves with equal ease in every mode of composition. His muse was of universal access; he was not only the Poet of his Monastery of Bury, but of the world at large. If a disguising was intended by the Company of Goldsmiths, a mask before the King at Eltham, a may-game for the Sheriffs, a mumming for the Lord Mayor, a procession for the Corpus Christi Festival, or a carol for the Coronation, on all these occasions Lydgate was applied to for the hymn or the ballad; and the learned Whethamstede, Abbot of St. Alban's, employed him about the year 1430, to give the Latin Legend of St. Alban's in English verse. The S. Alban's Chronicler adds, that Whethamstede paid him 100 shillings for the translation, writing, and illuminating of his MS. and placed it before S. Alban's altar, having expended on the binding, and other ornaments, above 3*l.* A copy is preserved in

(1) His translation of Lorris's part ends verse 4432. He has made several omissions in John of Meun's.

(2) Harpsfield, p. 640, and Arnol Boston's Catalogue, quoted ibid.

Trinity College, Oxford; another in Lincoln Cathedral. In the British Museum a most splendid copy is shewn on vellum, which was undoubtedly a present to King Henry VI. Besides the decoration of illuminated initials, and 120 pictures of various sizes, executed with the most delicate pencil, and exhibiting the habits, weapons, architecture, and many other curious particulars belonging to the age of the illuminator, there are two exquisite portraits of the King, one of William Curteis, Abbot of Bury, and one of Lydgate himself kneeling before the shrine of S. Edmund.(1) Curteis was Abbot from 1429 to 1445.

Lydgate's principal Poems are the "Fall of Princes," the "Siege of Thebes," the "Destruc-"tion of Troy," the "Life of St. Edmund," and "The Pilgrim."(2) This last is the work now before us. Prefixed to the first line are these doggrel verses—

"Qui peregrinaris—hunc per librum docearis
"Que bona, vel dubia ett ffugienda via."

Then follows a Prologue of seven pages, ending thus:—"Here endeth the Prologe off the "Translatoure," that is of J. Lydgate, who translated this Poem at the request of the Earl of Salisbury, who died of a wound received at the siege of Orleans, in 1428. Another Prologue of five pages follows, which begins thus:—"Here begynneth the Prologe of the Auctour," and this is followed by "The Pylgryme." The 152 last pages of this MS. are in a more recent hand than the preceding 600.

The reader may form some idea of Lydgate's Poems, when he is informed that the old classical

(1) Gesta Joh. Whethamstede, in Warton, v. 2, p. 53. There is an ancient drawing, probably coeval, of Lydgate presenting his Poem, "The Pilgrim," to the Earl of Salisbury.—Harleian MSS. 4826, 1. Whethamstead was keeper of the Humfredian Library, as in Harpsfield, p. 651.

(2) The first of these was printed by Pinson, 1494, and 1527, We have it in black letter, folio, by Richard Tottell, London, 1554, with several wood cuts, and the "Daunce of Maccabee" at the end. In this edition Lydgate is stated to have translated this work from Bocaccio's "De Casibus Virorum et feminarum illustrium," which begins from Adam, and ends with the battle of Poictiers, in 1359. The title page expressly states that Lydgate collated many MS. copies of Bocaccio's work written on parchment. We are, however, informed by Warton, that "the French translation, by one Laurence, of which there is a copy in the British "Museum, and which was printed at Lyons in 1483, is the original of Lydgate's poem."—Eng. Poet. v. 2, p. 62. The first edition of Lydgate is said by Warton to be that by John Wayland, folio, without date, in the reign of Henry the Eighth. But Ritson dates Wayland's 1558. The best and most authentic MS. of this piece is in the British Museum, Harl. MSS. 1766. The most complete List of Lydgate's works is printed in Ritson's Bibliographia.

The "Storie of Thebes" was first printed by William Thinne, at the end of his edition of Chaucer, 1561, and afterwards in 1687. Lydgate's originals are Guido de Colonna, Statius, and Seneca. He also quotes Marcianus Capella, whose work, "De nuptiis Philologiæ et Mercurii," written about 470, is extolled by Scotus Erigena, "De Divisione Naturæ," and learnedly explained by Doncad, another Irishman of the same age.—Among the Royal MSS. in the British Museum, a MS. occurs written about the eleventh century, which is a commentary on these nine books of Capella, compiled by Duncant, an Irish Bishop, and given to his scholars in the Monastery of S. Remigius. Leland says he saw this work in the Library of Worcester Abbey, Coll. iii. page 268.—See MSS. Regis, 15 A. xxxiii. Liber olim S. Remigii, Studio Gifardi Scriptus "Labbe Bibl. MSS. p. 66."—Warton Engl. Poet. t. 2, p. 75–76. Scotus Erigena wrote Annotations on Marcianus, which are quoted by Labbè. ib.

tales of the Greek and Latin Poets are clothed by him, as well as by Geoffrey of Monmouth with feudal manners, and augmented and amplified with new fictions in the Gothic style, and descriptions appropriated to the chivalry of the Crusades. Norman fortresses, guarded with barbacans, defended and protected by necromancers, high towers, fiery dragons, and crested pinnacles of polished stone, dazzle the imagination, without informing the mind;—Norman names, and implements of war and peace, are blended with the Grecian and the Roman.

Lydgate's Troye Boke was first printed at the command of Henry VIII. by Pinson, 1513; among the decorations in the title page are soldiers firing great guns at the walls of Troy; (1) and in this Poem the Trojan story is made a tale of romance.—Lydgate's Pilgrim was never printed.

No. CI.

"OLD ENGLISH POEMS.—*quarto, parchment, bound in oak.*

A note in Mr. Astle's hand, which is prefixed to these Poems, states that "this curious MS. "was presented to him by Mr. Brand, in 1796, and that he thinks it was composed in the "reign of Richard II." The written pages are 294, exclusive of an index. They contain Lives of Saints, in old English verse, all in one hand. The Legends are—Of S. Michael the Archangel, S. Jerom, S. Leodegar, S. Francis, S. Fides, S. Denis, S. Luke, the 11,000 Virgins, SS. Simon and Jude, S. Quintin, All Saints, All Souls, S. Eustachius, S. Martin, S. Brice, S. Edward the Confessor, S. Edmund the King, S. Cecilia, S. Clement, S. Catherine, S. Andrew, S. Nicholas, S. Lucy, S. Thomas Apostle, the Nativity, the Conception, S. Stephen, S. John, S. Edward, S. Thomas, S. Egwin, S. Freidswide, King Offa, Queen Batilda, S. Fremund, S. Petronilla, Moses.

In addition to these, the author gives treatises on Hell and the Devil, the Firmament, the Planets, the Sun, Moon, and Elements, Thunder and Lightning, Rain, Snow, Dew, Earth, Water, Springs, Fire, Air, on the Soul, &c. not forgetting a miracle concerning the Devil in the shape of a virgin, and S. Andrew in the shape of a Pilgrim.

The latest Saint in this Collection is S. Francis, who died in 1226, and was canonized in 1228; the writing and idiom is of that age, or of the following, certainly older than Lydgate, who wrote his "Pylgrym" in 1426, and his Metrical Life of S. Edmund about 1430.

In the idiom of the MS. now before us there is a more abundant mixture of the Saxon and less of Norman French, than in the Anglo-Norman Poems of the 12th century; and the Saxon, or English, differs considerably from that of a religious Poem of 91 stanzas, which Hickes places

(1) A more correct edition followed in 1555. Lydgate began this Poem in 1414, the last year of Henry IV. at the request of that Prince, and finished in 1420. There is a MS. copy in the Bodleian, Digb. 232; and another beautiful copy in the Cotton, Augustus IV. with a picture of Lydgate presenting it to Henry V. Pitts and Weever place Lydgate's death in 1440, and Grainger follows them; but it is evident, from his works, that he lived in 1446. In the Harleian copy of his Chronicle of English Kings, No. 2251, one stanza proves that he survived 1461.

just after the Conquest, and is among the Digby MSS. in the Bodleian. (1) On comparing both these, it will be found that the Stowe MS. is of a later date; perhaps as late as the "Lives "of the Saints," in verse, in the Bene't Library, which Nasmith refers to the end of the 14th century. (2) The English language began to supplant the Norman, in the reign of Edward I.

MS. metrical "Lives of the Saints," in English, are quoted by Hearne, in his edition of Peter Langtoft, p. 542, and frequently in the progress of that work. These appear to have been written about the year 1300, on the plan of the "Golden Legend," compiled before the year 1298, by Jacobus de Voragine, afterwards translated by Caxton, and printed by Wynkin de Worde. (3) Warton refers these "Lives" to "before the year 1200;" but he adds that they are on the plan of the Legenda Aurea, and contain the Life of S. Thomas à Becket; and therefore they cannot be so old as 1200. (4) Three MS. copies are preserved in the Bodleian, making a prodigious folio, finely written on vellum, and beautifully illuminated. There is another copy in the British Museum, Harleian MSS. 2277, and 2391. The Bodleian copy, marked 779, is a thick folio of 310 leaves.

The copy of the Lord's Prayer, in Anglo-Norman, which we have already given in verse of the time of Pope Adrian Breakspeare, and that which Warton gives from a Lambeth MS. v. 1, p. 20, sufficiently contribute, with those of the 11th and 12th century quoted by Hickes, to shew the style of the Anglo-Norman versification of those ages; and enable us to pronounce that the MS. now before us cannot be older than the reign of Richard II. The first lines are—

"Seynt Michel the Archangel and is felawes echon
"Bey bituene God and us to schewe wat we scholle don."

The letters *t* and *th* are Saxon. The letters *i* are no where dotted. The style of writing is of the 14th century at the latest.

(1) Hickes Ling. Vet. Thesaur. Part. I. p. 222. This MS. has no title; but there is another copy in Jesus College Library, at Oxford, MSS. 85. intitled "Tractatus quidam in Anglico." Hickes gives also a satire on the Monastic profession, which exemplifies the Saxon adulterated by the Norman, and was evidently written before the reign of Henry II. where he cites a third Normanno-Saxon Poem, intitled, "The Life of S. Margaret," which appears to have been written in the time of the Crusades, and was taken by him from a MS. in Trinity College Library, at Cambridge. Hickes I. 225.—There is an Anglo-Norman metrical Legend of "S. Juliane," in the Bodleian, NE. 3, xi. which is supposed to be of the reign of Henry III. The idiom of all these is older than that of the work now before us.

(2) Archbishop Parker has assigned these "Lives" to the reign of Henry II. in a MS. note prefixed to them; but they contain the Martyrdom and Translation of Becket, and that Translation occurred in the reign of King John, and Mr. Nasmith gives a specimen of them in his Catalogue of the MSS. of S. Benet's 4to. Cantab, 1777, p. 217. There is another copy in Trinity College Library, at Oxford, MS. No. 57, which has not the Life of Becket, and is supposed to be of the 14th century, as in Warton, v. 2, p. 4. There are several Saxon letters intermixed in the text.

(3) Printed first at Neurenberg, 1478, again 1493. Deventer 1479 and 1483.

(4) Warton, v. 1, p. 14. This Life of Becket is quoted by Ashmole, Inst. Ord. Garter, p. 21. He also quotes the Life of S. Brendan, p. 507. A fine and, perhaps, unique copy of the latter is preserved in the Library of the Right Hon. Thomas Grenville, printed by W. de Worde. Ashmole quotes it from a MS. now in the Ashmolean Museum.

No. CII.

" AN HISTORICAL POEM IN OLD ENGLISH VERSE, WRITTEN TOWARDS " THE END OF THE 15TH CENTURY."—*octavo, paper.*

The written pages are 32. The above title is prefixed in Mr. Astle's hand-writing. On the inside cover are the engraved arms of " Francis Blomefield, Rector of Fersfield, in Norfolk, in " 1736;" and a memorandum in Mr. Astle's hand states that it was presented to him by Mr. Brand, 22d May, 1788. The first lines are—

" Sum tyme was there a man of state
" That was clepyd Methodius,
" A holy Bishop, a great Prelate,
" A man nobyll and spacyous."

The chapters of this metrical Legend are nine; and each chapter is distinguished by a large initial Gothic letter, in red ink. The greatest Legendary Poet of the period when this Poem was composed, was William of Nassyngton, who translated into English rhymes, about the year 1480, " A Treatise on the Trinity," &c. written originally by John of Waldenby. His versification agrees exactly with that of the MS. now before us. Henry Bradshaw, another versifier of the same age, a native of Chester, wrote the Life of S. Werburgh in the same sort of English verse. This piece was first printed by Pinson, in 1521. The following verses will shew the similarity of the versification:—

" This noble Prynces, the daughter of Syon,
" The floure of vertu, and vyrgyn glorious,
" Blessed S. Werburge, full of devocyon,
" Descended by Auncetry and tytle famous
" Of foure myghty Kynges, noble and vyctorious."

Robert Fabyan, the Chronicler, was also a Poet of the same age. He flourished in 1494, and composed several Legendary Poems in the same style—as the " Seven Joys of the Blessed " Virgin," and " King Edward's Complaint."

No. CIII.

" DAVID AND ABSALOM."—*quarto, paper.*

The written pages of this MS. are 62. The author was Bale. The hand-writing appears to be original, and is certainly of that age. It is a Tragedy, in five acts. Bale was Bishop of Ossory, and author of the " Catalogus Scriptorum illustrium Brytanniæ," folio, Basil, 1557. He

was also author of a Comedy or Interlude, " of John Baptist's Preachynge in the Wildernesse," &c. 4to. 1558, which is printed in the Harleian Miscellany. Granger says that " he hath given " us a detail of his Dramatic pieces, which were written when he was a Papist." There was a time when these lamentable comedies were acted with applause. His Comedy of " John " Baptist's Preachyng," and his Tragedy of " God's Promises," were acted by young men at the Market Cross of Kilkenny, on a Sunday. He died in 1563. There is a head of him in the Examination and Death of Sir John Oldcastle. Oldys says that he has known that " Examination" to sell for three guineas, on account of its rarity.—A list of Bale's Comedies, Tragedies, and other works, may be seen in Kippis's Biographia, in which the Tragedy now before is not mentioned. He gives a catalogue of his own works in his Catalogus Scriptorum, Wesaliæ, 1548, 4to. p. 243, where it is omitted in like manner.

No. CIV.

" MISCELLANIES IN PROSE AND VERSE."—*octavo.*

The written pages are 71. The author of the Poetical part, was Robert Bott. The writing is of the reign of Elizabeth. At page 32 is the Arraignment of Thomas, Duke of Norfolk, in contemporary hand-writing, differing from his Trial as printed by Browne in 1709.—See the State Trials. Then follow miscellaneous Poems to the end.

No. CV. & CVI.

" ELIS SAGA."—*folio, paper, Icelandic.*
" SAG AF PARTALOPA."—*ditto.*

The first of these thin folios is intitled, " The Life of Knight Elis," son of Julian, Duke of France, copied from the manuscript written on Vellum, in the Arna-Magnean Library, and preserved in the University of Copenhagen, No. 533, 8vo. It was presented by the late Mr. Thorkelin to Mr. Astle in 1787, as appears from an inscription on the inside cover in Mr. Thorkelin's hand. It is all in Icelandic, and an Icelandic Romance of 170 pages, fairly transcribed by quite a modern hand.

The 2d volume is intitled " The Life of Prince Partalope and Marmoria, a love story, com-

(1) Dissertation on Pamphlets, in the " Phœnix Britannicus," 4to. p. 558. There is a small neat head of Bale, and other Clergymen, in " Lupton's History of Modern Protestant Divines," Lond. 1632, the prints of which are copied from the Heroologia. Another print of him may be seen in the copy of his " Catalogus," already quoted. A. Wood styles Bale " the foul-mouthed."

" posed after the decline of literature in Iceland, about the middle of the 14th century, and " copied from a parchment MS. in the Arna-Magnean Library, preserved in the University at " Copenhagen. No. 533."

It consists of 73 folio pages, written by the same hand as the former, and presented to Mr. Astle in 1787, by the same donor. At the end of this MS. will be found another Icelandic fragment on vellum, which was presented to Mr. Astle by Mr. Thorkelin, also in 1787, and is intitled, " Anecdotes of several Archbishops of Canterbury, written in the Icelandic language, " about the beginning of the 14th century." It consists of only one sheet of parchment, and is written in Latin characters.

We have not the least foundation for any Icelandic Literature prior to the 12th century. The oldest authorities will be found in the " Rerum Hibernicarum Scriptores." Snorro Sturleson who wrote his Edda about the beginning of the 13th century, as stated by Torffæus, in his History of Norway, is the first who quotes the Scalds. Of these he says, that one of the oldest was Theodolf, the Scald of Harald Harfage, King of Norway, in the 10th century. The most ancient work extant in the Swedish Language is an anonymous Metrical Chronicle written in 1319.

The learned, with few exceptions, appear to overrate the literature, and to exaggerate the antiquities of all the Northern nations, without considering that whilst Rome, Florence, and Genoa were adorned with stately buildings, the inhabitants of London and Paris lived in hovels. This, no doubt, may appear no argument against the learning of the Northerns, since learning and the Arts do not always keep pace with each other. We therefore confine ourselves to the fact, that no Scandinavian literature appears before the age of Charlemagne. Hickes declares that the oldest Runic MS. extant is not older than the eleventh century, and there are cogent reasons for believing that it is not so old as the 12th. (1) The Northern nations communicated no learning or letters to the Southern, on the fall of the Roman Empire. Those fierce barbarians seem to have thirsted only for blood and plunder. They involved in one undistinguished ruin, the monuments of ancient grandeur, as well as the productions of ancient ingenuity, and they are indebted to Christianity for civilization.

Warton hastily inferred, from Runic inscriptions on coins, stones, and other monuments, and from MSS. quoted by Hickes, that " the Saxons imported into England Runic language and " letters." But all these fragments, as far as they relate to England, are manifestly to be ascribed to the Danes. (2)—More extravagant is the opinion of Wormius, Rudbeck, and

(1) Rerum Hibernicarum Scriptores, p. 24, 212–215, and Index ib. voce " Runæ."

(2) Warton's Hist. Engl. Poet. Dissert. 1, 4to. Lond. 1775, p 25.

The oldest Runic article quoted by Hickes is the " History of Hialmar," written, he says, about the year 1000, as in his Dissertatio Epistolaris, p. 123. This History was first published by John Peringskiold, in Stockholm, 1699. It mentions the story of Abaris, the Greek, and gives abundant proofs that the author was acquainted with Greek and Latin literature. Nor have we any evidence that the MS. from which it was published, is as old as the 12th century.—Hickes does not say that he saw it.

Warton often misleads.—He confounds two Walters, Archdeacons of Oxford, making Walter de Mapes, Geoffrey's friend, though he was not Archdeacon before 1197, about 44 years after the death of Geoffrey.

some French authors, who, assuming as a given fact, that the literature of Scandinavia and Iceland is of the remotest antiquity, have ascribed to that source the origin of the language and "letters of Greece." (1) Salmasius preceded Baily and Freret in publishing these extravagant opinions; (2) and Warton endeavours to support them by what he terms "striking, implicit, and "internal proofs, which often carry more conviction than direct historical assertions." Now, one of these "striking proofs" is, that the ancient inhabitants of Denmark and Norway "inscribed "the exploits of their heroes on rocks in Runic, which is an Asiatic art."

Meantime Tacitus declares that the Germans had not the use of Letters—"Literarum secreta viri "pariter ac fœminæ ignorant;" and Eginhart states that the German was not a written language before the age of Charlemagne. Eginhart was Charlemagne's secretary, and was fully qualified to know the facts.—That some few of the German leaders were slightly acquainted with the Greek and Roman letters, as appears from the correspondence of Marobodus and Adgandestrius, mentioned in the Annals of Tacitus, is nothing to the purpose of the general argument. Bacon discovered the use of telescopes 300 years before Galileo introduced it.

Of Odin we know nothing, excepting what the Saxon Chronicle relates in two lines, that the Saxon invaders of England referred their origin to him. (3) The Edda is suspicious authority. The learned Huet thinks that, like Macpherson's Ossian, it is the production of Snorro's fancy; (4) and though the first Edda may have been composed by Soemond Sigfusson, about the year 1057, certain it is, that the Edda, as we now have it, is the work of Snorro Sturleson, who was born in Iceland, in 1179, and died in 1241. (5)

From all accounts, and they are only vague, traditional, and unwritten before the 11th age, Odin seems to have been the leader of one of those tribes who were driven from the shores of the Euxine by the Romans, about the beginning of the Christian æra, as stated by Arngrim Jonas, in his Crymogæa, l. 1, c. 4, ed. Hamburgi, 1609, p. 30, by Bartholin, Antiq. l. 2, c. 8, and by Lazius de gentium migrationibus.—Weak as these authorities are, they are the best on the subject. Now, Cholcis, the country thus ascribed to Odin, was, of all others, the most noted for belief in magic; and it appears from the Scandinavian writers themselves, that their most

(1) Wormius Lit. Run. Hafniæ, 1651, c. 20. Rudbeck, &c. Compare Gibbon, vol. 1, 8vo. p. 414.

(2) Salmasius de Hellenist. p. 400. "Satis certum ex his colligi potest linguam, ut gentem, Hellenicam a "Septentrione et Scythia originem traxisse, non a meridie. Inde literæ Græcorum; inde Musæ Pierides; "inde Sacrorum initia." Freret more cautiously says—"Cette supposition (de Lettres Pelasgiennes plus "anciennes que celles de Cadmus) rendroit probable la conjecture de Rudbecks, sur l'antiquitè des lettres "Runiques, assez semblables au premier alphabet Grec, par le nombre, par l'ordre et par la valeur.—Peutetre "que dans les premiers tems cette ecriture etoit repandue dans tout notre occident, et qu' ayant etè detruite "dans la Grece par l'Alphabet de Cadmus, elle se será conservecè dans la Scandinavie."—Mem. de Litter de l'Acad. des Inscr. t. 6, p. 616.

(3) Gibson's ed. p. 13 and 15.

(4) Huet Orig. de Romans, p. 116. The oldest Icelandic authors describe Odin a Magician. Mallet. I. p. 70. &c.

(5) Snorro's Edda has been translated by Mallet into French, and published at the head of his Histoire de Danemarck, 3 vols. 4to. or 6 vols. 12mo. Paris, 1756. There is an older edition by Resenius Hauniæ, 1665, in 4to. But the oldest MS. even of the pretended Sæmundine, is not older than the 15th century.—See Rerum Hibern. p. xxiv. Mallet in vain dissembles, he succumbs under this invincible truth.

ancient Runic characters, inscribed on rocks, &c. were talismanic. (1) Hickes describes a silver Dano-Saxon shield, dug up in the Isle of Ely, having a magical Runic inscription, supposed to render those who bore it in battle invulnerable. (2) Odin's warriors are called "Incantationum "auctores," in the Chronicon Norwegiense. Wormius quotes a Runic incantation, in which an Asiatic Inchantress is invoked. (3) Venantius Fortunatus, at the end of the 6th century is the first who mentions Runes, and he describes them not as letters, but as barbarian, and probably magical signs.—"Barbara fraxineis pingatur Runa tabellis." (4)

In the history of Hialmar, already mentioned, his Magical Bell is described, by which he foretold future events, as well as his magical staff, engraved with Runes, and a magical poem, by which Thorn raised a storm, and scattered the ships of Ulaf.

Warton's authority on these subjects is not to be depended upon: his imagination too often misleads him, and his quotations and assertions are not seldom in direct opposition to Historical facts. Mr. Ritson has detected several of these errors in his "Dissertation on Romance and "Minstrelsey," p. xix. &c. But he himself mistates at page xxiv. that "there is no shadow of "any ancient authority that this pitiful Nation (of the Armoricans), a small colony from S. Wales, "or Cornwall, in Britain, had any other fictions than such as they had carried over with "them."—This dogmatism is completely refuted by those authors of the 12th century, who mention the Armorican original of Geoffrey of Monmouth, as well as by the number of Romances, which are quoted in the "Histoire Literaire de la France," (5) some of which are older than Geoffrey of Monmouth's time.

But yet, Ritson is justified in asserting that ancient Runic poetry is a mere fiction; that the

(1) Hickes's Gram. Anglo-Sax. p. 121.

(2) Dissert. Ep, p. 187.

(3) Lit. Run. p. 209.

Reinesius shews that the Germans had not the use of letters in the days of Ammianus Marcellinus, and Otfred, who first translated the Scriptures into German, agrees.—See Rer. Hibern. v. 1, p, xxi. Genebrard confirms the assertions of both.—Chronol. Sacr. ann. 428, and the Learned generally unite in the opinion that the German was not a written language before the days of Charlemagne.—Rer. Hib. ib. Maffei Oposcoli Eccl. p. 59. Rotaris, King of the Lombards, a Scandinavian nation, was the first who committed their laws to writing, after they had learned the use of letters in Italy. Muratori Rer. Ital. t. 1, p. 1, &c.

(4) Carmine ad Flavum, l. 7, c. 8. Venantius wrote the Life of S. Martin of Tours, in 4 books of Latin hexameters, founding his narrative chiefly on Sulpicius Severus, and other Poems and Lives of Saints in verse, before the year 609, when he died. Cave confounds him with S. Fortunatus. His works have been printed by Surius. He is quoted by Bede.— Hist. l. 1, c. 7.

(5) The "Historia Caroli M. et Rolandi," published in Schardius's "Rerum Germanicarum," Frankfort 1556, fol. has been ascribed to Turpin, Archbishop of Rheims in 774. The real author was Turpin, a Monk of the 11th century, as in the French translation, 8vo. Lyons, 1583.

Mr. Ritson makes a prodigious crime of Warton's quoting Lobineau for Armorican Romances, calling this "a most monstrous falsehood."—p. xxv. And he pledges his character that Lobineau does not in one single instance, quote any Poem whatever, ancient or modern, in the Armorican language. Now the question does not relate to Armorican language, but to Armorican Historical Romances; and Lobineau publishes one of these in his second volume, p. 691.—"Histoire de Jean IV &c. par Maistre Guillaume de S. Andre, &c. "Scolastique de Dol." in which King Arthur is mentioned as King of Armorica. Several Armorican Romances are quoted by Warton, from Montfaucon's Biblioth. MSS. See also Rivet. Hist. Lit. de la France, t. 6 and 7, Pref. p. 66.

Scaldic story of Regner Lodbrog and Thora, is but the story of Perseus and Andromeda; that the Sagas are imitations from the French; and that the Danes have no Historian whatever before the 11th century. (1)—Perhaps the first metrical Romance, properly so called, is the "Chanson de Roland," which Taillefer sung on horseback, at the head of the Normans marching to the battle of Hastings, as stated by William of Malmesbury, who died in 1142, and by Wace, who compiled his "Brut" in 1155.—Calmet states that the "Roman de Garin le Loheran," written about 1050, is the oldest in the French language. (2)

Next, in point of age, is "A Chronicle Historie of the Britons and English, from the "atchievement of the Golden Fleece to the death of Henry I." composed before the year 1147, when Robert Earl of Gloucester, died, who caused that book to be translated, according to those of the Welch Kings, and sent it to Walter Espec, who died in or before 1140, as appears from the death in that year, of Archbishop Thurstan, a witness to his Foundation Charter of Riveaux Abbey. This seems, from the mention of Walter, the Archdeacon, to be Geoffrey of Monmouth's British History, which is addressed to Earl Robert of Gloucester. A fragment is annexed, by way of continuation, to the "Brut" of Maistre Wace, in the Kings MSS. 13, A. xxi.—Wace was a native of Jersey, and Canon of Caen. He composed the "Roman de "Rou," the Romance of William Long-Sword, the Romance of D. Richard I. his son, the History of the Dukes of Normandy, an Abridgement of ditto, the Life of S. Nicholas, and the "Roman de Chevalier du Lion," in 1155. (3)

Contemporary with Wace was Benoit de Saint-More, who wrote "Lestoire des Duc de Nor-"mendie," and the "Roman de Troie," both which are among the Harleian MSS.

Le Roman de Florimon is of the year 1180. Christien de Troyes wrote in 1191, "Les Romans "de Chevalier a l'Epee, ou l'Histoire de Lancelot du Lac," the Graal, and others, some of which are lost. Lebeuf says, "Un MS. de la Bibliotheque Colbert Cod 3745 nous fournit le Martyre "de S. George, en vers Francoise, par Robert Guaco, une vie de S. Thomas de Canterberie, en "vers Francoise Alexandrins, par frere Benet, et une Histoire du Martyre de Hugues de Lincoln, "enfant tue par un Juif, l'an 1206." (4)

Thus it appears that Letters, as well as Civilization, travelled Northward from those nations which first diffused the light of science on the world, and which were the hive of the human race. It is a fact, very well ascertained, that Europe was covered with forests, almost impenetrable to man, for a long time after the inhabitants of Asia were collected into renowned

(1) Stephens' Notæ in Saxonem.

(2) Hist. Lit. de la France, vi. 13, and vii. 76.

(3) The original of Wace's "Brut" is in the Cotton, Claudius A. ix.— See Ellis's valuable specimens of Early English Poetry. No Romance in English rhyme has yet been produced of an earlier date than about the end of Edward I. and the learned Tyrwhitt asserts that all English Romances, prior to the age of Chaucer, are translations from the French. In John of Glastonbury's Catalogue of Glastonbury Library, already mentioned, we find only four, viz. "Gesta Normanorum," "Liber de excidio Trojæ," "Gesta Ricardi Regis," and "Gesta Alexandri." This Catalogue was written in 1248.

(4) Lebeuf Recherches sur les plus anciennes traductions en Langue Francoise.

cities, the population and splendour of which, as described by ancient authors, would be incredible, if their accounts were not supported by the clearest evidence of Holy writ. An ancient Chronologist, who is quoted by V. Paterculus, states that the Assyrians, Medes, and Persians, reigned over Asia one thousand nine hundred and ninety-five years, from the reign of Ninus, to the defeat of Antiochus, 189 years before Christ; and the astronomical observations of the Chaldæans, which were presented to Alexander at Babylon, on tables of brick, ascended 50 years higher, that is to the year before Christ 2045. (1)

CONCLUSION.

We have in this publication avoided, as much as possible, all those discussions by which history is too often distorted, and pressed into the service of contending parties, without any regard to truth. In the method which we have pursued, it would be difficult to suppress unfavourable facts, or to disguise circumstances by an artful narrative. A partial narrative may undoubtedly be given, and often has been obtruded by persons who profess to consult originals; but if the object of a work is to enumerate the contents of those originals, he must be more than artful, who misrepresents against the primary object of his own undertaking. Occasionally where the errors of preceding writers have occurred, we have noticed them; but we have done so with the respect that is due to learning. Far from us the arrogance of those who claim the privilege of dictating, as if a fleeting reputation were to consecrate their opinions, or as if human knowledge were not necessarily incomplete. Our object is to collect and to announce such scattered fragments, as may serve to illustrate the history of our ancestors.

(1) This fact is stated by Simplicius, in l. 2, Aristotelis de Cœlo, Comment 46. Porphyrius, the Philosopher, also states (not in numerals, which are liable to corruption,) but at full length, that these Observations of the Chaldæans were preserved during a term of 1903 years before Alexander entered Babylon. ἔτεσιν ἐνδεκακισχιλίοις τρισὶν, that is more than twenty-two centuries before Christ. The celebrated Bianchini agrees.—Storia Univ. page 200. Bossuet refers them to the year before Christ 2233.

Marsham objects the impossibility of preserving inscriptions on brick so many ages; but many of the consular Fasti, published by Piranesi, are on brick, some of which are now nearly 2000 years old.

ADDITIONAL NOTES.

Page 2.—MSS. III. IV. & V.

Similar Tartar Rolls, found by Russians in the South-East parts of Tartary, written on blue paper, in the sacred characters of Thibet, in gold and silver ink, are preserved in the Sloane Collection, No. 2835, 2836, 2837, and 2838. Several alphabets in different parts of Tartaric Asia differ widely from the Shanscrit and the Phænician. The Shanscrit and its derivatives are the sacred characters of Hindostan, Thibet, Pegu, Cashmir, Bengal, Malabar, and Tamoul, as stated by Sir William Jones. The Alphabets of all the regions East of Persia, have no relation to the Phænician or its derivatives, except where the Mohammedans have introduced the Arabic.

The Greek, Latin, Pelasgian, Etruscan, are clearly derived from the Phænician. The Pelasgians, according to Herodotus, were Phænicians (l. 2, c. 51); and he is supported by Strabo, l. 5 and 10, where he quotes Anticlides to shew that some of the Pelasgi sailed with Tyrrhenus, the son of Atys, into Italy. In fact, the Etruscan Letters and language were Pelasgian, as shewn by Gori, in his valuable work on the Eugubian Tables.(1)

The Learned agree that the ancient Hebrew letters, before the captivity of Babylon, were Samaritan, and that is Phænician. The alphabetical Psalms shew the order and names of the ancient Hebrew Alphabet, and the forms of these letters, taken from the ancient Samaritan coins, are given in Walton's Polyglot.

Amongst the Alphabetical Psalms,(2) the 111th and 112th are eminently conspicuous. It is not each strophe that is marked by a letter of the Alphabet, as in the other longer Psalms, but every verse has a letter prefixed to it. The verses are of seven syllables, like the Anacreontic, and not one letter of the Hebrew alphabet is missing.

The most ancient inscription in alphabetical letters is said to be, not the Sigæan, described by Chishull, Antiqu. Asiat. p. 4, ed. 1728, but that discovered by the Abbè Fourmont, Mem. de l'Acad. des Inscr. t. 15, p. 400–410, which is stated to precede the Christian æra by nearly 1400 years; whilst the Sigæan precedes it only by 500.(3) It was discovered under the ruins of the Temple of Apollo at Amicle, which was built by the son of Lacedemon, about 1400 years

(1) See also Etruria Regalis, folio, Lucca, 1767, and Passeri's Etruscan Paintings, Rome, 1775. Compare Cumberland Origines, p. 315–343, with Gori's Musæi Guarnacii Monumenta. Florent. fol. 1744.

(2) These Psalms are the 9th, 24th, 25th, 34th, 36th, or 37th, according to the Vulgate, 111th, 112th, 118th, 119th, 145th, all which precede the Captivity. Solomon closes his Proverbs with the character of the firm housewife, in an alphabetical song, in which not one of the Hebrew letters is missing.

(3) It is preserved in the Royal Library at Paris. For its great antiquity we have only the opinions of connoisseurs, chiefly French. P. Knight calls it a forgery.—See his Essay on Greek Alphabets, Lond. 1794.

before the Christian æra, and is in Greek Boustrophedon, beginning from right to left. The Sigæan is also Boustrophedon, but begins from left to right. The Nointel inscription, which was discovered in 1672, in a Church at Athens, appears to be the next, in point of antiquity, to the Sigæan. It may be seen engraved and described in Montfaucon's Palæography, page 135. All the Learned agree in referring it to before C. 450. The Greek letters said to have been added to the sixteen original, by Palamedes, and Simonides, were used before their times, for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before the Christian æra; they are also in the Eugubian. (1)

The most ancient Alphabets, the Samaritan, and ancient Hebrew, or Phænician, agree in 22 letters, and in their order and power. The Arabic has 28, the Persic, and Egyptian, or Coptic, 32, the Russian 41, the Shanscrit 50. The modern Hebrew characters were introduced by Ezra, after the Captivity, from Chaldæa, as more beautiful than the ancient; and they and the Syriac agree in the number 22. The most accurate and rational accounts will be found in Walton's Prolegomena, and in Calmet.

Sir William Jones has published a Grammar of the Persian, Mr. Richardson of the Arabic, Dr. Woide of the Egyptian or Coptic, Mr. Halhed, editor of the Gentoo Laws, aided by Mr. Wilkins, formed a type of the Gentoo or Shanscrit, and printed a Grammar at Hoogly, in Bengal, 4to. 1778. Hickes's Grammars of the Northern Languages are well known. All modern Irish Grammars and Dictionaries are extremely imperfect: they are meant only for the vulgar Irish. O'Brian has added nothing to Llhwyd, and Llhwyd has derived no benefit from O'Clery, whose "Focloir," as far as it goes, is the most valuable of all. The Stowe copy appears to be unique. Lambard, Somner, Lye, Whelock, and Hickes, have all contributed very considerably to facilitate the study of the Saxon. On Irish Characters, see page 399.

Page 16, MS. No. XL.—The Talopian or Pegu MS. here described, is mentioned by Mr. Astle, in his Origin of Writing, fol. p. 46, where he says it is "on palm leaves, 21 inches long, and 3½ wide," and that the letters are made of a glutinous substance like black Japan. In the Sloane Collection, No. 4849, is a MS. on the same materials, and in similar characters.

Page 60, line 27, "*Cuanac.*"—Sir J. Ware has accurately observed, that this author is often quoted in the Annals of Ulster, as low down as 628, but not after, and conjectures that therefore he flourished about this time; adding, however, that if he was a writer of a later date, he was, perhaps, that Cuanac who, in the said Annals, is called "Cuan, the Grandson of Bessan, and "Scribe of Treoit," who died A. D. 738, or "Cuan the Wise, Bishop of Louth," who, in the same Annals, is said to have died A. D. 828. (2)

Colgan has published a legendary account of Cuanac, the Annalist, in his "Vitæ," p. 249, and another from a MS. which he names "Codex Salmanticensis," p. 250. From all accounts col-

(1) See Barthelemi's Memoir, in the Acad. des Inscr. t. 39; Nouveau Traitè de Diplom. t. 1, p. 615–626, and Gori's Eugubian Tables.

(2) Cuan, Cuana, and Cuanac, are synonymous. The Annalist is more commonly called Cuanac.

lated together, it appears that the Annalist was Abbot of Lismore, in the 7th century, that he wrote the Annals of Ireland down to the year 628, as in Colgan, ibid, page 251, and that these are the Annals which are so frequently referred to by Tigernac.

The following eminent men, of the same name, are frequently mentioned in the Irish Annals, and Monastic works of the middle ages:—

Cuana, the Blind.—Cuan of Ros-eo, in Eastern Bregia, or Meath, who died 717.

Cuan of Drum-chilin, who died 721.—Cuan, Scribe of Treoit, or Drogheda, who died 734.—Cuan, Abbas Monasteriensis, in the County of Louth, who died 800.—Cuan, Bishop of Louth (Lugmadensis), and the Wise, who died 828.—Cuan of Killdelge, who died 721.—Cuan, Abbot of Maghbile, who died 742.—Cuan the Mild, who died 743.—Cuan of Lilcag, who died 743.—Cuanus Arbrensis in regione Kinselagh.—Cuan of Inis liag.—Cuan of Imlech, who died 782.—Cuan of Athascrach, who died 788.

That Cuan of Lismore was born in Connaught, would seem very probable, from his having founded the Church of Killchuana, now a Parish Church in the Diocese of Tuam, and in the Deanery of Enach dun, in the County of Galway. Popular tradition, as well as the legend published by Colgan, attribute it to him. (1)

The works of Cuanac are all lost. The chief merit of some of the later Bards, whose works are extant, consists in their having preserved the names, ages, and some historical facts recorded by their predecessors. Cuanac's Annals are quoted by them, and by Tigernac.

Page 64, line 3—"*Amhra Choluimchilli*," or the Extatic Poem of S. Columba.

Irish Poems of the 7th century, yet extant, afford internal evidence that their construction is founded on the traditional Rhythmical Songs of the Pagan Bards. Their metre and their jingle is National. They follow a long-established practice, well known to the Bards of former times. Of the obsolete language of Columba's Poems, and of all the Poems of his age, some judgment may be formed from Colgan's account of the coeval Poems of Eochoid Dallan, which he had in his possession in 1647. "Eochoid," says he, "flourished in 580, and was "better acquainted with the antiquities of his native country than any other writer of his time. "He wrote in Irish, in the antiquated language, some works which, in these latter ages, cannot "be easily understood, even by the best informed in the Irish tongue. Hence it is that the "Antiquaries of later times have illustrated them with copious glossaries, and have been accus-"tomed to expound them, in the antiquarian schools, as precious monuments of the ancient "idiom and antiquities of Ireland. (2) Dallan's principal Poem is in honour of S. Columba, "and was written before that Saint had departed from the Synod of *Dromcet*, in Ulster, in 596. "It is intitled, Ambhra Columchille. I have a copy of it, well written, but intelligible to very

(1) Vitæ, SS. p. 203.

(2) Vitæ SS. p. 203. Dallan is mentioned in O'Donnel's Life of Columba, c. 218, where he is styled "Archimagister, seu Supremus Professor Antiquitatum Hiberniæ." O'Flaherty therefore mistakes, and misleads his readers, where he says that the "Irish language has suffered so little change, that what was written "in it many ages ago, is equally intelligible to the modern Irish, as if written yesterday." Nicholson takes

" few." (1)—Colgan gives a similar account of another Poem of Dallan's, on the death of S. Senanus: (2) and though he was not the most judicious compiler, yet never was there a more faithful editor, or a more honest or religious mind.

Giraldus, in the 12th century, mentions some of the works of S. Columba in Irish extant in his times—" Quatuor Hibernici Prophetas habere dicuntur, Molingum, Brecanum, Patricium, " Colum-Killum, quorum etiam apud illos libri adhuc extant, Hibernice scripti."—Topogr. Hib. l. 1, c. 95.—One of the oldest Welch Chronicles extant, is a MS. in the Harleian, No. 3859, of which a valuable copy, with notes by the learned and indefatigable Mr. Petrie, is now before us. (3) This Welch Chronicle of the 11th century erroneously refers Columba's death to 562. We have elsewhere shewn that he died in 597.

Page 64. The works of Columba.—A List of Columba's works may be collected from the valuable Irish Life of Columba, MS. in the Bodleian, Rawlinson, vol. xxv. which was written by Magnus O'Donnel, in 1520—1532, as stated above, p. 4.—As several Irish Poems of the Stowe Collection are preserved in this MS. the following account of it deserves a place here.—

It is an imperial folio, of 120 pages, written on parchment, in the Irish language and characters, and is in excellent preservation, the cover being fortified at the corners with lamina. The first leaf is blank, the second bears the name of Cormac Mc Carthy, 1598, thus—" *Dena* " *a Dhia trocaire oramm, 7 maith duinne air bpeacadh do rein do mhor throcaire fein, 2 Augusti,* " 1598, *Cormacus Macarth.*" i. e. " O Lord, have mercy on me, and forgive us our sins, accord- " ing to thy own great mercy.—2 Aug. 1598, Cormac Mac Carthy." This is, probably, the Cormac who is so often mentioned by Carew, in his " Pacata Hibernia."

Another notice gives the name of the transcriber.—*Beannacht Dia 7 Cholaim-Cille air an Sgribh-* " *neoir, do sgribh misi Giolla m Brig in aig beatha.*" i. e. " May God's blessing and S. Columbas, " attend the writer. I, Gildas-Brigit, (4) transcribed this in the prime of Life."

On the second written leaf is a full-length portrait of S. Columba, mitred, holding his crozier in his left, and giving the Latin benediction with his right. The thumb, index, and middle fingers are extended, to signify the Trinity, the other two are closed, to represent the hypostatical union of the two natures in the person of Jesus Christ. The head of the crozier represents that of a dragon, and the opposite end terminates in a cuspis. Such was S. Columbanus's crozier, which is called in Irish, *Cambatha*, by his disciple, Jonas, who wrote his Life about the year 644. Half the first column of the first leaf is left blank, for the purpose of filling it with the orna-

this notion on trust from him, in his Irish Library, Dub. 1724, p. xii. Ogygia Vindicated, p. 20. There are several Irish MSS. at Stowe and Oxford, which persons skilled only in modern Irish cannot entirely explain.

(1) " Aliud ejus Rhythmum in mortem et funebrem laudem S. Senani extat penes me, quod vix sine illus " trationibus Antiquariorum hodie capi potest."—Ibid.

(2) " Extat penes me unum exemplar hujus Operis egregie scriptum, sed seclusis fusis, quos habet annexos, " Commentariis, hodie paucis, iisque peritissimis penetrabile."—Acta SS. Lovanii, 1647, p. 204.

(3) Chronicon ab anno D. 444 ad 954, MS. Harl. No. 3859.

(4) i. e. Servus Brigidæ, unde Gilbret.

mented initial letter T. The first lines are—" *..innscantar beatha an Ab. naemtha 7 an uacht "athar 7 prim faidh nimhe 7 talmain an so edhon Colaim Cilli mc Feidhlimidh.*" i. e. " Here " begins the Life of the holy Abbot and Supreme Father, and Chief Prophet of Heaven and " Earth, that is, of Columcille, the Son of Felim," &c. The following account of this work is faithfully taken from the original. It was never published before, and may be seen at page 2, col. 1, of the MS.—

" *Bidh a fhis ag lucht legtha an beth. sa go rabe Magnus mac Aedha mc Aedha Ruaidh mc " Neill Gairb mc Tairrdelbaigh an fina hi Domhnaill do furail an cuid do bhi a Laidin don beth " so do cuir an Gaidhilc, 7 do furail an chuid do bhi go cruaidh an gaind di do eor ambuga, " innus go mbeith so solus sothuicsena do cach uile 7 do thims. 7 do tinoil an cuid do bhi spreite ar " fedh shen lebor Er. di, 7 do decht as a bel feind, do cuirf se gach en cuid di in a hinad " imcubhaid fein am. ata scribtha ann so sis..... A Caislen Puirt na tri namat v° do dechtagh in " betha so an than b. slan da bl. dec ar xx ar cuic c ar m. bl. don tigerna.*" i. e. " Be it known " to the reader of this Life, that Magnus, the son of Aodh, son of Aodh Roe, son of Nial the " Surly, son of Torloch O'Donnell, called the Wine-Drinker, procured the parts of this Life " that were written in Latin to be translated into Irish, and that part that was in old obsolete " Irish, to be translated into easy (common) Irish, in order that it might be plain and profitable " to all; and it was he who collected the parts that were scattered about in old Irish books, " and such sayings as came from his own mouth, and placed each part in its proper place, as in " the sequel. In the Castle of Port-na-tri-namad this Life was completed, A. D. 1532."

After the Irish Life of S. Columba, ending at folio 61, eighteen leaves follow, which contain valuable copies of some of the Irish Poems which are mentioned in this Catalogue. These copies are valuable, not only on account of their being fairly transcribed by O'Donnel's amanuensis, and under his inspection, who was one of the most learned Irish scholars of his age, but also because they are ascribed to their proper authors. The following is a list of the most valuable. We abstain from translating the lines, as that has been already done in this Catalogue.

Irish Poems of the Stowe Collection which are in this Bodleian MS.

Fol. 61.—The first is Flan's " *Conal Cuingidh Cloinde Neill,*" consisting of 50 lines of 14 syllables, the last syllable of each rhyming with the seventh in the middle of the line.

The 2d is Flan's " *Ata sund rulla na Righ.*"—30 lines, ditto.

The 3d is Flan's " *A Eolcha Chonaill Ceoluighe.*"—32 ditto.

The 4th is " *Enna Dalta Cairpri Cruaidh.*"—46 ditto.

5.—Next follows a Poem, to which are prefixed these words: " *Slicht Seinliubair Caillin and " so.*" A part or extract from the ancient book of Callienus here; this extract is a Metrical History, of 12 lines, ditto, beginning " *Cairpri Eog. Enna Eim 7 Conall mor mc Neill.*"

6. " *Slicht an t sein liubair. c. na an Duan sa.*

" *Eistig re Conall Calma.*—23 lines ditto.

7.—" *A liubhair a ta ardolar, senchus Coinchub. comhlan,* &c.—17 lines ditto.

8.—" *Ata sun seuchus nach Suaill.*"—17 lines ditto.

9.—" *Bennacht ort a Fhloind aidhne.*"—12 ditto.

10.—The 10th piece has the name of " Fland mac Lonan" prefixed, and begins,

" *Fland mc Lonan Ollamh Connacht, cc.—Ard do Scela a mc na Cuach.*"

This Poem consists of 64 lines ditto.

11.—The 11th has Columba's name prefixed thus:

" *Colum Cille cc.—Eisteu frima baithin buain.*"—66 lines ditto.

12.—Columba's name is prefixed also to the 12th.

" *Ata sun lecht Conaill Cruaidh.*" i. e. " Here is the Funeral Monument of Conal the Hardy." 35 lines of 14 syllables as the former.

13.—*Slicht sein liub-Caillin so—Caillin cadh cuins. ech.*"—20 ditto.

14.—" *Caillin cc.—Gebaidh crith an talumh tend.*"—14 ditto.

15.—" *Aingeal dx fri Caillin.—Codludh Sanimdse dan mind oir oirnidhe.*"

This is a Dialogue in metre, between Caillin and an Angel.—12 lines ditto.

16.—" *Caireall mc Curnain cc.*"—17 ditto.

17.—" *Ulltan cc.—Foghar na gaithesi anoir.*"—19 ditto.

18.—" *Martain t ais d Eirinn uaim.*—Anonymous of seven lines.

19.—" *Find dx.—A Oisin an raide rinn.*"—47 ditto.

20.—" *Find cc.—A ben labrus riuin an laecc.*"—10 ditto.

21.—" *Find cc.—Uath me a Temur anos.*"

22.—" *Congal Cind magair maith ri.*"—Anonymous, 7 lines.

After the above Poems is the following entry in the same hand.

23.—" *Slicht sen luib. is cin gin o Ardcarna, and so.*

" *Buands bona i Domn ar cuic Ul and so—i. cuid da xx ar tir Conuill, 7 cuid tri xx ar Cloinn* " *Aedha buidhe, 7 cuid v. bfer n dec co leith 7 da fich ar O Cathan, cuid tri xx a Cinel moain,* " *7 cuid da xx Saraithe ar ua Floind, 7 cuid da xx ar mc Gilt-muiri, 7 cuid tri xx ar ibh Each,* " *7 cuid da xx ar oirrtearaib, 7 an urrdail c. na ar Oirgiallaib, 7 cuid da xx ar Feraib Manach.* " *7 cuid da xx ar tir Fiachrach arda sratha 7 cuid da xx ar mac Cathmail, 7 cuid da fer decc ar* " *Magcana, 7 cuid da fer deec ar xx ar muindt Birn 7 cuid Seisir ano Charagan 7rl.* That is—

" O'Donnel's taxations on Ulster, from a part of the old book which is preserved at Ardcarna.

" The maintenance of 40 men from Tirconnel; the maintenance of 60 from the descendants " of Aodh the Yellow; the maintenance of 15 men and a half, and 40 from O'Cahan; the " maintenance of 60 from Clan Moan; the maintenance of 40 Rescuers, or Guards, from O'Flin; " the maintenance of 40 from Mac Gilmor; and of 60 from the Hi-Each Clans, and of 40 " from the Oirtirs, or Ards; and the same number from the Uriels, or Orgials; the main- " tenance of 40 from the Fermanachs; and of 40 from the Hi Fiachrach Ardstratha Clans; and " of 40 from Mac Cathmals; and of 12 from Magcana; and of 32 from the O'Birns; and of 6 " from the Choragans," &c.

This taxation list is followed by old Irish Poems, of which these are the titles. Most of them have been mentioned and their titles have been translated already in this Catalogue.

24.—" *Gillabrighde mac Conmidhe cc.—Roga na cloinne Conaill.*—41 lines ditto.
25.—" *An Gilla Bridhde cedna cc.—Conall cuingedh cloinne neill.*—33 ditto.
26.—" *An Gilla Brighde cedna cc.—Tainic tairngeri na n Er luin.*"—33 ditto.
27.—" *An Gilla Brighde c. na cc.—Cetrar as feili fuair Flan.*"—39 ditto.
28.—" *An Gilla Brighde c. na cc.—Do fidir Dia Cinel Conaill.*"—26 ditto.
29.—" *Gilla Brighde cc.—Testa Eochair glais gaind.*"—25 ditto.
30.—" *Gilla Brighde mc Conmidhe.—Do slan uaimh a ath Senuig.*"—45 ditto.
31.—" *Mc Conmidhe cc.* 1. *Brian ruadh.—Imda uiruim ac Ult.*"—37 ditto.
32.—" *In Brian ruadh c. na cc.—Lenfat na ct. ar cloinn Dal.*"—38 ditto.
33.—" *In Brian R. c. na cc.—Dimgach do Conal Dal.*"—33 ditto.
34.—" *Ruaidhri Ruadh o Huiginn cc.—Fulang ann roidh fadla.*"—44 ditto.
35.—" *Fergal Rnad o Huiginn cc.—Fada a dert. na deich righ.*"—33 ditto.
36.—" *Fadg occ o Huicind cc.—Faillsig do mirbaili amvisa.*"—15 ditto.
37.—" *Olc cuimhmghi mo cuman.*"—28 ditto.
38.—" *Diarmaid o Cleirigh cc.— Marind fos f.ta Cot.*"—36 ditto.

Irish Characters.—The Irish Characters of the 7th, 8th, and 9th centuries differ widely from those which are subsequent to the invasions of the Danes. The former are round, even, and beautiful. Specimens of the oldest may be seen in Mac Regol's copy of the Four Gospels, in the Bodleian; in Columba's, Trinity College, Dublin; and in Columbanus's Antiphonarium, described in the Rerum Hibernicarum, vol. 1, &c. Specimens of those of the 12th century are furnished by Maelbrigda's Four Gospels, in the Harleian, written in 1138, of which a detailed account is given in the Rerum Hibernicarum, vol. 1, another may be taken from the Irish MS. of the President de Robien's Collection, ibid.

A third MS. of that age remains to be noticed here. It is the Bodleian Chalcidius, Mus. 21, 98, F. 3, 15. This valuable copy of Chalcidius's Commentary on Timæus, written in Ireland in the 12th century, consists of 68 folios, 4to. on parchment. Each page is divided into two columns. It commences with the words " Socrates in exhortationebus." The text is occasionally interlined with a commentary, in smaller and more recent Irish characters of the 13th or 14th century. The words are not always separated in the text, and there is no punctuation but the dot, which is found only at the ends of sentences.

At the head of the first page the following words are written in the above more recent Irish characters—" Osius Hispaniæ Episcopus fuit. Chalcidius vero Archideaconus fuit." Osius presided at the Council of Nice, in 325. Chalcidius was his contemporary; and hence we find at the head of the first column of this MS. in the text hand-writing, " *Osio Calcidius.*"

The Prologue ends at page 2, col. 1. line 2, thus—" *Prologus explicit—Liber, i. e. Timæus.*" Several Historians and Poets are quoted by the Irish Commentator. About the middle of page 6 his comment is " Theis dicitur ipsa Pallas, quæ dicitur illam urbem *Sais* in Saitica Regione " Egypti condidisse, et suum nomen ei imposuisse, et dicitur ipsa Pallas Egyptiaca lingua *Neith* " Græca vero *Athene.*"

At page 15, Timæus begins in the same Irish characters. The first part ends at page 22, col. 2, thus. "Hactenus de mundi sensibilis constitutidine tractavit Tymyny Platonyc, prima "pars explicit feliciter. Incipit de Secunda."—The whole is in one Irish hand down to page 48, where begins a Treatise, "de die, de nocte, d ebdomeda, de hieme, &c." Of this Treatise the characters are also Irish, but smaller than the preceding. It is an Astronomical work of considerable merit and learning, giving an account of the years of ancient nations, of Egyptians, Greeks, Romans, &c. explaining the phases of the moon, the cause of eclipses of the sun and moon, &c. Hipparchus and Strabo are quoted, with Ptolemy, Josephus, S. Augustin, and several of the old Geographers. At folio 31, the hand-writing varies again, but the characters are Irish throughout, and no where more recent than the 14th century. The letters *i* are no where dotted, or accentuated, in any of these treatises, or even in the interlined explanations. The last treatise is on the Categories of Aristotle.

Chalcidius translated Plato's Timæus, from Greek into Latin, adding the very valuable commentary now before us, about the year of Christ 330. He mentions the Mosaic account of the Creation, quoting the Greek interpreters of the Old Testament, Aquila, Symmachus, and Origen; but it appears from his manner of quoting Moses, that he was not a Christian.—"Hebræorum Sapientissimus Moyses non humana facundia, sed Divina, *ut ferunt*, inspiratione "vegetatus, in eo libro qui de genitura mundi censetur," &c. His commentary was published with notes by the learned Meursius, Lugduni Batavor, 4to. 1617. This is the best edition.

These MSS. of the 12th and 13th centuries, afford the best specimens of the Irish Characters which have been in use since the 10th. Of the Ogham characters, the oldest specimens extant are given from sepulchral monuments, and MSS. in the Rerum Hibernicarum, vol. 1.

An accurate transcript of Lord Clarendon's Book of Ogham's, which is now preserved, in the Harleian,(1) may be seen at the end of the Brehon MS. in this Collection, Press II. No. XXXVII. In Astle's Origin of Writing, fol. 129, 130, we are informed that King Charles I. corresponded with Lord Glamorgan in Ogham cipher, and that some of this correspondence is preserved amongst the Royal Letters in the Harleian, vol. iii. No. 118, 119.

In the Harleian MS. No. 432, is an ancient transcript of some of the Municipal Laws of Ireland, and a tract called "*Seanchas Mor*," or the Laws of Nine Judges, made in favour of Christianity in the 6th century, by three Kings, three Bishops, and three sages, at the top of pages 4 and 11 of which, are specimens of Irish Ogham characters of the 11th or 12th century. These have confessedly the power of the Latin alphabet, and no where exceed them in number; and though they do not follow in the same order, yet it is clear to unprejudiced observers, that they are but a species of stenography founded upon the Latin;—nor is there any Ogham MS. extant more voluminous than the Ogham Grammar in the Harleian, which consists only of 14

(1) Cod. Clarend. Musæi Brit. t. 15, ex dono J. Milles, in Catal. Ayscough, v. 1. p. 319, No. 4783.—Another specimen may be seen in the Harleian MS. No. 432, as above; but that MS. cannot be older than the 11th century. Mr. Astle says that the oldest Irish MS. which he discovered was the Psalter of Cashel, written in the latter end of the 10th century, p. 120. Ware mentions this Psalter Antiq. v. 3, p. 64, and in the 8vo. ed. Lond. 1654, p. 11.

pages, and the whole of which, excepting the various forms of the Ogham alphabets, are written in Irish characters, which are manifestly Latin derivatives of the 12th or 13th century.

The Irish writing of the 14th, 15th, and 16th centuries is barbarous almost in the extreme. The beautiful writing of former ages, which Giraldus describes as *rather angelic than human*, (1) had utterly declined, in consequence of the perpetual state of war in which that country was incessantly engaged. In preceding ages Irish MSS. were adorned with paintings and ornaments of various kinds and colours, which reflect honour on the taste of the country. An elegant specimen may be seen in the coloured engraving taken from Columba's Gospels, in Trinity College Library: another may be seen in Mac Regol's copy of the Gospels, called the Rushworth, in the Bodleian. Mac Regol was Abbot of Birr, and died in 820. Adamnan mentions painters of books as usually established in Irish Monasteries. (2) The Harleian MSS. No. 5280 and 432, contain specimens of ornamented Irish Letters, from the 12th to the 13th century, as noticed by Mr. Astle in his folio edition, page 194. No. 5280, contains S. Brendan's seven month's navigation, about the year 700, with a Commentary on the Old Testament, particularly the books of Kings; a description of the Hebrew nabla, and other Church instruments; an account of Guaire Aidne, King of Connacht in 560, when S. Columba corresponded with him; a description of Eamania, the capital of Ulster, in the reign of Concobar mac Nessa; a Collection of Irish Canons; Ascetic pieces by Colman mac Beogna; Prophecies ascribed to Bec mac Dea, and to S. Fursey, whose Ecstacies are mentioned by Bede; a moral Poem, composed in Irish, by Adamnan; and copies of several Irish Poems which have been already described in this Catalogue.

Page 320.—Lazamon translated the "Brut" of Maistre Wace, which he finished in 1188, in a mixture of Saxon and Norman, exhibiting the progress of the English Language in its infancy. The change of Saxon into English may be collected from that MS. and from the English Rhymes of S. Godric, a hermit, who died in 1170. Many of the English Nobles, in the reign of Richard II. were utterly ignorant of the English language, as stated by Brompton. In one century after Lazamon, Robert of Glocester finished his Rhyming Chronicle, anno 1278, when a considerable difference occurs in the more improved state of the English idiom, and yet Robert of Brunne, a coeval author, says that at this time the Kings spoke not a word of English. Edward I. constantly spoke French.—See Wyntown's Chronicle, II. 46, 76, 82, 97.

(1) Rer. Hibern. Scriptores, vol. 1, p. 177, 180.
(2) Ibid, Index word *Pictoria*.

END OF VOL. I.

ERRATA.

Page 4, line 21—for *to belongs*, read *belongs to.*
29, line 24—for *Scriptoræ*, read *Scripturæ.*
30, note 3—for *the account*, read *that account.*
34, note 3—for *Ireland*, read *Iceland.*
45, note 1—for *Sustuclisse*, read *sustulisse.*
48, line 16—for *come*, read *some.*
57, line 6—for *Canam bunadus*, read *Annalad Anal.*
65, note, line 11—insert (2) before Polybius; and for νεσαι read νησοι

Page 98, note, line 4—insert (2) before Nicolson.
137, line 4—for *intenti*, read *nitenti.*
143, line 8—dele *he.*
160, line 26—insert (1) after Cloonard.
194, line 20—for *presses*, read *dresses.*
196, line 1—for *dons*, read *dans.*
197, line 2—for *are*, read is.
209, line 2—for *mean*, read *main.*
308, line 3—omit " de Mapes."
322, line 32—for *Lobineau*, read *Warton.*

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APPENDIX

TO

VOL. I.

OF THE

CATALOGUE OF MANUSCRIPTS

IN

STOWE LIBRARY.

BY THE REV. CHARLES O'CONOR, D. D.

1819.

J. Seeley, Printer, Buckingham.

APPENDIX TO VOL. I.—PRESS II.

No. I.

"MISSALE ET RITUALE VETUS HIBERNICUM."—*quarto, parchment.*

This is one of the most curious MSS. extant, whether we consider it as affording a specimen of ancient bookbinding, or as an Irish Missal, and Ritual, undoubtedly more ancient than the Anglo-norman invasion of Ireland, and unique in its kind.

With respect to the covering, it will be found to resemble, in some respects, the ancient Diptychs of the Greeks, as described by Montfaucon, in his Palæographia, p. 34, where he shews that they consisted of two coats, or covers, within which the MS. was placed, as in a theca, agreeing so far with the cover now before us. The Greek covers were of ivory; ours is of oak, copper, brass, silver, and gold. (1) "Erant itaque *Diptycha* duo operimenta, "quorum aliud substernebatur, aliud supra ponebatur, atque adeo hoc libri genus ab operi-"mento, ut videtur, nomen habebat *diptukon*, i. e. duæ plicæ, intelligas operimenti tantum, "licet plurima folia intus essent," &c. (2)

The cover of our MS. forms a square case of oak, seven inches and a half in length, above six in breadth, and two in thickness. The oak casing is fortified on the outside, by a sheet of brass, fastened on by pins of the same metal; over this brass, on one side of the cover, is laid a sheet of copper, so cut into squares and triangles, that through its reticulated interstices, the sheet of brass above mentioned may be seen underneath. On this reticulated plate of copper is pinned a similar thin plate of silver, so contrived that it covers only those parts of the copper which are in relief, the silver plate being cut into squares and triangles, which agree exactly with those of the copper, and give to its relieved parts the appearance of solid silver. To all these ornaments are added, on the same side of the cover, four plain laminæ

(1) The authors to be consulted on ancient bookbinding, are Leo Allatius, Bibliothecarian of the Vatican, Prolegom. ad librum de Patria Homeri, p. 20; and Prolegomena ad Antiquitates Hetruscas, p. 137: Isaac Vossius's Notes on Catullus, 4to. 1691; Schwartzius Dissert. de ornamentis Librorum apud Veteres, Lipsiæ, 1705, and 1707; Bartholin de legendis libris, Dissert. iv. page 69, &c. Hagæ—Comitum, 1711.

(2) Compare Gori "Thesaurus veterum Diptycherum," 3 vol. folio, Florence, 1759, with Buonaroti on Ancient Glasses, folio, Florence, 1716, page 233 to 253.

of silver, nailed on the four edges of the margins, and two others in the form of a cross, intersecting at right angles in the centre, where an oval ornament of crystal, as large as an egg, was placed in an oval socket, adorned by rich and beautiful silver twist and ornaments of silver. A corresponding crystal, of the same shape and size, remains fixed on the other side of the cover to this day, and four laminæ of silver are nailed along its margins and back, from end to end, on which are engraved inscriptions in the Irish language and characters, each written in two lines, in minusculæ letters of the 11th century. In addition to these eight Inscriptions, two others are engraved, in the same language and characters, on two of the laminæ, which intersect at right angles, in the centre of one side of the cover. Those that intersect, in the centre, on the other side, are not inscribed, but are adorned by an ornamented cross, so that the inscribed silver laminæ are ten in all.

The Irish letters are not joined; the words are not separated by spaces, and seldom by dots; and the whole line appears as one word; all the letters being equidistant, excepting where ornaments occur in the centres of the laminæ, which interrupt the progress of the line.

The first of these inscriptions is written in two even lines, on the plate, along the summit margin of one side of the cover.—The letters are—

ondodondchad.maccbniain.donighenend

" Pray for Donchad, the son of Brian, king of Ireland."

In this, as in all the other Inscriptions, it will be observed, that the letters *i* are neither dotted nor accentuated, a circumstance which in MSS. indicates an age antecedent to the 12th. It is also observable, that the letter *r* is scarcely different from the letter *n*, being written with two shafts of equal length, and with only this very minute difference from the *n*, that the second shaft of the *r* terminates in a little hook, whilst the second shaft of the *n* is quite straight. It is also remarkable, that Donchad the son of Brian is called king of Ireland, a circumstance which we shall notice in its proper place, as a proof that this Inscription was written before the year 1064, when Donchad was expelled as an usurper, being king of Ireland only de facto, until that year, and never called king of Ireland after; but on the contrary, noticed in the Irish Annals as a *Rigḋ go frassaibhre*, that is, an usurper, who is not numbered amongst the rightful hereditary monarchs of that kingdom.

The second Inscription is as follows:—

+ ondodunchad.hutaccaindomuintin.cluana.donigni

" Pray for Donnchad O'Tagan, of the fraternity (or family) of Cluan, who made this."

The third is also in two lines.—The words are

"bendacht.deancechanmainasahanilliuth."

" The blessing of God to each soul who worked (or contributed to this work) much or little."

The fourth is,—

+ *ocus.domaccnaith.hudondchada.donigcassil.*

—" and to Maccrath O'Donnchad, king of Cashel."

On the lamina, which intersect at the middle of this side of the cover, are two Inscriptions, which are mutilated in the centre. The letters that remain on one of these intersecting laimna are,

+ *ondo main.hucat ɪdennad.*

The letters missing before *main*, appear to be *an*, the other letters missing after *Cat*, cannot be restored so easily. But this Inscription is observable for the word *anmain* after " *or do*," that is,—" pray for the soul of O'Cat . . . &c.

The Inscription on the other of these central lamina is still more imperfect. The letters that remain are preceded by a simple unadorned cross, and read in the following order:—

+ *oc andhud laig—*"

The vacant spaces seem to have contained letters which may partly be supplied thus:—

+ *ocusdoanmandhuD..laig.*

that is,—" and for the soul of O'D....laig." This manner of supplying the lost letters is so consistent with the style of the preceding Inscriptions, giving such a continued sense, that, if the last name could be restored, no doubt can remain of its being in other respects perfect.

Having thus described one side of this cover, we proceed to the second.

This side also is divided, like the preceding, into four compartments, by two lamina of silver, intersecting at the centre, as on the opposite side, not inscribed, but richly decorated, so as to form a cross, which it was usual to kiss when an oath was tendered, and to exhibit upon some solemn occasion, probably on the festival day of St. John the Evangelist, whose figure is engraved in silver, in one of the four compartments, and whose Gospel forms the first part of the MS. contained within.

On the first of these compartments is engraved a crucifixion, resembling the style in which crucifixions are painted in MSS. of the 10th and 11th centuries, but ruder than in MSS. of ages later than the revival of the arts, since the year 1460.—On the second is engraved the image of St. John the Evangelist, holding a square book on his breast, in his left hand, and a roll in his right, the former representing his Gospel, the latter his Volumen, or Roll of the Apocalypse. The third compartment exhibits the image of the Virgin, crowned with an Irish crown, that is, a crown rising in a triangular shape from the circle which encircles her head, the vertex terminating in a trefoil, or seamroc, like the crown of Cathal, on the walls of Knockmoy; two other trefoils decorate the angles at the base. The Virgin holds the infant on her right arm, whilst he gives his benediction, in the Latin form, that is, with the thumb, index, and middle finer elevated, to represent the Trinity, and the two remaining fingers closed downwards, to represent the human and divine nature in

Jesus Christ. In the attitudes, ornaments, and execution of these figures, there is nothing that differs from similar figures in MSS. of the 10th and 11th centuries. The trefoils may perhaps be considered as fleurs-de-lis. (1) But that the trefoil was a symbol of the Trinity in Ireland, from whence its use as such was carried into Lombardy by the disciples of Columbanus, who wrote against the Arians, are circumstances well known.

The fourth compartment presents to our view, what has been until now a desideratum in Irish history, the representation of an ancient Irish Bishop, in pontificalibus. In his left hand he holds his crozier, and with his right, on the middle finger of which we distinguish his ring, he gives the benediction. His mitre is plain and conical; but his crozier is adorned, and so is his casula, or outside garb, along the fringes and breast of which, we observe a profusion of small circles, representing jewels, which were used in the 9th and 10th centuries.

Remarks on the Costume of this Bishop.

It may be objected that the mitre, considered as an ecclesiastical ornament is of a more recent date than the cover of this MS. or that the cover is of a more recent date than the 11th century; for that the Mitre is not older, as an ecclesiastical ornament, than the Crusades.—But this opinion, though supported by considerable learning and abilities, (2) is

(1) The reader is free to call the crown ornaments of the Irish kings lilies or trefoils. These, though not used in the French crown, either before or at the coronation of St. Lewis, in 1226, are yet much older as crown and sceptre ornaments, than the period to which we assign this cover, and might have been derived from the Irish to the Lombards, between whom frequent intercourse subsisted from the days of Columbanus.—"Monnæ "in Italia Anaglyphum visitur, tempore Langobardorum Regum factum; in eo Langobardorum Reginæ "exhibentur, quarum coronæ trifoliis ornantur, quæ prorsus similia sunt iis, quæ in coronis priscorum Regum "nostrorum conspicimus, ut in Muratorio Rer. Ital. t. 1, p. 460. Multæ etiam coronæ Langobardorum Regum "habentur ibidem p. 509, cum trifoliis, quæ priscis Francis similia sunt. Montfaucon Monum. de la Monarchie, "t. 1, p. xxxiii." He adds moreover, that the French kings of the third race derived the use of the trefoil, as an ornament to their crown, from he knows not which of the neighbouring nations. "Isti flores non ita "proprie ad Francorum Reges pertinebant, &c. sed exemplo fortassis Imperatorum Constantinop. vel Regum "aliarum gentium." Ibid Neither Lilies nor Trefoils were used in the Crown of France, before the 13th century, as noticed by Montfancon, ibid.

Marianus Scotus, ad ann, 1014, says that Brian king of Ireland, wore his golden crown at the battle of Clontarf, against the Danes, and that his body was discovered among heaps of the slain, by the crown on his head. Cassaneus says, in his Catalogus Gloriæ Mundi, that the ancient arms of the kings of Ireland were, "a king holding a golden lily, and sitting in majesty in a black field."—Harris's Ware, Antiq. p. 66.

Heraldic family distinctions were unknown in Ireland before the 12th century, when they were introduced by the crusades. Standards were used in battle, called Meirges, i. e. Streamers, or banners, as in the Annals of Inisfallen, ad ann. 1051. Annals of Connacht, an. 1539.—O'Brian's Dictionary, O'Cleri's, &c.—Cathal king of Connacht's badge in the 12th century, was a bloody hand, and therefore he is styled in the Annals of the IV Masters, *Cathal-Crabhh-dearg*, Cathal of the red hand.

(2) Claude du Moulinet, Chanoine Regulier de S. Genevieve, Dissert. sur le Mitre.—As the Mitre is not mentioned in the ancient Pontificals, nor by the writers on this subject, Amalarius, Rabanus, or Alcuin, Panvini has hastily inferred, that it is more recent, as an episcopal or papal ornament, than the 12th century.—See his Glossary at the end of his Lives of the Popes. Menard is of the same opinion in his Notes on the Sacramentarium S. Gregorii. Both are certainly mistaken.

abundantly refuted by Martene, who shews, in his Traite' des anciens rits de l'Eglise, the best work on the subject, that the use of the Mitre had prevailed in the Western Churches long before the year 1000.

The statue of St. Peter, at the monastery of Corbie, which is now above 1100 years old, is mitred; as are the ancient drawings of Popes, which the Bollandists have published from MSS. of the 9th and 10th centuries. Egelsinus abbot of Canterbury had the privilege of wearing a mitre confirmed upon him by Pope Alexander II. in 1063, as in Thorn's Chronicle, published in the x Scriptores, page 1785.—"Egelsinus ad papam Alexandrum II. missus, sub "anno 1063, primus inter hujus monasterii (Cantuariensis) abbates, ab eodem Papa, mitra "et sandaliis uti, jure pontificio est jussus." This historical fact comes within very few years of the time to which the cover and inscriptions now before us must be referred, as shall be shewn in the sequel; and it cannot be supposed that the mitre was then a novelty, since we find the use of it confirmed to Abbots in 1063.

Conniers Middleton, who has collected a number of pagan usages, which are still practised in various states of Europe, has omitted that of the Mitre, which yet was one of the effeminate ornaments of the debauched Roman nobility, before the fall of the empire, and is stigmatized as one of the insignia of vice, in the strongest language of Juvenal. (1) Cardinal Bona describes it as a profane ornament, used by the pagans in Greece, Egypt, and Syria, before it was introduced into Rome. (2) Philostratus mentions it in his life of Apollonius as used by the Brachmans, or Bramins of India, and Lucian contemns it as an ornament used by the pontiff of the Dea Syria.

How soon this ornament was adopted by the Christian church, it would be difficult to determine. It does not seem to have been much used in the Greek church; but Goar is certainly mistaken in asserting that it was not used by the Greeks to our own times. (3) Martene shews that though the suffragan Greek bishops did not use the mitre, the patriarchs did.—"Orientales episcopi mitras non gestant, præter patriarchas Alexandrinum, Constantinopolitanum, et Ierosolymitanum. (4)—At all events, the usage became common in the Western Church before the 11th century. (5)

The monks of the Irish monastery, founded by S. Columbanus, at Bobio, in Italy, pretended anciently to the privilege of a mitre, granted, as they maintained, by the Popes to their Abbot,

(1) "Ite quibus grata est picta Lupa barbara mitra." Sat. 3, v. 66.—The Variorum note is—"Picta Lupa, "i. e. Meretrix, quæ ad rem non minus sit avida quam lupa ad cibum."

(2) "Erat mitra profanum capitis ornamentum, quo primum Ionios, deinde Ægyptios, Siros, et Lydos usos fuisse, ethnici scriptores tradiderunt." Rer. Liturg. Coloniæ Agrip. 1674, p. 433.

(3) "Communiter usque ad hodiernum diem, ab hoc ornamento Græci abstinuerunt; nec ullus est in Græcia "mitræ usus." Goarii Notæ ad Euchologium Græcorum, p. 431, apud Bonam, ibid. p. 436.

(4) Martene de Antiq. Eccl. Ritib. Rotom agi 1700, 4to. p. 348. l. 1, c. 4. Art. 1, ex Nicephoro.

(5) "In occidentali ecclesia longe ante annum 1000 mitras obtinuisse certissimum est, tum ex antiqua effigie lapidea St. Petri, ante annos mille erecta ad portam Basilicæ Corbeiensis Monasterii, tum ex tabellis et imaginibus summorum pontificum, quas ex antiquis Romanæ Urbis monumentis, æri incisis, representant Bollandiani in propilæo Maii, quorum maxima pars cum mitra oblonga et rotunda, &c. Ibid.

Honorius I. and Theodore, in the 7th century, as in the Bullarium Casinense, quoted by Bona, p. 437.—" Privilegium Honorii I. et Theodori, initio bullarii Casinensis relatum, quo " mitram, et alia insignia pontificia, abbati monasterii Bobiensis, a S. Columbano fundati, " largiuntur."—But as Theodore's grant to that monastery, (recorded in Sirinus's edition of Columbanus's works. " Ex libro privilegiorum Bobiensium," p. 855 to 858,) is not supported by ancient authority, and as some passages in it clearly indicate a later age than the 11th, I leave this subject to be discussed by others, satisfied with the conclusion already expressed, that the mitre, engraved on the cover of our Irish ritual, can supply no reason for objecting to the antiquity we assign it. (1) Mabillon has published a fac-simile of a diploma or charter, granted by Roricon, bishop of Laon, in 961, with a seal appendant, which exhibits the image of a bishop, corresponding very nearly with that of our cover, and differing only in a greater rudeness of execution, in the older style of 961. (2)

" *Of his Pastoral Ring.*"

We anticipate an objection to the ring on the middle finger of this Bishop.—But Aringhi describes, in his " Roma subterranea," p. 426, the ring of Pope Caius, which was found in his tomb; (3) Clovis I, writing to the Bishops of Gaul, in 510, promises to pay every attention to their letters, provided they seal them with the seals of their pastoral rings; (4) Avitus, bishop of Vienna, in 525, writes (Epist. 78.) to Apollinaris, Bishop of Valence, who was then employed in setting a seal in his ring, requesting that his monogram be engraved inside the ring, and round its circumference.—" Si quæris quid " insculpandum sigillo, signum monogramatis mei per gyrum, scripti nominis legatur " indicio." Finally, a very curious description of a pastoral ring of crystal, older than the age of Constantine, which was preserved in the Barberini Museum, in Rome, is given in the Roma Subterranea, page 656.

These facts shew that the use of the pastoral ring was adopted throughout France and Italy from the remote ages of Christianity, and though it be not mentioned by Bede or Adamnan, we must protest against all arguments founded on the mere silence of ancient authors, in opposition to such unquestionable authorities. When the body of S. John, of Beverley, who died in 721, was translated into a new shrine, about the year 1037, a ring was found in his coffin, as in Dugdale's St. Paul's, part 2, p. 55; and when the tomb of Ebregesilus, bishop of Meaux, in the 7th century, was opened, his pastoral

(1) St. Bernard, who wrote the Life of Malachias, Primate of Ireland, with whom he was intimately acquainted, says, that when that Primate visited Pope Innocent II. his holiness, taking his mitre off his own head, placed it on Malachy's. " Tollens mitram de capite suo, imposuit capiti ejus." This happened half a century before the Anglo-norman invasion of Ireland.

(2) See Ruinart's edition of Mabillon de re Diplom. p. 451.

(3) See also Bosius's magnificent work, with the same title, Atlas size, Rome, 1632, p. 439, a, 599, b, and 655-6, and Abrahami Gorlei Dactyliotheca, with Gronovius's Notes, Leyden, 2 vols. 4to. 1707, and Buonaroti on ancient Glasses, p. 170, and Fieroni Gemmæ Antiquæ, 4to. Romæ, 1757, pag. 4, 22.

(4) Nouveau Traite' de Diplom, t. 4. p. 318.

ring was found, (1) a circumstance the more observable here, as he was a monk of Columban's school, and close to his monument was that of an Irish queen, of the same age, whose Celtic name is quaintly translated into Osanna, on which was sculptured her image, wearing a crown, as stated by Mabillon in the note (1) underneath. It is therefore evident that no objection to the figures on our cover, founded on their costume, can be urged with reason against our assigning it to the 11th century.

"*Of his Casula and Crozier.*"

With respect to this Bishop's casula and crozier, there is yet extant the original testament of St. Amand, at the end of which is the figure of Bishop Mummolin, one of the disciples of St. Columban's school, (2) whose casula and crozier exactly agree with ours; a fact the more appropriate here, as the manners of St. Columban's disciples on the Continent, and of St. Columba's in Britain, and the form of their clothes were, by positive injunctions, and written rules, prescribed to differ in nothing from those of their monasteries and schools in their own country. This is noticed by Bede with respect to Britain, and by Mabillon and Rivet with respect to France. (3) The French have been so sensible of the benefits derived from the Irish schools, established by Columbanus, Furseus, Gall, and other Irish in their country, that in the National Council, assembled at Meaux, in 845, they enjoined unanimously, that the hospitals of which that nation was dispossessed in France, should, without further delay or ceremony, be restored. "Canon quadragesimus est de restituendis hospitalibus Scottorum, quæ sancti homines gentis "illius, ad excipiendos peregrinos populares suos, in hoc regno construxerant." (4)—The influence of the Irish on this account was still so powerful in France and Germany down to the period to which we ascribe the MS. now before us, that in the Index to the 4th volume of the Benedictine Annals, an article will be found at the word Scotti, intitled, "Scotti reformant Fuldam," which is referred in the Chronicle of Fulda to the year 1039, "In brevi Chronico Fuldensi, quod Franciscus Paullinus edidit, Richardus Abbas, monachis

(1) "Non diu post annum 660 obiit Theodlecchildis, prima Itri abbatissa, cujus monumentum, marmoreis "subsixum columnis, &c. cernitur in medio antiquissimæ cryptæ St. Pauli, primi eremitæ, apposita uncialibus "literis incriptione veteri, &c. Alii quinque tumuli prominentes, et expoliti, quorum tertius, Reginam exhibens "coronatam, cum habitu monastico, cujusdam Osannæ Scottorum reginæ tumulus creditur. In adjuncta crypta "jacuit St. Ebregesilus, Meldensis Antistes, cujus anulus in tumulo, dum reliquiæ efferrentur, repertus, lapillum "exhibet cum cœlata effigie St. Pauli, primi eremitæ, ante crucifixum genuflexi, corvo capite superposito." Mabillon Annal. Bened. t. 1, p. 456.—For the word Scoti, as confined exclusively to express the Irish, and Scotia Ireland, see Usher's Primordia, Sirinus's edition of the Works of Columbanus, Rerum Hibernicarum Scriptores, vol. 1. Indexes voce *Scoti* or *Scotti*, and Lynch, Cambr. evers. p. 127.

(2) "Mummolinus Luxoviensis Monachus, doctrina et pietate præstans." Mabillon Annal. t. 1, p. 369.

(3) Hist. Lit. de la France, in the Life of Columban. Rer. Hibern. vol. 1. Index, words Anglo-saxons and Scoti. But particularly Bede, l. 3, c. 3, and Cambrens, evers. p. 127.

(4) Annal. Bened. t. 2. Paris, fol. 1704, p. 660. Labbe's Councils, Paris, fol. 1671, t. 7, page 1816, can. 40, Concilii Meldensis, anni 845.—The original words are, "Admonenda est regia magnitudo de hospitalibus, quæ "tempore prædecessorum suorum et ordinata et exculta fuerunt, et modo ad nihilum sunt redacta. Sed et

" suis mandavisse dicitur, ut facta clarorum virorum fideliter describerent, et manuscripta " bibliothecæ inferrent. Hic multos Scottos secum habebat, teste Mariano, qui Fuldense " Monasterium ad regulæ amussim reformasse dicuntur in prædicto Breviario." (1)

Of the original drawing of bishop Mummolin's figure, published by Mabillon, he says that it is preserved in the " Minor Codex Elnonensis," that is, in St. Amandus's Monastery, called Elnon, near Tournay, where he died in 675, as shewn by Henschenius.—The only difference between Mummolin's costume, and that of the Bishop on our cover, is, that Mummolin has no mitre; but this only shews the greater antiquity of the latter, which is the only ancient monument extant of the clerical tonsure, used in Ireland, before it was altered by the influence of Rome; clearly shewing that Mummolin's costume is the Irish episcopal costume of the 7th century. (2)—His *cam-bata*, or crozier, agrees exactly in shape with that of the mitred figure in our cover, and his casula, closed only opposite to the breast, hangs from the neck over the shoulders and arms, in the same fashion, and is ornamented round the neck and along the fringes accordingly. Montfaucon gives an original drawing of the Coronation of St. Lewis, in which are two Bishops, in pontificals, the one differing from ours in the shape of his casula, the other agreeing with it. Of the former, he says, that such was the costume of St. Lewis's time; of the latter, he adds, that it was the ancient—" Il porte une " chasuble selon la forme antique, elle descendoit egalement de tous les cotez et tout autour, " et la relevoit avec les bras." Monum. de la Mon. t. 2, p. 155.

Having thus minutely described the four compartments into which this side of the cover is divided, we proceed to describe the four Inscriptions on its silver lamina, and the ornamented cross by which it is divided into four parts.—The summit marginal plate resembles that which we have already described on the other side. An Inscription in the Irish language and characters was engraved on it, in two lines, as on that; but of this Inscription, as already stated, no other account can now be given, than that the first letters only of both the lines still remain; the others being lost, with one half of the silver plate which is broken quite off. The remaining letters are

+ ōndoplıb donig.unmu

The letters of the first line mean "pray for ... Those of the second, " for the king of Ormond."

" hospitalia Scotorum quæ sancti homines gentis illius in hoc regno construxerunt, et rebus pro sanctitate sua " acquisitis, ampliaverunt, ab eodem hospitalitatis officio penitus sunt alienata, et non solum supervenientes in " eadem hospitalia non recipiuntur, verum etiam ipsi, qui, ab infantia, in iisdem locis, sub religione domino " militaverunt, et exinde ejiciuntur (i. e. a Northmannis) et ostiatim mendicare coguntur."

(1) Anal. Bened. t. 4. p. 430.

(2) " Illud in Mummolino singulare, quod coronam Scoticam habeat." Annal. Bened. t. 1, p. 529.—" In tonsuræ " forma non levis dissimilitudo erat (inter Romanos et Scotos sive Hibernos.) Romani sacerdotes, detonso superiori " toto capite, inferius brevem tantum cappillorum circulum, in coronæ modum, gestabant, et quidem exemplo, " uti putabant, B. Petri, cum Græci, nullo relicto circulo, penitus detonsi, rasisque similes essent, ad imitationem, " ita erat opinio, S. Jacobi, fratris domini, et Pauli apostoli, cæterorumque apostolorum. At vero Brittones et " Scotti anteriorem capitis partem, capillis omnino nudabant ab aure ad aurem, posteriore intonsa, quod exemplo " S. Johannis apostli se facere glori abantur.—Hujusmodi tonsuræ formam, in libro 16, ubi de St. Amando, in " S. Mummolini episcopi effigie videre licet." Annal. Bened. t. 1. p. 471.

The next silver plate, presents this Inscription along the back, in two lines also,—

umdaiged.inmindsa.7doaiṅi.dannai+domnall.
otolani.doconig.misi:

That is:—" A joint offering is this jewel, and to praise-worthy learned+Donnald O'Tolari " adorned me."

The third Inscription is almost all lost, half the plate being worn off. The first letters only remain of both lines, thus:

+ōn:Dle—a:huaeī

The first letters mean pray for ae... Those of the second line are unintelligible.

The fourth and last Inscription is entirely legible on the silver plate, along the margin opposite to the back. It is in two lines, thus:—

+ōndogillanuadan:umacan:doncomonba
lasancumdaiged

That is, " Pray for Gildas Ruadan O'Macan, the Abbot (or Bishop,) by whom this was " covered." The word *Comhorba* means the successor of a Bishop or Abbot.

There are reasons for asserting with great probability that all the persons who are mentioned on this cover, and for whom we are desired to pray, without the form of pray for *the soul* of, but only pray for the person, were living in the interval between 1049 and 1064; certainly the two principal persons mentioned, namely " Donchad mac Brian," called King of Ireland, and " Macrath O' Donchad," King of Cashel, lived in that interval, and reasons shall be alledged, when we come to that part of our inquiry, which, if they do not prove that all the persons mentioned on this cover were contemporaries before the year 1064, will be found defective in this respect, merely from the circumstance, that in the Irish annals, names occur only of persons who were most conspicuous in different ages. The annals of all nations are abridged; the writers have considered the less distinguished, even of persons respected in the church, and powerful in the state, as too numerous for the scantiness of the materials on which they wrote, and have therefore consigned them to the oblivion which awaits the multitude.—" Debemur morti nos nostraque.—Mortalia facta peribunt."

The Ornamented Cross.

We have yet to describe the cross, the principal ornament of our cover. The shaft is adorned from the summit margin to the lower, by a profusion of ornaments, the most remarkable of which are three oval crystals, which are bound into silver sockets, by gold and silver twist, very neatly and compactly intwined about the lips of those sockets, and closely knit round so as to form a beautiful ornament, whilst, with the aid of silver hooks they keep the crystals fast in their places, combining ornament and use.

The crystals are placed at the two extremities, and in the centre of the principal shaft, the intermediate spaces are adorned by two globular ornaments of blue enamelled glass, and twelve others of gilt metals, some of which, rise like little round turrets, having sockets at their tops. These sockets contained ornaments, most of which are lost.

The horizontal shaft of the cross is adorned in like manner, but not so richly; yet it exhibits two globular ornaments of a pale red enamelled glass, one of ivory, one of paste, in imitation of enamelled glass, and sixteen of metal, part gilt and part silvered as above.

Fastidious readers, whom misrepresentations of the ancient state of Ireland have disgusted, so as to render every thing on the subject suspicious, will be inclined to question the genuineness of this document, as a monument of the 11th century. Judging of the state of the arts in Ireland, in the middle ages, from the scantiness which a desolating war of 700 years has occasioned, they will feel some reluctance in considering a cover so adorned, as an Irish work of so remote an age. One will object to its twisted silver cord, another to polished crystal, a third to enamelled glass, a fourth to the fusion of precious metals, a fifth to the niello, and whilst the humble writer of these lines dwells, with a respect approaching to veneration, on the piety and the industry of the hands that were employed in adorning it, persuaded of its unquestionable authenticity, they will challenge him to produce any other similar specimen of Irish workmanship, of a period antecedent to the Anglo-norman invasion of his country.

Irish Ornamented Copies of the Gospels.

St. Patrick's copy of the Gospels, which was preserved in the church of Armagh, down to the very time when the cover now before us was made, must have been beautifully ornamented in a similar style, for St. Bernard describes it so from the account given him by the primate St. Malachy, with whom he was a long time personally acquainted. That account may be seen underneath in St. Bernard's words, (1) and though painfully brief, it sufficiently shews that it was a most valuable work, well worthy of that jealous vigilance with which, he says, that it was guarded by the affections of a whole nation. Considered as the palladium of Ardmagh, he who had possession of it, in a contested election for the primacy, however defective his title might be in other respects, was, on that account alone, deemed the rightful primate, because

(1) " Porro, Nigellus (schismaticus episcopus) videns sibi imminere fugam, tulit secum insignia quædam Ædis " illius (Ardmachani,) textum scilicet Evangeliorum, qui fuit Beati Patricii, Baculumque auro tectum, gemmis " pretiosissimis adornatum, quem nonnulli Baculum Jesu vocant, eo quod ipse Dominus (ut fert opinio) eum suis " manibus tenuerit, et hæc summæ dignitatis et venerationis in gente illa. Nempe notissima sunt, celeberrimaque " in populis, atque in ea reverentia apud omnes, ut qui illa habere visus fuerit, ipsum habeat Episcopum populus " stultus et insipiens. Quæ ubique ostentans, ubique eorum gratia receptabatur, concilians sibi per hæc animos " omnium, et a Malachia quoscumque potuisset avertens." S. Bernardi De Vita Malachiæ, c. 8.

Who will refuse assent to the existence of the MS. Itinerary of Palestine, written by Adamnan, an Irish Abbot of the 7th century, and presented by him to king Aldfrid, because indeed no vestige of the ornamented original remains? The originals of all ancient authors are lost as well as of the Scriptures.

it was supposed that God would not permit so valuable a relick to pass into any other hands. The Irish, therefore, had other ornamented manuscripts in the 11th and 12th centuries, prior to the Anglo-norman invasion of their country; and the peculiar merit of the MS. now before us is not its being highly ornamented, a merit which it had in common with many more, but that by some singular good luck, its ornamented cover has singly survived the general wreck, as if to tantalize Ireland with a specimen of the treasures she has lost.

Tigernach and other chroniclers of the 11th century, from whom the IV Masters have collected their Irish Annals, describe St. Columba's copy of the four Gospels, which was preserved in the church of Kells, in 1006, as having a cover nobly ornamented with gold and gems. The words of the IV Masters are—

" Soiscel morCholaim cille do dubhgoid isin oidhche as in Erdomh iartarach an Doimhliace moir " Cenannsa.—Prim mind iartair Domhain ar aoi an chumtaigh daenda, 7 a fogbail dia fhichetaith " for dibh miosaibh iar n gaitt de a oir, 7 foid tharis."

Literally—" St. Columb-cille's great book of the Gospels was stolen in the night time out of " the Western vestry-house of the great cathedral of Kells.—This was the principal sacred " jewel of the Western world, on account of its cover curiously engraved, and it was found by " huntsmen after two months, its gold being stolen off, and a sod of earth laid over it."

We know how much depends on literal version, when we come to a minute examination of the meaning of ancient authors, and, having in this version differed somewhat from Colgan, who quotes the same fact from the same annals, we think it but fair to give his own words:—" Codicem Evangeliorum Divi Columbæ, gemmis et auro cælatum, quidam latrunculi, " e Basilica majori Kennunasensi de nocte furantur, et post duos menses, auro et cœlatura " exutus, reperitur sub cespitibus." (1)

Thus it appears that notwithstanding the ravages of those times, the Irish took care to preserve some of their most valuable MSS. down to the 12th century.—Then it was that, after a succesful struggle of 200 years with the Danes, Irish prowess was compelled to shrink from the superior skill of the Normans, a warlike people who had made every nation in Europe tremble, from the Baltic to the Bosphorus, a people who, before they invaded Ireland, planted the Norman standard beyond the Euphrates, and, if they had been governed by the discretion as well as by the valour of Godfrey de Bouillon, might have subjected the nations beyond the Indus, and taken possession, before Ginghis or Timur, of the golden gates of the East. (2)—O'Brian says, in his Irish dictionary, under the word " *cumhdach*," (a cover of a book) that he saw an ancient copy of the Gospels, written in Irish characters, by St. Columba, on the cover of which was this Inscription,

(1) Colgani Trias, pag. 508.

(2) The kingdom of Edessa was established by Baldwin, Godfrey's brother, in 1097. The conquest is described by Fulcherius Carnotensis (of Chartres) who was his chaplain, as in William of Tyre. Hist. Belli Sacri, l. 14.—He soon after extended his conquest over Armenia and Mesopotamia, and founded a Norman principality, which subsisted beyond the Euphrates 54 years, as in De Guignes Hist. des Huns. t. 1, p. 456.

engraved on a silver cross, also in Irish characters:—" *Orait ocus benadhacht Cholaimb-chille do* " *Fland mac Maelsechlain do Righ Eren lais an dernad an cumhdach so.*" " The prayers and " blessing of St. Columba to Flan the son of Maelsechlan, king of Ireland, who made this " cover."

O'Flaherty says, that he saw the same MS. in Trinity College, Dublin, and that he added to the above ancient Inscription the following note, on the margin of folio 434.— " Flannus hic rex Hiberniæ decessit viii kal Maii, die sabbati, ut in MS. Codice Hibernico " quod Chronicon Scotorum dicitur annotatur, anno nempe æræ com. 916. Liber autem hic " scriptus est manu ipsius S. Columbæ cille."—Llhuyd also saw this book, for he mentions it thus in his Archæologia, Oxford, fol. 1707, p. 436.—" In the catalogue of the Right Hon. the " Earl of Clarendon's MSS. No. 417. Quatuor evangelia fol. membr. cum præfixis canoni- " bus antiquis, interpretationibus quibusdam nominum Hebraicorum, et argumentis singulorum " capitum: interpositæ sunt concessiones quædam Monachis factæ, et alia nonnulla Hibernice, " cum picturis passim intersertis, literisque quibusdam intertextis, miri operis et antiquitatis. " Liber Columkille vulgo dictus, D. 23. vide Oroid, p. 432."—At the word *oroid*, p. 432, to which he refers, we find the following account:—" Oroid in old Incriptions, signifies prayer, " and oriud pray for. The following Inscription is on a silver cross, on a cover of a book said " to be Columba's own writing, and given to the Library of Trinity College, in Dublin, by Dr. " Jones, bishop of Meath." He then gives the Inscription as above, word for word.

The same MS. is described thus by Nicolson.—" The Oxford catalogue of MSS. 8°. Membr. " p. D. Joh. Episc. Norvic. n. 1664, takes notice of a copy of the four Gospels, whereof this " account is there given:—Codex hic vetustissimo Hibernorum charactere exaratus, continet " tantum principia Evangeliorum, secundum Matthæum, Marcum, et Lucam, integrum vero " Evangelium Johannis. Habentur in margine quædam Genealogiæ Hibernicæ."

" There is also a venerable vellum MS. in the College Library, at Dublin, of the four Latin " Gospels, whereto are prefixed the contents of the chapters, interwoven with old grants to " monasteries, and other matters, in the Irish tongue; this is called the book of St. Columb- " kille. The following Inscription is engraved on a silver cross, upon the cover of this book, " said to be Columba's own writing, and given to the Library of Trinity College, in Dublin, by " Dr. Jones, bishop of Meath:—" *Oruid acus bendacht Columb-chille do pland* (read Fland) *mac* " *Maoilseachnaill, do righ Erenn les an dernad an Cumhdach so.*" Oratio et benedictio " Columbæ cille sit Flanno filio Malachiæ, regi Hiberniæ, qui hoc operimentum fieri " fecit." (1)

(1) Usher says that he saw two very ancient MSS. of the Gospels, which were ascribed to St. Columba, in two monasteries, which were founded by him at Durrow and Kells.—Of the former he says,—" Inter cujus κειμηλια " Evangeliorum codex vetustissimus asservabatur, quem ipsius Columbæ fuisse dictitabant, ex quo, et non minoris " antiquitatis altero, eidem Columbæ assignato, quem in urbe Kelles, sive Kenlis dicta, Midenses sacrum habent, " diligenti cum editione vulgata collatione facta, in nostros usus variantium Lectionum, binos libros concinna- " vimus." Primordia, 4to. ed. p. 601.

What may have happened to this venerable MS. no conjecture can indicate. It certainly existed in Trinity College, Dublin, down to the days not only of Jones and Usher, but also of Llhwyd and O'Flaherty, and afforded another specimen of Irish bookbinding, ornamented with laminæ of silver and engraved on the back.

Besides, there is yet extant the Life of Columba, compiled in Irish by Magnus O'Donnel, prince of Tirconnel, in 1520. It is a ponderous folio, bound in wood, covered with leather, and fortified at the corners with laminæ of brass. The Compiler was the head of the very ancient and princely family, from whose ancestors Columba derived his pedigree in the 6th century. His territories extended from Loch Erne to Loch Feabhail, or Foyl, including all the C. of Donnegal, and the greatest part of Fermanagh.—That family always considered Columba as their patron saint; and to them belonged as of course, the patronage or presentation to the Abbey of Hiona; nor was there any Abbot of that monastery for two hundred years after Columba's death, who was not of the house of Tirconnel, down to the 9th century. Anxious therefore for the glory of his family, O'Donnel left nothing undone to collect every fragment he could, relating to the life of his patron saint, and it is much to be lamented that, instead of giving us the ancient lives, as he found them in manuscripts of remote ages, he indulged his own fancy, confining himself to such extracts as pleased the people; for it is clear that he had before him the works of Congal, Dallan, Fergal, Murus, Cumian, Berchan, and others of the 7th and 8th centuries.—From these, however, he relates some facts which illustrate our subject, and are confirmed by the coeval authorities of Cumian and Adamnan, l. 2, c. 8, and 29; for instance, "that Columba's time was partly employed in transcribing the four Gospels and "the Psalter; and that several such books were still extant in his hand, the covers of which "were adorned with gold, silver, and precious stones, Ipsius S. Columbæ manu exarata, quorum "multos, tegumento aureo, vel argenteo, ac gemmis obcœlatos," says Colgan, "ad instar "prætiocissimarum reliquiarum, posteritas ad nostros usque dies asservat, et pie veneratur. "Reliquos bellorum rabies et temporum injuria absumpsit."

Thus have we a chain of evidence on this subject from the days of Columba to within a century of our own, all tending to shew that, before the Anglo-norman invasion, the Irish were in possession of the art of binding and ornamenting the covers of books, in a similar style to that, of which the book now before us, presents the only specimen which has escaped the ravages of time.

In the ancient Irish life of St. Dagæus, Abbot of Inniscéltra, who died A. D. 587, ten years before the death of St. Columba, we find that he was not only a most skilful transcriber of books—"Scriptorem librorum peritissimum"—but also that he was equally skilful in making covers for books, which he adorned with gold, silver, and jewels—"librorum coopertoria auro, "argento, gemmisque circumtexta, composuit et ornavit." (1)

Ethelwolph, writing a Metrical Epistle to Egbert, who had gone into Ireland to learn the

(1) Rer. Hibern. Scriptores, v. 1, p. clxxviii. ex Vita antiqua Dagæi in Actis SS.

sciences then in repute there, extols, amongst other teachers, the celebrated Ultan famous for adorning books. (1) The same Ultan is highly commended for his skill in this art by another ancient author, who is quoted by Leland.—" Ultanus scriptor et pictor librorum erat " optimus." (2) Giraldus, whose authority will not be questioned, when seldom and reluctantly he commends the Irish, acknowledges that they excelled in two arts, that of music, and of adorning books. His words, with respect to the former, may be seen in the Rerum Hibernicarum Scriptores Prolegomena, page lxxiii. His account of the latter is taken from his description of the MS. Concordance which he saw in the monastery of Kildare. " It is " a wonderful book," says he, " and is said to have been written in the time of St. Brigid, (who " died at Kildare, in 525,) and to have been dictated by an angel. It contains a concordance " of the four Gospels, according to St. Jerom's version, and is ornamented with as many " drawings in different colours, as there are pages in the book. In one you may see the " majesty of the divine features, as if divinely stamped upon the page, in another the mystical " emblems of the evangelists, some having four wings and some two; in one the eagle, in " another the calf, one having the face of a man, another of a lion, and other figures almost " innummerable; which, if you will observe them only superficially and in a common way, " with less diligence than they demand, will appear rather to be worn out, or obliterated, " than to be delicately combined, and you will perceive no art or delicacy, where after all there " is nothing but art, elegance, and exquisite delicacy to be seen. But if you will allow " your eyes to exercise their powers, and observe minutely the arcana of the artist, you will " see the signatures so delicate, and subtile, so steadily drawn and yet so closely connected, " so entwined in knots, and interwoven with each other, and illustrated with colours which are " still so brilliant, that you would swear the whole was executed by an angel rather than by a " man. Indeed the oftener I look at it the more I am struck with amazement, I always " discover something new in it, and more wonderful, which I had not observed before, nor " could Apelles himself execute such a work, and I am rather inclined to think that it was " executed by an immortal than a mortal hand. (3)

But it may be urged, that the cover before us exhibits specimens of art, which are supposed to have perished with the Roman Empire.

To this our reply is, that the sequestered situation of Ireland, and its remoteness from the concussions of the fall of the empire, might have enabled it to preserve some ancient arts longer than other nations. At all events, that theories, however specious, must yield to well authenticated historical facts; that abundant evidence of the use of the precious metals in Ireland has been given in the Rerum Hibernicarum Scriptores, which need not be repeated here; and that as to setting gems, and fusing gold and silver, we can add to the authorities here referred to,

(1) " Ex quibus est Ultan præclaro nomine dictus,
" Comptis qui potuit notis ornare libellos."

(2) Lelandi Collectanea, t. 2, p. 364.—Harpsfield is equally explicit. Hist. c. 14. " Ultanus qui polite concinne Libros sacros exsribere solebat."

(3) The original words may be seen in the Rer. Hibern. Scriptores, page clxxvii–viii.

the following passage relative to the church of Kildare, by Cogitosus, an author of the 6th century. (1)

" In qua ecclesia (Kildarensi) gloriosa amborum, hoc est episcopi Conlaeth, et hujus " virginis S. Brigidæ, corpora, a dextris et a sinistris altaris decorati, in monumentis posita " ornatis, vario cultu auri, et argenti, et gemmarum, et pretiosi lapidis, atque coronis Aureis et " Argenteis desuper pendentibus, requiescunt."—

Literally,—" In which church of Kildare, the glorious bodies of the Bishop Conlaeth, and of the " virgin St. Brigid are entombed, on the right and left of the altar, inmonuments adorned with " various ornaments of gold, silver, gems, and precious stones, and with crowns of gold and " silver which hang suspended over them."

The continuator of Tigernach's Annals, whose work contains the leading facts of the 11th and 12th centuries from the year 1088, describes the death of Tordelbach, the father of Roderick O'Conor, from original documents of the year 1156, in these words:—

" *Kl. En. f. Domhnach lu.*[a] 11.[a] *Braighde Tairr. h. Briain Ri Mumhain do Tairr. h. Concobairr* " *do Ri Er. Snechta mor isin bl. sin 7 suc dermair 7 ba he med na seicce co nimighdis daine 7 indile* " *Locha Eir uile. Toirrdealb. ua Concob. R. Er. uile 7 Auguist iortair Eorpa, tuill ordain 7 oireachais* " *cell 7 cleireach. Cend sonnais 7 saidbrisa in domain. Duine ris nar gab cath na cruaid ir galengen ro* " *bo beo, aenfer rob ferr trocaire 7 tidhlacadh deirce 7 degeneach tainic d fhuil na h Adham cl. e. i.* " *isin viii mogh. bl. lx*[at]. *a aise 7 isin l. admadh bl. a Righe adbath 7 ro haidnacedh laim re h Altoir* " *Chiarain 7 robi tinnain . r . dom comde 7 do Ecclasaibh Er. Tuc din lx 7 cuig c. uinge d or 7 ls* " *marg d airgead bruinnte, 7 ro idhbuir a seodu ule cenmota claidim no corn no sciath no arm et* " *eocho 7 indile 7 edach 7 fidcill 7 brandam 7 bogha 7 bolgshaighid, 7 stabuill 7 ro foghail fen* " *uile 7 ro ordaigh cuid gach cille iarnurd.*"

That is,—" A.D. 1056, the kalends of January occurred on Sunday the 2d day of the moon. (2) " The hostages of Tordelbach O'Brian king of Munster were delivered to Tordelbach O'Conor " king of Ireland. (3) Great snow this year, and frost intense, and such was the thickness of the " frost that men and cattle passed over all the lakes of Ireland. (4) Tordelbach O'Connor, the " king of all Ireland, the Augustus of Western Europe; the supreme head of all orders and

(1) Vossius de Hist. Lat. Lugduni Bat. 4to. 1627, p. 624. " Valde antiquum esse scriptorem, ex non uno loco " cognoscitur." See it in Canisius Antiq. Lect. t. 1.—Possevin asserts that Cogitosus is an author of the early part of the 6th century. Ware refers him to about 550. Some passages shew that he wrote before the principal see of Leinster was transferred from Kildare to Ferns, by Brandub king of Leinster, an event which occurred in 598, as in the Life of St. Maidoc, c. 24, and in the Annals of the IV Masters.—It may be objected that he uses the word " Archbishop," which some writers have asserted not to be older than the days of Bede—but the word Archbishop was common in the 5th century, as we have abundantly shewn in the Rer. Hibern. vol. 1, and in this Catalogue. It is frequently used by Gregory the great.

(2) These chronological notes agree with lunar time, as in the Art de Verifier les dates.

(3) The Irish name *Tordealbhac* is rendered Theodoricus by Colgan; but Theodoric is a Gothic name, not a Celtic, and the word *Tor-dealbhach* means in Celtic the image of the god Tor, who was one of the Gods of the Celtic Nations. " Galli Belenum et Tar-anin nominarunt eos, quos Romani cum Apolline et Jove confuderunt." Varior. Cæsar. Lugd. Bat. 1713. p. 226. *Tor*, in Irish, means also a king to this day. O'Brian.

(4) This frost is mentioned also in the Annals of the IV Masters.

" nobles, of the churches and clergy, the chief man for prosperity and riches in the world, a man " who never lost a battle or failed in any difficult enterprize against any foreigners whilst he " lived; a man singulary excelling in mercy, alms-deeds, and munificence above all the sons of " Adam and of Eve, in the 68th year of his age, and 50th of his reign, died, and was buried " near the great altar of St. Ciaran, (of Cluan monastery,) and there was a convention of the " states and clergy of Ireland; and he gave then, sixty and five hundred ounces of gold, and sixty " marcs (1) of coined silver in presents, and he presented all his jewels, excepting his swords, " horns, shields, and arms, also his horses, and cattle, and clothes, and his chess men and chess " board, and bow and quiver, and granaries, and he left all this himself, and assigned each " church's share according to its rank."

These Arts common to the Anglo-saxons and Irish.

From the above authorities it is sufficiently clear that the precious metals, and coined money, and the art of setting jewels, were known in Ireland before the Anglo-norman invasion. We now proceed to shew that the arts which were cultivated by the Anglo-saxons, one of which consisted in adorning the covers of manuscripts, were common to both, the intercourse between them having been such that the Anglo-saxons had schools in Ireland for the education of their nobility there. The following extracts will shew that one division of Ardmagh was assigned to the Saxon scholars, and that that city could boast of stone churches, belfries, libraries, and treasures of gold, silver, and jewels in the 11th century, the age to which the cover now before us must be referred. Ardmagh is now little better than a village; Jerusalem is not much better than a market town, though in Pliny's days it was the largest city in the East—" longe clarissima urbum orientis, non Judeæ modo."—Harduin's ed. t. 1. p. 261.—Cæsarea the capital of Capadocia, the antiquity of which is attested by Strabo and Josephus, Cæsarea which struck innumerable medals, and erected so many temples to emperors, and

(1) The word *Marg* was introduced a little before this time into the Irish language, by the Saxons who flocked into Ireland, says Camden, as to a mart of learning, " Anglo-saxones nostri illa ætate in Hiberniam, tanquam ad " bonarum litterarum Mercaturam, undique confluxerunt, unde de viris sanctis in nostris scriptoribus legitur " amandatus est ad Disciplinam in Hiberniam." Camd. Hibern.—*Marc* is derived from its being marked or stamped, as the word Man-*cus* is from manu-cusa, as in Spelman's Glossary. " Marca et mancusa nomen sortiri " videntur a re una, scilicet ab impressa aliqua figura. Marca palam provenit a Saxo *mearc*, i.e. signum, nota, " vestigium."—Thus we have evidence of coined money in Ireland before the Anglo-norman invasion.

In fact, St. Anselm writing to Tordelbach O'Brian, who is mentioned in this extract, beseeches him " to put " a stop to the abuses of the Irish bishops, who conferred holy orders for money—Quod sacri ordines per " pecuniam ab Episcopis dantur." Usher's Sylloge, p. 72. Giraldus mentions the crystals and precious stones of Ireland in his Topography. " Ibi quoque gignitur lapis Sexogonus, scilicet Iris, qui, Soli appositus, " format in aere cœlestem arcum. Ibi quoque invenitur Gagates et Margarita candida." Bromton in the x Scriptores, p. 1073. " Habet preciosa Metallorum genera, gemmas per lucidas." Topogr. c. 26.

Gilbert, bishop of Limerick, writing to St. Anselm in 1093, sends him a present of Irish pearls in token of gratitude for his consecration—" Munusculum paupertatis meæ et devotionis transmitto xxv Margaritulas " inter optimas et viliores." Usher's Sylloge, p. 88. For further particulars on the subject of Irish pearls, see the Rer. Hibernicar. and this Catalogue, Indexes, words *Margaritæ, Pearls, aurum*, &c.

when pillaged by Sapor king of Persia, contained 400,000 inhabitants, is not now larger than a market town. The following account of the conflagration of Ardmagh in 1020, taken from the IV Masters, shews how severely its libraries have suffered from the revolutions of time.

" *Aois Cr.* 1020, *Ardmacha do loscadh gus an Raith uile, gan tesarccain aoin ticche inte* " *cenmothoa an teach screaptra namha, 7 ro loiscthi tol taighe is na treabhaib, 7 ro loisc in* " *Doimhleacc mor 7 in cloicteach con a clocchaibh 7 Damhliagg na toe 7 Damhliacc ant Sabhaill 7* " *an tsen Cathaoir Proicepta 7 carpat na n Abbadh, 7 a liubhair ittaighibh na mc Leighinn, con* " *iomat oir 7 argait, 7 gach seoit archena.*"

Literally—Ardmagh was burned with its Rath entirely, (i. e. its fortified division) (1) " without the escape of any house there, excepting the house of the Holy Scriptures, (2) " and many houses were burned also in the other Divisions of the Town; and the bell-house " with its bells, and the church of the Elections, (3) and the church of the Granary, (4) and " the old pulpit, and the chariot of the Abbots, and the books in the different houses of the " Lecturers, with quantities of gold and silver, and precious jewels in like manner."

Tigernach, who lived at that time, relates the same event, in words which shew that Ardmagh was then a large and opulent city. " *Ardmacha do loscad a t.ª Kl Mai con a Dertaigibh uile* " *cenmotha an teach screbtra nama, 7 ro loisc ill tighi is na trenaibh, 7 in Damliag mor, 7 in* " *cloicteach con a clogaibh 7 Damliag na toga, 7 Damliag in Stabuill, 7 in Cathair Proicepta* " *7 imad oir 7 argait 7 set arcena.*"

This passage agrees so closely with that extracted from the IV Masters, that the version of the one will nearly answer for the other. Both are illustrated by another fact recorded in each, and in the Annals of Inisfallen, ad an. 1112,—" *Raith Ardmacha con a templaib do loscc in x Kl* " *April 7 da sreith do Triun Masan 7 an tres sreith do Triun mhor.*"—i. e. " The fortified part " of Ardmach was burned on the 10th of the kalends of April, and also two streets of (the " division of the city called) Trian-Masan, and a third street of Trian-mor." (5)

(1) For the word Rath, see the Indexes to Rerum Hibernicarum Scriptores, vol. 1.

(2) This is deserving of notice, as relating to the Library in which St. Patrick's MS. of the four Gospels was preserved in the days of St. Malachy, as above, p. 10.

(3) This shews what has been abundantly proved in the " Letters of Columbanus," that before the Anglo-norman invasion the Primates of Ireland were elected by the clergy of Ardmagh.

(4) The " Saball Patraic," or Granary Church of St. Patrick, which is repeatedly mentioned in the 10th century by Probus, and before him by the author of the second Life of St. Patrick in Triade, c. 29, p. 14. " Ubi " nunc est horreum Patricii nomine," must not be confounded with this of Ardmagh.—The former was about two miles from Down. It was originally a granary belonging to the *Rath* or Fortress of Dicu, chief of that territory, who, on his conversion, granted that site for the first Monastery which St. Patrick founded in Ireland, and where he died—" apud Arcem Dicuonis Dynastæ, in orientali Regione Ulidiæ," Triade, p. 29.

(5) Ware says, that the schools of Ardmagh contained at once 7000 Students. " De Armachana Academia " sic Scriptor Vitæ S. Patricii, qui eam tribus libris complexus est, diu ante Anglorum adventum.—Ibi, inquit " B. Patricius civitatem, quæ dicitur Ardmacha, instituit, in qua est omnis Archiepiscopatus Hiberniæ, &c. " In ipsa jam Civitate, Sc. Ardmacha, summum studium literale manet semper.—Academiam eam tanta olim " floruisse studiosorum multitudine, asserit Florentius Cartæus, in Epistola sua de rebus Hibernicis, ut uno " eodemque tempore, ibi plus quam septem millia fuerint." Warræi de Script. Hib. l. 1, c. 14. p. 94

APPENDIX. No. I.

The [illegible] annals agree ad an. 1092, in the following narrative:—" *Raith Ardmacha con a* " *Temploibh do loscc. an cetramhadh Kl do Septemb. 7 sreth do Trian mor 7 sreth do thrian* " *Saxan*,"—that is, " The fortress of Ardmagh, with its churches, was burned on the 4th of the " kalends of September, and one street of the great Trian, and another of the Trian (or Third ' division, called) of the Saxons."

These passages united give us four divisions of the city of Ardmagh in the 11th century, of which that of the Saxons claims particular notice, as illustrative of the subject now under consideration; for the intercourse which subsisted from the reign of king Oswald, between the Irish and their Saxon scholars of Northumbria, would alone suffice to shew, that the art of adorning the covers of books, in the style of the cover before us, must have been common to both, if known to either, from the 6th century. Bede expressly says, that the Northumbrian Saxons studied assiduously to imitate their Irish teachers in every thing, and valued no custom but in as much as it was derived from them; (1) king Oswald in particular, he adds, was so entirely devoted to them, that having learned the Irish language, he delighted in becoming the interpreter betweeh Aidan, a native of Connacht, the first bishop of his kingdom, and the Saxons, who crouded to be instructed by him and his disciples in the rudiments of Christianity.—Now of this king Oswald Alcuin says:—" Argento, gemmis, aras " vestivit et auro." (2)—Of Oswald's tomb, he says in the same poem: " Postea rex felix orna- " verat Offa sepulchrum,—Argento, gemmis, auro, multoque decore." Ib. v. 389.

Wilfred of York caused the Scriptures to be richly bound with gold and precious stones, as in Gale's edition of Eddius—Ib. (3) " Quatuor Evangelia de auro purissimo, in membranis " depurpuratis, coloratis, pro animæ suæ remedio, scribere jussit, nec non et Bibliothecam (that is a cover) librorum eorum, omnem de auro purissimo, et gemmis pretiosissimis fabre- " factam, compaginare, inclusores gemmarum præcepit; quæ omnia, et alia nonnulla, in " testimonium beatæ memoriæ ejus, in Ecclesia nostra usque hodie reconduntur." He adds, at page 62, that " Acca, Bishop of Hexam, adorned the Altars there with gold, silver, and " precious stones, " auro et argento lapidibusque pretiosis, et purpura, et serico."

This surely implies setting gems; the very trade of setting gems, is expressed in the preceding quotation, " Inclusores gemmarum." The whole account there given of the four Gospels, covered with gold, silver, and precious stones, is confirmed by Wilfred's epitaph, as preserved by Bede, corresponding with the style of our cover, and very explicit with respect to the adorned cover of the Gospels, which he calls a *theca* in the following words:—

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(1) Bede l. 3, c. 3, and the other quotations on this subject in the Rerum Hibern. vol. 1. Indices words, *Scoti*. Anglo-saxones, Columba, Codices. See also Cambrens. Evers. p. 221-224, and above p. 19.

(2) Gale's edition, Scriptores xv, fol. Oxon. 1691, t. 1, p. 709, v. 275. Simeon of Durham describes St. Cuthbert's Gospels as " forinsecus gemmis et auro," &c. St. Cuthbert was educated in Ireland. See his ancient Life, published by Colgan.

(3) Eddius p. 60. Alcuin says, in his poem above quoted, that king Oswald's shrine at Banborough was entirely of silver, v. 306. For church ornaments of gold, &c. see Smith's Appendix to Bede. No. XV.

" Scribi Evangelia præcepit in ordine libros,
" Et thecam e rutilo his condignam condidit auro.
" Illas argento, gemmis, vestivit et auro. (1)

Of Albert, who succeeded to York in 767, Alcuin, his disciple, says, v. 1490,—

" Grandem construxerat Aram,
" Texit et argento, gemmis, simul undique et auro,
" Hoc Altare Farum (that is a lustre) supra suspenderat altum,
" Qui tenet ordinibus tria grandia vasa novenis,
" Et sublime crucis vexillum erexit ad aram,
" Et totum texit pretiosis valde metallis."

Thus were the arts of adorning books with gold, silver, and gems common to both nations.

The same Arts common to the Irish and French.

The argument thus founded on the intercourse between the Irish and the Saxons, derives considerable interest from their intercourse with the French.—Eginhart says in his Life of Charlemagne, that " the Emperor's crown, and his son's, were of gold, studded with diamonds, " the hilts of his swords were of gold and silver, set with jewels."—Vita Caroli M. c. 23.

Now in his reign, a long and frequent intercourse subsisted between the French and the Irish, as noticed by the same coeval writer.—" Scotorum Reges," says he, " sic habuit " Carolus ad suam voluntatem, per suam munificentiam inclinatos, ut eum nunquam aliter " quam dominum, seque subditos ac servos ejus pronunciarent,"—and he explains his meaning of the name " Scotorum" by another passage of the year 812, where his Scoti and Hiberni are synonimous,—" Norvegi Hiberniam, Scotorum Insulam, aggressi, a Scotis in fugam conversi " sunt."—The intercourse of the two nations at this time is strongly marked by Erricus Antisiedorensis in the passage underneath, (2) which, together with the more frequent intercourse of the Saxons, already mentioned, sufficiently shews that the Irish were acquainted with the art of adorning books, common to both, and consequently that no objection against the antiquity of this cover can be founded on its ornaments of gold, silver, or gems.

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(1) Bed. Hist. l. 5, c. 19.

(2) " Quid Hiberniam memorem? contempto Pelagi discrimine pene totam, cum grege philosophorum, ad " nostra Gallicana litora migrantem, quorum quisque peritior est, ultro sibi indicit exilium, ut Sapientissimo " (Carolo) famuletur ad votum." Mr. Gibbon has properly named Ireland " Scotia," in his map of the Roman empire—North Britain was called Albania down to the days of Giraldus, who first calls it Scotia in his " Descriptio Albaniæ."—Bromton assigns the cause of this new name—" Hibernia dicta est Scotia, a Scotis eam " inhabitantibus, priusquam ad aliam Scotiam Britannicam devenerunt." Scriptores x. Lond. 1652. p. 1072.

Gervas describes the conversion of the Northumbrian Saxons by Irish Missionaries.—" Venit ex Scottis, " rogatu Regis Oswaldi, Pontifex Aidanus. Exin cæpere plures de Scottorum, id est Hibernensium, regione " Britanniam, et Anglorum Provinciis prædicare, construebantur ergo Ecclesiæ munere Regio, donabantur " possessiones ad instruenda Monasteria, Nam Monachi erant maxime qui ad prædicandum venerant. Monachus " et ipse Aidanus. Venit et de Hibernia Columbanus verbum Dei Pictis prædicaturus." Ib. p. 1636.

Of the cut Crystals, of this Cover.

We are informed in the Encyclopedia Britannica, word Engraving, that "All the polite "arts having been buried under the ruins of the Roman empire, the art of engraving on stones "met with the same fate, until it was retrieved in Italy at the beginning of the 15th "century." page 672.—Gasper Lehman is said to have discovered the art of cutting glass, and had a patent for that discovery from the Emperor Rodolph in 1609.

But, even though these arts had declined,—nay, supposing that they had perished with the empire, yet many of the Roman works remained, which in the middle ages were applied to sacred uses, to ornamenting books, chalices and shrines. When the tomb of Childeric I. a Pagan, who died in 481, was discovered at Tournai, in 1653, (1) amongst a prodigious variety of ornaments of gold and silver, a ball of crystal was found in it, about an inch and a half in diameter, that is nearly of the same size of the two largest oval chrystals on our cover. Montfaucon, who describes this crystal ball, in his "Monumens "de la Monarchie," t. 2, p. 15, says, that he cannot divine for what purpose it was originally intended, but that, about the end of the 16th century, an alabaster urn was discovered near Rome, containing twenty similar balls of natural crystal, a gold ring, with a precious stone set in it, and several other ornaments, which are described in his Diarium Italicum, English edition, fol. Lond. 1725, p. 83.—Granted therefore that the art of cutting glass and crystal, which was perfectly well known to the Romans, (2) might have perished with the empire, yet many of their glass and crystal ornaments remained.

In Mr. Astle's Fac Similes, in this Collection, Press 3, No. 120, the following account is given of the shrine of the Irish saint Maildulph, who founded Malmesbury, about the year 630.

"This Reliquiary is enamelled in different colours on copper, which is lined with oak, &c. "The crystals on the top of the Reliquiary, commonly called British beads, were worn by the "Druids on solemn occasions, and afterwards served as ornaments to the shrine and "Reliquiaries of saints. The same kind of stones appear on the top of the shrine, or Reliquiary, "formerly belonging to the Monastery of Croyland, preserved in the museum of the late "Gustavus Brander, Esq. which is described in the Philosophical Transactions, vol. 5, "(read 45,) page 579, where may be seen an accurate engraving of that curious remain of "antiquity."

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(1) This was one of the most valuable discoveries of the 17th century. See Montfaucon Monum. de la Monarchie, t. 2, p. 10. The discovery is described by Chifflet, in his Anastasis Childerici, Antwerp, 1655.—The coffin contained a buckler of gold, 100 gold coins or medals, 200 of silver, several instruments of gold, 300 small figures of gold adorned with precious stones, Childeric's gold ring, with the Inscription, "Childerici Regis," seven gold coins of the emperor Marcian, 56 of Leo, 14 of Zeno, and several more.—This custom of burying their valuable effects in the tombs of the great, gave rise to the resurrection men, called *Tomborukoi*, against whom many laws were enacted in the middle ages. Ibid. p. 11, &c.

(2) Pliny, lxxxvi, c. 26, and Harduin's ed. ii, p. 769, line 8. Also, Mariette Traité des pierres gravés, Paris, fol. 1750. De Rossi gemme Antiche, 4to. Roma, 1709, No. 54, 98, 99.—Tassie Catalogue raisonné de pierres gravès, 2 vol. 4to. Lond. 1791.—Buonaroti Vetri antichi. Firenze 1716.

Now the crystals which adorn both these ancient Reliquiaries, are precisely of the same oval shape, and nearly of the same dimensions, with the two largest of those which adorn the cover now before us. Doctor Stukely describes the oval crystals on the shrine of Croyland, in the Philosophical Trans. vol. 45, p. 579, where he observes that "it is made of copper, "upon which the figures are chased in gold. The ground is enamelled with blue, and in the "ridges along the top are three oval crystals, set transparently.—I conclude it to be now "near 900 years old."

Surely these oval crystals may have been preserved from amongst the ruins of the empire, as thousands of coins, medals, and other ornaments have; or they may have formed part of the plunder, which the Irish carried off during their frequent invasions of Roman Britain, in the 4th and 5th centuries, or they may have been Druidic ornaments, imported by Phœnicians.—At all events, however the fact may be accounted for, polished crystals can cause no suspicion respecting the antiquity we ascribe to this cover, since similar ornaments are found on shrines and reliquiaries of the 9th and 10th centuries.

We are not generally aware of the extent to which ornaments of crystal and glass were carried by the Romans. For two glass cups, with two handles to each, Nero paid 6000 sestertia, 600 florins. (1) Pliny says, that glass cups, with obscenities devised on them, had nearly superseded those of gold and silver. (2) He was also acquainted with the comparative hardness of gems, glass, and crystal; he mentions the counterfeiting of gems by means of coloured crystal and glass, as a very lucrative art in his time, adding that he had seen some books on that subject, which he deemed it immoral to shew, as teaching so dishonest a traffick, (3) he expressly mentions "gemmæ vitreæ," so well coloured gems, that they might be imposed as genuine on the most cautious, and he and Suetonius agree, that Nero, on hearing the revolt of his armies, broke his crystal goblets, on which were engraved verses from Homer—"duos "seyphos (crystallinos, Plin. l. 37, Harduin, p. 769.) quos Homericos, a cœlatura carminum "Homeri vocabat, solo illisit." Sueton, in Nerone c. 47.

In short, the art of rounding crystal to the shape of the mystic egg, was known to the Druids, who manufactured beads, amulets, and various ornaments of crystal and glass, of a superior quality to that of the Romans, as stated by Pennant; nor has any solution been yet found for the balls of crystal discovered in the tomb of Childeric I, as above mentioned, than that they were the Druidic ornaments of the conquered Gauls.

(1) Harduin's Pliny, v. 2, p. 758, or l. 36, c. 26, n. 66.

(2) "Heu pretiosa ingenia! quot modis auximus prætia rerum? Accessit ars picturæ ad aurum et argentum, "quæ cœlando cariora fecimus. Didicit homo naturam provocare. Auxere et vitiorum irritamenta. In poculis "libidines cœlare juvit, ac per obscenitates bibere. Abjecta deinde sunt hæc et sordere cæpere, et auri argen-"tique nimium fuit. Murrhina et Crystallina ex eadem terra effodimus, quibus pretium faceret ipsa fragilitas." Plin. l. xxxiii, Harduin, t. 2. p. 600-1. That windows were glazed in the 3d century is clear from Lactantius, de opfiicio Dei, c. 5, as in the Philos. Transact. vol. 50, and vol. 52, St. Jerom, A. D. 422, Paulus Silentiarius, 534, and by Bede, 3. Hist. Abat. Smith's ed. p. 295.

(3) "Quinimo extant etiam commentarii auctorum, quos non equidem demonstrarem, quibus modis ex "chrystallo tinguntur Smaragdi; aliæque transiucentes, neque est ulla fraus vitæ lucrosior." Plin. xxxvii. 12. Harduin t. 2, p. 793. See also c. 9. ib. p. 783, &c.

Mr. Strutt describes one of king Alfred's jewels in the second volume of his Chronicle of England, p. 230, in these words:—" There is yet in being a valuable jewel, made of gold, " richly ornamented with foliage, and a kind of work, like fillagree; in the midst of it is " the figure of a man holding two branches, thought to be the image of St. Cuthbert. This " figure is expressed only by a thin outline, which is upon an enamelled ground, and over the " figure is set in a piece of fine crystal, and round the border of the crystal are letters, which " import that the jewel itself was made at the command of Ælfred. The back part of the " jewel is also ornamented with foliage, and very skilfully engraved." (1)

" A curious lantern is in being, which is universally looked upon to be of Saxon workman- " ship, and from the similarity between the ornaments that appear upon it, and those that are " found in MSS. of the 10th century, we may fairly conclude it to be of that date; and this " renders it very curious, both as a specimen of the art of metalry, as also that of setting " precious stones. The lantern is of brass, and not inelegantly made, about ten inches high, " and five in diameter at bottom, with a small door at one side of it. The light was emitted " from it through five rows of holes, in each of which was set a piece of fine crystal, and in " the top is a large piece of the same, through which a handle, now broken off above, was " fixed to the cone." Strutt, ib. p. 231.

The reader must, by this time, be satisfied that the oval crystals, set in oval sockets on our cover, can establish no objection to the antiquity we assign it, and if any difficulty should arise from the gold and silver twist with which they are surrounded, the obvious answer is, " that " there is the fullest proof, that in Alfred's reign and before it, the Anglo-saxons were well " acquainted with the art of making gold and silver thread, for the ladies to work with in " embroidery," as in Strutt, ib. p. 230.—Giraldus mentions the art of making brass wires as known to the Irish (2) before the Anglo-norman invasion.

Matthew Paris, describes the shrine of St. Alban, as adorned, " at the four angles, with " windowed turrets, and cupolas, surmounted with crystals, and their accompanying orna- ments," (3) a description which exactly corresponds with the ornamented turrets of the cover we describe.

(1) The original is preserved in the Museum at Oxford.—It was discovered at Æthelingrey, in Somersetshire, Hickes Thesaur. t. 1, p. 142. Philos. Trans. No. 247. Strutt's Chron. v. 2. p. 230.

A thousand proofs appear in history that the art of polishing and setting precious stones, was also understood by the Anglo-saxons at this time. The multitude of ornaments that were worn by the kings and nobles of this period, adorned with jewels, must have made this art a necessary branch of the goldsmith's employment, besides which the vestments of the clergy, and the variety of utensils belonging to the church were frequently enriched with a profusion of precious stones.—" The ornament described above belonging to Ælfred, " has a crystal set before it so strongly, that it remains firm to this day." Strutt, ibid. p. 231.

(2) " Scotia et Guallia Hiberniam in modulis æmula imitatari nituntur disciplina. Hibernia duobus tantum " utitur, et delectatur instrumentis, Cythara, et tympano, Scotia tribus Cythara tympano et choro. Guallia " Cythara tibiis et choro. Æneis magis utuntur Chordis Hiberni," &c. Topogr. Dict. 3, c. xi.—We shall have occasion to mention silver twist in the sequel.

(3) " Eminentibus imaginibus de argento et auro, opere propulsivo, quod vulgariter Levatura (alto relievo) " dicitur.—In capite vero quod respicit orientem imagines crucifixi, cum Mariæ et Joannis Iconibus, cum

That Ireland abounds in crystal, both rock and pebble, is well known from Smith's Cork, v. 2, p. 382, and from his Kerry, page 166 and 403; that the Irish made presents of precious stones collected in Ireland, we have already shewn from Gilbertus Limericensis; that chalices of glass were in use there before the 12th century, is evident from Jocelyn, c. 105, and Evinus in Vita 7ma St. Patricii, c. 35, and it would be impossible to account for Adamnan's mentioning the "Glass Coronation Book of the Irish kings," if the use of glass had not been well known to them in the 6th century, "Vitreum ordinationis Regum librum." De Vita Columbæ, l. 2, c. 5.

We cannot ascertain historically, how long before Adamnan's time, glass or crystal ornaments were used in Ireland. Just so, we may not be able to prove historically, that golden crowns were known there, before the foundation of the church of Kildare, in the 6th century; but yet, we are certain that such crowns were then suspended over the tombs of saints, in that country, a custom derived from the primitive Christians, who adorned with golden crowns the tombs of the martyrs, described by Buonaroti, in his excellent "Osservazioni "sopra alcuni frammenti di Vetri," 1716, pag. 133–4. "Per tutte queste ragioni, si solevano "offerire in dono ai sepoleri de Martiri, alcuni coroni di metalli preziosi, le quali poi erano "attaccate d' avanti a quelli; e nel Pontificale che va sotto nome di Anastasio Bibliotecario, "nella Vita di S. Silvestro, si riferisce che Costantino Magno appese avanti al corpo di "S. Pietro, una corona d'oro, e d' altre se ne fa menzione nel medesimo....e come si "attaccassero queste corone, cosi offerte alle Basilice de' Martiri, si puo vedere nel Menologio "di Basilio, alla pag. 303, il di 6 Gennaro, ove elle si trovano attaccate nel mezzo degli Archi "delle navate della chiesa; ... e non solamente alle memorie de Martiri, ma altresi "ancora ai Sepolcri de S. Confessori furono donate queste corone."

A similar crown suspended over the tomb of St. Martin, of Tours, the preceptor of St. Patrick, is described by St. Paulinus, in his Life of that Saint, and by St. Gregory of Tours, in another work on the same subject, l. 1, c. 2. Now the pilgrimages of the Irish to that tomb, and Columbanus's visit to it, are noticed by his disciple Jonas, and in the Annals of the Benedictines by Mabillon, t. 1, page 293, and in Rerum Hibern. v. 1, p. cli, n. 2.

"diversarum gemmarum ordine decentissimo.—In fronte vero occidentem respiciente, Imaginem B. Virginis, "puerum suum tenentis in gremio, eminenti opere, inter gemmas, et pretiosa monilia aurea, &c. Et sic ordine "Martyrii in tecto utrobique disposito, theca consurgit. In quatuor angulis turribus fenestratis, tholis "chrystallinis, cum suis mirabilibus quadratur venusta."

"Idem Abbas (19 nus) Simon unum calicem aureum magnum, &c. ex auro primo et purissimo, opere tali "materia conveniente, gemmis pretiosis redimitum, et subtilissimo intricatorum flosculorum opere delicata "venustatum, Deo et Ecclesiæ S. Martyris Albani fabricavit, et contulit in memoriam sui sempiternam. "Quem calicem fecit Magister Baldewinus Aurifaber præelectus. Fecit præterea per manum ejusdem "Baldewini unum vasculum, speciali admiratione dignum, ex auro obrizo et fulvo, adaptatis et decenter "collocatis in ipso gemmis impreciabilibus diversi generis, in quo etiam materiam superabat opus, ad reponen-"dam Eucharistiam super majus Altare Martyris suspendendam ..... Idem Abbas Simon unum vas "mirificum, per modum scrinii compositum, cujus arcam schema quadrat venustissimum, culmen vero per "modum feretri surgendo coarctatur, et undique circulis elevatis orbiculatur, in quibus historia Dominicæ "passionis, Imaginibus fusilibus figuratur, &c. Ib. pag. 92.

Having thus shewn that the ornaments on our cover supply no reason against the antiquity we assign it, we close this discussion, observing that glass beads and crystal ornaments were long known to the Celts. (1) Pliny refers the invention of glass to the Phœnicians, the adorers of Baal, the worshippers of fire and of fountains, the most ancient fabricators of specula of glass, (2) and the propagators of the Druidic religion amongst the Celtic nations.

Of the Niello on this Cover.

We now proceed to a subject of considerable difficulty, relative to the age to which we refer the cover of our MS. The concave indentures of the letters and figures engraved on it, are filled with a metallic composition of a darker hue than the silver plate on which they are engraved; and the composition so fused or hammered into the concavities, appears also to have been smoothed by the pumice stone, or by some other friction, so as to form one smooth surface with the silver plate.—Now this is the art called Niello, which is ascribed to Finiguerra, a Florentine, who died about the the year 1460.—Moreover the silver plate on one side of this cover is slightly tinged with a wash of gold; and finally, engraving on the precious metals was hardly known in the middle ages.

To the last part of these objections our reply is, that though our present ingenious mode of gilding furniture was introduced first into England, probably by Mr. Evelyn, in 1633, the art of amalgamating by quicksilver, and of gilding silver by its aid, is as accurately described by Pliny, as it could by any modern artist, " Argentum vivum est, ac perrumpit vasa, permanans " tabe dira. Optime purgat aurum, cæteras ejus sordes exspuens, crebro jactatu, fictilibus in " vasis. Sed ut ipsum ab auro discedat, in pelles subactas effunditur, per quas, sudoris vice " defluens, purum relinquit aurum. Ergo et cum æra inaurantur, sublitum bracteis pertinacissime " retinet." Harduin's Pliny, v. 2. p. 622.

That this art did not perish with the empire is clear from Isidore's Origins, l. 16, c. 18, a work of the 6th or 7th century.—" Quicksilver," says he, " is best preserved in vessels of glass, " as it penetrates all other substances.—Without it neither silver nor glass can be gilded."

Mr. Strutt observes, in his Chronicle, that the Anglo-saxons not only gilded metals, in

(1) The Druidic egg was a bead of glass.—In Welch it was called *glainns dreed*, (literally the glass of the Druids.) " Glass was among the earliest imports into Britain; at first the Britains received glass ornaments, " and all other vitrious commodities from the Phœnicians." Pennant's Wales, v. 1, p. 70. Lond. 1784. See also the Encycl. Brit. Word *Glass*.

(2) Pliny's account of the origin of glass works deserves particular notice.—The following words are remarkable :—" Phœnice—finitima Judeæ, paludem habens quæ vocatur Cendevia. Ex ea creditur nasci Belus " amnis, cæremoniis sacer . . . . . Quingentorum est passuum, non amplius, litoris spatium, idque tantum multa " per sæcula gignendo fuit vitro, &c. Auctores sunt e crystallo in India fracta fieri, et ob id nullam comparari " Indico (vitro) &c. Massis funditur in officinis, tingiturque, et aliud flatu figuratur, aliud torno teritur, aliud " argenti modo cœlatur.—Sidoni quondam iis officinis nobili: siquidem etiam specula excogitaverat. Hæc " fuit antiqua ratio vitri. Jam vero per Gallias, Hispaniasque, simili modo arenæ temperantur, &c."
Thus, in Pliny's days glass making was common in Spain and Gall. See Harduin's Pliny, vol. 2. p. 757-8.

great perfection, but beat gold, and silver into thin leaves, which they used for gilding wood, and to adorn and ornament MSS."

The Anglo-saxon MS. Cotton, Vespasian, A. VIII, written in the reign of Edgar, A. D. 966, is in gold letters from the beginning to the end, and the figures of our Saviour, of Edgar, and others, are richly ornamented in gold ink. King Offa presented to Croyland, long before the conquest, a gilt cup of silver, which was partly ornamented with engraving and partly embossed.—" Scyphum deauratum, et per totam partem exteriorem, barbaris vinitoribus, ad " Dracones pugnantibus, cœlatum."(1) The front of St. Aldhelm's shrine, erected at Malmesbury, by Ethelwulf, king of England, from 838 to 857, was of solid silver, " and the summit " terminated in a crystal, having his name engraved on it in golden letters.—Fastigium " Crystallinum rex Ethelwulphus apposuit Scrinio, in quo nomen ejus literis aureis est " legere." (2)

We have already given an instance, page 7, n. 1. that the art of engraving Inscriptions on precious stones had not perished with the Roman empire. The mingled work of the engraver, the chaser, and the enameller are abundantly visible on Alfred's jewel, preserved in the Museum, at Oxford, and described by Strutt; and as to engraving on silver, the Inscription on the silver cross of Wastold, bishop of Hereford, which is mentioned by William of Malmesbury, (p. 285,) was engraved between the years 718 and 736. (3) The only objection that now remains to be answered is that founded on the supposed recent invention of Niello, or annealing, which is visible on our cover, and which some have referred to Finiguerra, and other Florentine goldsmiths of the 14th and 15th centuries.

But we are supported by Vasari, in the assertion that this art was well known to the ancients, and Mr. Ottley agrees. (4) We do not hesitate to say—though it looks like begging the question, that the cover now before us, affords palpable evidence of this fact. But this argument will be better urged, after we shall have shewn that no objection to the antiquity we assign to it, can be founded either on its materials, or its workmanship. That Finiguerra brought this art to its highest perfection, is clear from his original sulphur impression of the Pax of the Assumption now secured in this Library. (5) But that he was the inventor, or that the invention was recent in his time, or that it was an Italian invention, are opinions not only

(1) Gale's Ingulphus, p. 9.

(2) Malmesb. de Pontif. l. 5, p. 359.

(3) There is an older Inscription in gold by king Offa, who had St. Alban's head encircled with a golden glory, on which were engraved the words—" Hoc est caput S. Albani, Anglorum Prothomartyris," as in M. Paris's Lives of the two Offas, Folio, Lond. 1639, page 27.

(4) Hist. of Engraving, v. 1, p. 262-3.—It is hardly necessary to state that the contest between the Germans and Italians relates not to engraving on metal, nor to the invention of Niello, but to the invention of taking impressions from metal plates on paper, which the Italians ascribe justly to Finiguerra.

(5) Of this most curious monument Mr. Ottley says,—" The impressions which Finiguerra was accustomed " to take from his engravings on silver were of two kinds; the first cast out of earthen moulds, in sulphur, the " second printed on paper from the plate itself, by a roller. Of the former kind—the sulphur, two specimens " still exist, of the authenticity of which there can be no doubt, since they are both of them impressions of the

unsupported by a single shadow of proof, but repugnant to history.—" The art of Niello," says Vasari, " was known to the ancients, for in their works are hollows to be seen cut with iron " instruments, and filled with some kind of composition in their works of gold and silver." Vasari, Bologna ed. 1647, collated with Mr. Otley's version, Hist. of Engr. v. 1. p. 262.

Ducange observes under the word " Nigellum," that it is the Latin word used for what the Italians call Niello, and he explains it thus " Encaustum nigrum, vel subnigrum, ex argento " et plumbo confectum, quo cavitas sculpturæ repletur." He then quotes an ancient glossary in which Nigellum is explained by μελαν, and he adds that this composition is mentioned in the description of a pyxis for the eucharist, by Nicephorus, in his epistle to Pope Leo III. published by Baronius ad ann. 811, num. 58. " Encolpium aureum, cujus una facies crystallo " inclusum, altera picta Nigello est." (1)

In the Life of S. Odilo, Abbot of Cluni, c. 11, are the words—" cujus columnas vestivit " argento, cum Nigello, pulchro opere decoratas."—Leo Ostiensis mentions a beautiful lantern adorned with work in Niello,—" Laternam argenteam magnam librarum quinque, cum Nigello," l. 2, c. ult. and in his third book he mentions a shrine adorned in like manner, " Scrinium " argenteum super altare, cum Nigello, librarum novem.—Item scutellam argenteam cum Nigello." l. 3, c. 5. Anastasius Bibliothecarius in his Life of Pope Silvester, mentions Inscriptions in Niello, " Scriptum ex litteris puris nigellis, in cruce." Paris ed. 1649, pag. 15.

In the ancient will of Ermentruda, published by Mabillon in his Liturgia Gallicana, pag. 463, is the following bequest:—" Basilicæ Domini Stephani anulo aureo nigellato, valente solidos " quatuor dari volo," and in the will of Leodobod, quoted by Ducange—" Scutellas duas " minores Massilienses deauratas, quæ habent in medio Cruces niellatas."

These authorities are so completely satisfactory as to the existence of the art of Niello, not only prior to the 11th century, to which we refer the cover of our MS. but even to the

" pax of the Assumption before mentioned, and must have been taken by Maso himself, before he com- " pleated that celebrated work with the niello. One of these sulphurs formerly belonged to the learned Gori, " who mentioned it in his Thesaurus veterum Diptychorum, t. 3, p. 315, and is now in the magnificent cabinet " of the Durazzo family, in Genoa, accompanied as Lanzi informs us, Storia Pittorica, t. 1, p. 79, by a paper in " Gori's hand writing, in which he attests the having confronted it with the silver pax. A short dissertation " upon the other sulphur, (now in the Stowe Collection) written by its proprietor, the Count Seratti, has been " published by Zani." Seratti's original Dissertation is also in this Collection.

(1) The Encolpium was a reliquiary which was worn about the neck. It is a Greek word, and is mentioned thus by Anastasius in his notes to the Acts of the 8th Synod, n. 5. " Crucem cum pretioso ligno, vel cum " Reliquiis Sanctorum, ante pectus portare suspensum ad collum, hoc est quod vocant Encolpium."—In another edition of the Letter to Leo III, published in the Acta SS. t. 2, p. 588, instead of the words " Altera picta " Nigello est,"—the reading is " cujus alterum latus crystallo est inclusum, alterum opere fusili effigiatum." Both are translations from the original Greek of Nicephorus, and both agree in meaning. In the Chronicle of Monte Casino, the Pyxis, in which the Eucharist hung suspended over the altar is described, " Pyxis aurea cum " smaltis pro corpore domini," l. 3. c. ult.—Now the word smaltum, as understood in the middle ages, is explained by Ducange—" Liquati coloratique metalli pigmentum," a composition of fused and coloured metal, and Leo Ostiensis says, that it was used in the engraving of figures on metals,—l. 1, c. 20, and l. 3, c. 32.—" Auream in Altaris facie tabulam cum gemmis ac smaltis valde speciosis parari mandavit, quibus videlicet " smaltis nonnullas ex Evangelio insigniri fecit Historias.

10th, that we see no necessity for dwelling longer on this subject, farther than to remind the reader, that this is precisely the sort of Niello that is used on the cover we describe, and that if we are to judge of the origin of any art, from the language in which its technical terms are expressed, we shall be led to ascribe the origin of this art rather to the Anglo-saxon goldsmiths of king Alfred's time, than to the Italians, for the words nealing and annealing are Saxon, and are significative of the art in that language, but not in Italian. By the addition of a final vowel the Italians make any foreign word their own, but the pedigree of such words must be derived from their own structure and intrinsic signification:—so nealing is derived from the Saxon *onælan*, to heat, or kindle, as in Leigh and Manning's Dictionary. "To anneal," says Johnson, "is, in its primitive meaning, to heat glass, that the colours laid on it may pierce "through." (1)—Alfred is well known to have given the greatest encouragement to artificers in the precious metals, so that Shrines, Reliquiaries, and Caskets, made in England, were in the highest estimation on the continent, in his age, as noticed in Strutt's Origin of Engraving, p. 12.

That the art of fusing metals into the concavities of figures engraved on silver, &c. was known to Seneca, appears from his 5th epistle against affectation, "Non habeamus argentum in quo "solidi auri cœlatura descenderit, sed non putemus frugalitatis indicium auro argentoque "caruisse." Frobenius's ed. Basil, 1515, p. 196. Livy describes the arms of the Celtic warrior, who was slain in single combat by Manlius Torquatus, l. 7, c. 10, as "Pictis et auro "cœlatis refulgens armis." The shields of Achilles and Hercules, in Homer and Hesiod, are expressly stated by both, to have been inlaid with different metals, for the purpose of varying the colour, and giving more strength to the appearance of the figures engraved on them.

Of a vitrified Paste on this Cover.

We hardly deem it necessary to meet an objection, which may be advanced against one of the ornaments of this cover, which is evidently an imitation in paste of green enamelled glass. Such imitations in paste are as old as the days of Pliny, who mentions them, xxxvi, 26, and xxxvii, 12. They were known in the middle ages, and practised in the days of Charlemagne.(2)

(1) When you purpose to anneal, says Peachem, on drawings, take a plate of iron made fit for the oven, &c. To neal, (verb active) says Johnson, is derived from the Saxon onælan, to kindle, to temper by a gradual and regulated heat, as in Digby on bodies. The workmen let it cool by degrees in such relenting of fire as they call their "nealing heats," and so Moxon says, if you file, engrave, or punch upon your steel, *neal* it first, because it will make it softer.—"This mode of workmanship (in Niello)" says Mr. Ottley, "was used in the "decoration of plate destined for sacred purposes, as chalices, reliquiaries and paxes, &c." Ottley, ibid. p. 262, from Lanzi's Storia Pittorica, t. 1, p. 77, ed. Bassano.

Bartsch says, in his Paintre Graveur, t. 13, p p. 2, 36, upon the authority of Lessing, that the art of working in Niello was practised in France in the 7th century, and that Theophilus Monachus, in the 12th century, has left detailed instructions for the practice of that art. Theophilus's work was published from a Wolfenbuttle MS. by Leiste.

(2) Dissert. Glyptographica—Sive gemmæ duæ vetustissimæ quæ extant Romæ in Museo Victorio, Romæ 1739, 4to. p. 105.—See also l'Art de faire les cristaux colores, imitans les pierres precieuses, par M. Fontainean, 8vo. Paris, 1778. L'Art de la verrerie de Neri, Merret, et Kunkel, 4to. Paris, 1752.

The application of pastes to multiply impressions of cameos and intaglios, though only lately restored to any degree of perfection, was practised by the Greeks and the Ægyptians. The first experiments were on wax and plaster, the next on coloured glass, or that vitrified substance called paste, many ancient specimens of which are mentioned by Stosch, others by Winckelman. Heraclius, who probably lived in the 9th century, mentions this art as still existing in his time, and describes how pastes are made, and how some of the few who then possessed the secret, took advantage of the ignorance of the times, and sold them for real gems.—The famous emerald of the abbey of Reichnaw, near Constance, although a present made by Charlemagne, is now known to be a vitrified paste. The celebrated emerald vase preserved in the cathedral of Genoa, is likewise detected to be a paste, as in Condamine's Dissertation in Memoires de l' Acad. Roy. de Paris, 1757. (1) The object of Stosch's travels was to collect original engraved stones, and ancient impressions of gems on glass pastes, which have been engraved by Picart, in his "Gemmæ antiquæ coloratæ, Sculptorum nominibus insignitæ, reincisæ per Bernardum Picart, "Amstelodami, folio, 1724." Mr. Tassie, of Glasgow, profiting of all former publications of this sort, and having access to the principal cabinets of Europe, increased his collection to the number of fifteen thousand, of which a descriptive catalogue has been published by Mr. Rasp, 8vo. Lond. 1786. The best edition is now before us, in 2 vols. 4to. Lond. 1791. (2)

Singular Particulars.

We should now introduce to our readers the MS. contained within this cover, if other peculiarities did not demand illustration. For it does not merely consist of two sides only, and a back, opening and shutting like common covers; neither does it correspond with the forms of the Greek or Roman diptychs, Consular or Christian, described by Buonaroti; (3) nor does its shape agree with that of ancient housels, reliquiaries, or portable shrines; it is a square theca, of the form of a book, and fitted to the MS. within, one side of which is nailed to one side of the theca, whilst all the sides of that theca, appear to have been nailed to one another, and consist of the same strong materials, of oak sheathed with copper, and adorned outside, along the back, the front, and both ends, with images in relief; so that it should appear, that the MS. within could not have been intended for common use, but only to be exhibited on great occasions, like St. Kilian's Irish MS. of the Gospels, at

(1) The Genoese appropriated this Vase at the taking of Cæsarea, in the year 1101, receiving it as an equivalent for a large sum of money. The Bishop exhorted them to the Assault "Prophetizo quod Deus dabit vobis "mulieres." Muratori Rer. Ital. t, vi, p. 251.—In 1319, they pawned it for 1200 marcs of gold.

(2) In this valuable work the ancient part is divided into Egyptian, Gnostic, Oriental, barbarous Greek, Roman, and Etruscan, originals and imitations, &c.

(3) "I nostri Dittici Consolari crano composti di due tavole grandette d'avorio, congegnate insieme con piccoli "gangheri, da potersi aprire e serrare, una sopra dell' altra, e quindi Libanio, nell' Epistola 914, citata dal "Gottofredi, nelle note alla legge, 1 del Tit. 9, del l. 15, del Codice Teodosiano, chiama il Dittico Consolare "διθυρον γραμματειον, libretto di due sportelli." Buonaroti osservaz. sopra tre Dittici. Fol. Firenze, 1716, p 234.

Wurtzburg, which is exhibited annually on the day of his martyrdom, and laid on the altar, and kissed, and reverenced by a grateful people, in memory of that first founder of the Christian religion in Franconia, as in the Rerum Hibernicarum Scriptores, v. 1, p. cxliii, &c.

Two of the marginal sides of this case remain nailed on to this day, namely the back and one of the ends, the front and the other end have fallen off, that part of the oak into which the nails were driven having yielded to the ravages of time; but though separated, the pieces remain; and that they also were nailed on, may be argued from the places of the nails, and their similarity to those that are still attached. There are no hinges along the back, no clasps in front, no vestige of either; nor is there the least reason for suspecting that any ever existed; and the figures on all sides, except on one, being in relief, plainly indicate that it was never meant that this cover should be placed on either of its ends, or otherwise than on the flat side, which is the least ornamented of all. The ornamented crucifix must have been intended to be uppermost, being the most prominent object, and four small round holes at the extreme angles of this side of the cover, corresponding with opposite holes in the ends, and capable of admitting silver twist, wire, or thread, seem to indicate that this was the upper lid of the case, which, by untieing the ligatures of the threads, or twisted silver, or wire, could be opened for the inspection of the people.—We have seen above, p. 19, that such covers were called " thecas," by Bede.

The marginal ends, and the back, are divided into five compartments each. Of the back compartments the first exhibits brazen figures of three animals in relief, namely a wolf contending with two wolf dogs. One of the dogs is pinned down by the wolf, whilst the other dog attacks the wolf behind.—These figures are nailed to the copper sheathing with brass nails, the heads of which are slightly tinged with silver, and it is remarkable that no part of this case consists of iron, nor are iron nails any where to be found in it.—The second compartment consists of a square ornament of thin silver plate, cut into various circular lines, intwined in each other, in imitation of those flourishings, with which the initial letters of Irish MSS. were ornamented in the middle ages. This silver plate was nailed on the copper sheathing by eight brass nails, two of which are missing.

The third compartment, the most curious of all, exhibits four figures of brass in relief washed with gold. One of these is a Monk vested in his casula, or colobium, a monastic tunic without sleeves, and without a cowl, which covered all the inside dress, the shoulders, and arms, and hanging down from the neck to the middle of the legs, concealed the whole body, excepting the extremities, and was closed only before the breast, as stated above.

The workmanship is neither Greek nor Roman, but is subsequent to the decline, and antecedent to the revival of the arts. The monastic costume is that of the 9th and 10th centuries, which impeded the free exertion of the arms, as described by Alcuin, Amalarius, and Rabanus, and required lifting up or pinning back, in order to remedy that inconvenience to the wearer—" Olim " casulæ rotundæ erant," says Bona, " totum ambientes hominem a collo usque ad pedes, " unicam in medio aperturam habentes, per quam caput immittebatur, qua de causa necessarium " erat, ut sacerdos manibus libere uti posset, eas super brachia revolvere, et complicare,—

" Sic indutos Pontifices et Sacerdotes in priscis Ecclesiarum parietibus cernimus, suntque " hodie Græcorum casulæ ejusdem formæ." (1)

The first alteration made in the chasuble by the Latins is referred by Bona from a painting in St. John Lateran, to the year 960, when it was first altered to its present form, by opening its sides, so as to give freedom to the arms, an improvement which was readily adopted, and extended throughout the whole Latin church before the end of the 11th century. In all the decorations of MSS. which have been written since that century, the open chasuble prevails, so that the figure now before us bears evident marks of an age prior to the Anglo-norman invasion of Ireland. Gilbert, bishop of Limerick, describes the outside ecclesiastical dress of the bishops of Ireland in his time, the 12th century, as a " dalmatica, tunica amplis manicis." (2)

Of the Bell on this Compartment.

The next object that challenges attention in this figure of the monk, is an instrument of a conical shape, truncated near its apex, which he holds in his right hand; the handle of this instrument forms a semicircle over its truncated apex like the handle of a bucket. The shape differs from that of a bucket only in this, that a bucket tapers downwards, being narrower below than above, whereas this is the reverse, resembling a sugar loaf deprived of its top.

Minute examination has led us to the discovery that this is the only representation now known to exist, of the consecrated portable bells, which were in the highest estimation in Ireland in the 8th, 9th, and 10th centuries, and that the little round globules, with which it is studded, represent the jewels and precious stones with which it was the custom to adorn church bells in that country. Giraldus, who went over to Ireland with Henry II. states repeatedly that he found the Irish in possession of such bells before the Anglo-normans invaded them.—" Campanas bajulas, Baculosque Sanctorum, in superiore parte recurvos, auro " et argento, vel ære contectos, in magna reverentia, tam Hiberniæ et Scotiæ quam Guallíæ " populus et clerus habere solet, ita ut sacramenta super hæc, longe magis quam super " Evangelia, et præstare vereantur et pejerare." (3)

A very remarkable passage relative to this subject may be seen in the same author's Welch Itinerary, as translated most faithfully by Sir Richard Colt Hoare.—" Both the laity and clergy " in Ireland, Scotland, and Wales, held in such great veneration portable bells, and staves " crooked at the top, and covered with gold, silver and brass, and similar relics of the saints,

(1) Du Cange agrees—" Cum scriptorum plerique casulam a casa dictam scribunt, quod totum hominem ut casa, " tegat, respexerunt ad veterum casularum formam, quæ totum revera sacerdotem a collo ad pedes ambibat, " atque adeo brachia ipsa et manus tegebat, ita ut si iis ad sacra facienda, aut ad alios usus vellent uti, necesse " haberent casulam ad utrumque latus erigere, aut fibula cohibere." Du Cange, word Casula. See also Bulenger de Vestibus sacris, and Ferrarius de re Vestiaria.

(2) The original is in Usher's Sylloge, p. 82. Fortescue describes the dress of an English Judge as derived from the ancient dress of the clergy, " Roba longa ad instar sacerdotis, cum caputio penulato circa humeros " ejus, et desuper collobio." De laudibus legum Angliæ, c. 51.

(3) Giraldi Topogr. Hib. Dist. 3. c. 33. Camden's edition, Frankfort, 1602, p. 747.

" that they were much more afraid of swearing falsely by them, than by the Gospels, because, " from some hidden and miraculous power, with which they were gifted, and the vengeance of " the saint, to whom they are particularly pleasing, their despisers and transgressors are " severely punished." (1) This account is confirmed by Bromton, who quotes Giraldus's, Scriptores x, fol. Lond. 1652, p. 1078, where he mentions the bells and Baculi " recurvi" of the Irish clergy, and the superstitious adoration of the people.

These authorities sufficiently shew that the art of making portable bells, and adorning them with precious stones, and consequently that of fusing bell metal, were known and practised in Ireland before the Anglo-norman invasion of that island.—Giraldus mentions gravely the " Campana fugitiva" of the O'Tool chieftain of the county of Wicklow.—" Est in Lagenia in " terra scilicet Mac-Talewi, campana quædam, quæ nisi a custode suo, exorcismo quodam " ad hoc composito, singulis noctibus adjuretur, et vinculo quolibet, vel fragili ligetur, mane in " Midia apud Cluanarech (lege Cluanard) in Ecclesia S. Finniani, unde venerat, reperitur, quod " et aliquoties certum est contigisse."—Nor does Giraldus relate these superstitions from hatred to the Irish, the same facts are related by the Irish themselves.—The flying bell is noticed by Colgan, who also relates that whenever St. Patrick's portable bell tolled, as a preservative against evil spirits and magicians, it was heard from Dingle to Derry, throughout all Ireland, " Pulsus cymbali St. Patricii, contra demones, et magorum maleficia pulsantis, auditur per " totam Hiberniam." Triade, pag. 725. Jocelin agrees, and Evinus who wrote long before either, says, " Cymbalum suum percussit Patricius, cujus sonitum per omnes fines undique " Hiberniæ, Dominus audiri fecit." In Triade, c. 173, pag. 103.

Such were the miraculous portable bells of Ireland, of which the only specimen now remaining is that which is carried in the hand of the figure we describe; and having so far explained the intent and meaning of that figure, we might pass to the next, if the occasion did not invite us to observe, what has never been sufficiently noticed, that the names expressive of bells and crosiers which are peculiar to the Irish language, were adopted from the disciples of Columbanus by the French in the 7th century, namely the words *clocc* and *cambata*.

The only word expressive of a bell in Irish is clocc. (2) It is the word used by Adamnan for the instrument by which the Irish were summoned to prayers in the 6th and 7th centuries. His usual words are " pulsante clocca," or "tacto signo," and these are the words used also by Columban's disciple Jonas, in his life of that saint written about the year 636. " Columba," says the former, l. 1, c. 8, " ordered the *cloc* to be sounded to summon the monks to prayers,—" Columba dixit ad suum Ministrum Diarmitium—Cloccam pulsa—cujus

(1) Hoare's Itinerary of Giraldus, Lond. 1806, p. 81. Camden's edition of the original agrees, p. 825.

Colgan observes that several such portable bells, adorned with gold, silver, and jewels, remained to his own times. " Diebus nostris extiterunt plurima talia (campana) in Hibernia, auro argento et gemmis tecta, " quæ magna ex parte ab hæriticis, isti auro inhiantibus, sunt destructæ." Acta. p. 149.

(2) Dr. Campbel sneers at the Irish Will of Cormac of Cashel, because he bequeaths his " clock" to the Religious of St Senan, whom the Doctor wittily calls " S. Shannon." But Cormac's " Clocc" of the 9th age differed considerably from the Doctor's " Clock" of the 18th. See Campbel's Strictures, p. 192.

" sonitu fratres incitati, ad Ecclesiam ocyus occurrunt."—Colgan's note is—" per cloccam " intelligit campanam." Triade pag. 374. But the clocca of the Celts, was a very different instrument from the campana, the cymbalum, and the tintinnabulum of the Latins.

In Jonas's life of Columban, the word campana, never occurs. On the contrary, when the monks are summoned to prayer, his words are " signo tacto," as in c. 17 of Sirinus's edition, Lovanii, 1667, p. 228.—In his last chapter where he relates how St. Gal summoned his monks to pray for the soul of Columban, his words are—" et, signo pulsato, oratorium ingressi, " prostraverunt se in oratione, et cæperunt missas agere." p. 242.

In short, from the Authors of those times it appears that the " signum" was not a bell. The clocca was a wooden board, having knockers affixed to it, such as is still used in the eastern churches, and described by the ancient monks Cassian, Palladius, and Moschus. Bona shews that the use of bells was unknown in the eastern churches down to the year 865, when Ursus, duke of Venice, presented a peal of bells to Michael, the Greek emperor.—Then, for the first time, a tower, or steeple, was added to the church of St. Sophia, as in Smith's account of the Greek church, page 70, and in Bona's Liturgies, l. 1, c. 22, n. 1.

Bona complains of the word clocca as a barbarous name, which was introduced on the continent, in the 8th century, " clocca, vox barbara, quæ sæculo viii audiri cæpit." p. 351.—In fact, it is a Celtic name for the instrument, with which the Irish druids summoned the people to the *cloch-ar*, a congregation, or assemblage of people, as in O'Brian's Dictionary. (1)

The episcopal see of Clochar derives its name from its ancient druidical stone, called *cloch-oir*, the stone of gold, which was adored before the arrival of St. Patrick. That stone gave its name to the *Rath Cloch-ar*, or sacred citadel of Clochar, which is mentioned by Adamnan, as antecedent to St. Patrick's time.—" Cloch-ar arx filiorum Dameni." De Vita Columbæ, l. 2. c. 5.—O'Flaherty says, " Ex oraculis apud nos celebrabantur crom-cruach, " de quo superius, et *cloch-oir*, i. e. Lapis aureus, unde Clocherensis sedes nomen habet. " Hic lapis—inquit Dom. Cathaldus Maguir, Canonicus Ardmachanus, in suis scholiis, " asservatur Clochariæ, ad dexteram ingredientis ecclesiam, quam gentiles auro obtegebant." (2)

St. Patrick founded an episcopal see on the ruins of this altar, as he did at El-fin, in order to abolish the worship of fountains, and the infernal sacrifices of the Druids. (3) Such is the origin of the word clock. The other figures on this compartment will lead to the word *Cambats*.

(1) In O'Cleri's Dictionary of obsolete Irish words, "*Cloch-ar*" is explained by the more recent and intelligible word " coimthinol" a calling together, or assembling.

(2) Ogygia, pag. 197. Maguir, whose Scholia are here quoted, was the collector of the Annals of Ulster, called " Senatenses," from a place in the C. of Fermanagh, " Senat Mac Manusa," where he collected the different manuscripts, before the year 1498, when he died. His Scholia were Annotations on the Registry of Clogher.

(3) The name *El-fin* is derived from the Irish language, and traditions of the 6th century, by Evinus, " *Ail-fin* " dicta ex eo quod in loco in quo extructa est, sit fons limpidus, et fionn, i. e. lucidus, et ad ejus marginem " Lapis, nam *Ail* prisca lingua Hibernica Lapidem vel saxum denotat. Unde Ail-fin idem sonat quod saxum " lucidi fontis." Triad. p. 134, c. 38. Ancient language, history, and topography agree.

We take this occasion of noticing that Assicus, first bishop of Elfin, is described in the oldest accounts, as a

Of the other Figures in this Compartment.

The other figures in this compartment are a harper, an angel hovering over him, and a *Comorb* holding his miraculous "Cambatta," or crozier. The oldest monument of the Irish harp extant, is perhaps, that of this compartment, from which it appears that the shape of the harp of the 11th century differed in nothing from that of the 18th. It was not as large perhaps as some of the latter, and the harper rested it on his knee. Pennant says, that the Welsh cannot trace their bards or harpers higher than the time of Cadwallader, who died in 688. The Irish harp is mentioned in the Irish poems ascribed to Columba, and in others of the 6th century, which are quoted by Tigernach and the IV Masters. Giraldus says, that the Irish bishops and abbots carried about their harps, and delighted in playing pious melodies on them. "Episcopi et Abbates, et Sancti in Hibernia viri, Cytharas circumferre, et "in eis modulando pie delectari consueverint." Topogr. p. 739. S. Ciaran's portable bell was carried about in like manner. Evinus, who wrote before the tenth century, says that "S. Ciaran's portable bell still exists, and is held in high veneration, and carried round to the "Assemblies of Princes, to protect the poor, and to raise contributions for the Monastery."(1)

We have seen that Irish missionaries of St. Columban's school, introduced the word "clocca," into France in the 7th century.—So also did they introduce the name *cam-batta*, about the same time. That word, frequently used after by the French, who are at a loss for its meaning, is composed of two Irish words, both of common use to this day, namely *cam*, crooked, and *batta*, a staff. These are original Celtic words, from the latter of which is derived the French batton and the Italian bastone.

The oldest mention of the word "cambatta" is in Sirinus's edition of the Life of Columban, written by his disciple Jonas, soon after his death in 613. There we are informed, p. 243, that by his dying injunctions, his cambatta was sent to Gal, as the most sacred pledge of forgiveness he could bestow.—"Fratres (Bobienses) Epistolam ad St. Gallum miserunt, con-"tinentem venerandi transitum Columbani, qui et baculum ipsius, quem vulgo *cambutam* "vocant (Hiberni) per manum Diaconi transmiserunt."

Mabillon mentions the crozier of St. Winnocus, of S. Columba's school, in these words:—

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skilful adorner of books, Evinus quotes for this fact, very ancient authorities which exist no longer.—"Ut "verbis vetusti authoris utar—Assicus Sanctus Episcopus fuit Faber æris S. Patricii.—Is, et Bite filius Assici, "fecerunt pro S. Patricio Altaria, et Sacros Codices quadrangulares, et patenas quandrangulares.—Ex his "Scutellis una asservabatur Ardmachiæ, alia Ailfinniæ," &c. Triade, p. 134, c. 39.

(1) "Cymbalum St. Ciarani habetur cum magno honore in tota provincia, &c. Ducitur enim per regiones "et conjurationes Principum, ad defensionem pauperum, et at excitationem tributorum monasterii St. Ciarani" —Vita Antiq. Ciarani in Actis, SS. p. 458, published from Ward's MSS. in the monastery of Kilkenny, and containing Evinus's Lives, interpolated by some author of the 9th or 10th age.

Capgrave's edition, Lond. fol. 1526, was taken from John of Teignmouth, who compiled it in 1360. Another Life of the same Saint, compiled by Augustin Magriadan, was preserved, in Colgan's time, in the monastery of the Isle of Saints, in Loch Righ, of which Magriadan was a brother about 400 years ago, as in Ware's Writers, l. 1, c. 11.

" S. Winnoci Cambuta, seu baculus pastoralis, olim in supplicationibus publicis, cum crucibus " ac reliquiis deferri solebat." Annal. Bened. t. 2, ed. 1742, pag. 50.—Martene and Durand also mention this word in their " Thesaurus Anecdot." folio, Paris, 1717, t. 3, pages 1121, 1122, and Mabillon again in his Annals, Paris, 1707, t. 4, p. 639, but without any attempt to explain it. Bona also mentions it, p. 816, from the Vatican MS. Missal, No. 4743, " Baculum " Pastoralem Cambucam vocant Mædii ævi Scriptores." We have already shewn what superstitious respect was paid by the Irish to the crozier of Ardmagh. For other particulars we refer to the note underneath. (1)

Some have falsely derived crook-headed croziers from an imitation of the pastoral crook, deeming it as old as the age of Constantine, but in this they are quite mistaken. No genuine authority for it can be produced older than the age of S. Patrick. (2) St. Dagæus, who was one of St. Patrick's disciples, and St. Asic another of his disciples, first bishop of Elphin, are celebrated in Irish history for their dexterity in adorning cambatas with gold, silver, and precious stones. " Dagæus episcopus cymbala, baculos, cruces, scrinia, capsas, pixides, " calices, discos, Altariola, Chrysmalia, librorumque coopertoria, quædam horum nuda, " quædam vero alia auro atque argento, gemmisque pretiosis circumtecta, ingeniose ac mira- " biliter composuit." Acta SS. in Vita Dagæi.—But Buonaroti shews that the oldest Croziers were of the form of the letter T in imitation of the cross.

We have now described three compartments on the back of our cover, and we hasten to a conclusion. The fourth is a silver plate, cut into various knots, intwined into each other, like the second already described; the fifth is missing.—We have to lament also the loss of the ornament on the first compartment of the front marginal side; that of the second on the same side, is a silver plate, cut to match the intwined silver plate last mentioned.

The central compartment, exhibits a brazen image in relief, representing a man, whose legs and thighs are bare. He wears a breast-plate tightly fitted on, and is in the act of unsheathing his sword, whilst two wolves, dart at each side of his head, and two wolf dogs grapple with the wolves, in order to liberate the principal figure from their grasp.

The fourth is a silver plate, similar to those already mentioned; the fifth exhibits a warrior

(1) The following extract from the Life of St. Murus, first abbot of the monastery of Othan, in Ulster, published in the Acta SS. p. 587, shews the degree of adoration which the Irish vulgar paid to croziers in the 8th, 9th, and 10th centuries—

" Monumenta quæ in Monasterio Othanense asservabantur (in Ultonia) erant, unus libellus quem de Actis " St. Columbæ Cille, S. Muranus, patrii idiomatis metro, conscripserat, cujus fragmenta hodie extant, et alius " pervetustus codex chronicorum, aliarumque totius Patriæ Historiarum, in magno prætio ab Antiquariæ rei " studiosis semper habitus, et sæpe laudatus, &c. Extat hodie, et instar pretiosissimi thesauri asservatur hujus " S. Antistitis Baculus, seu pedum pastorale, quod Vulgo Bachull-Mura appellatur, gemmis et deaurato " tegumento obductum et exornatum, quo plurima fiunt miracula, et per quod tamquam falsitatis vindicem, " quando a sua assertione omnem ambiguitatem secludere, vel litem aliquam juramenti sacramento concludere " volunt, pius populus et Proceres, præsertim O'Niellorum familiæ oriundi, jurare consueverunt."

(2) See Buonaroti's Vetri Antichi, p. 128. Thomassin de Beneficiis, p. 1, l. 2, c. 48. See also Ducange Words—Pastorale, and Cambata.

standing in a posture of defence, holding outstretched in his left hand a round shield, and in his right a pointed spear, similar to those Irish spears which are described in Carew's Pacata Hibernia. In the sockets of the eyes of all these figures were placed bits of enamelled glass to represent the pupils. (1)

The upper and lower marginal sides are divided into five compartments in like manner, of which the two extreme ornaments are missing. Of the three central, two are plates of silver, such as already mentioned, the third is a brazen image of a man dressed in a tunica, tightly fitted to his body, girdled round the waist, and reaching to the knees. The legs and feet are bare, the hands and arms also are bare, and are extended round two harps which support the arms on either side. The heads of the harps resemble in shape a small Cornu Ammonis, of blue enamelled glass, and in the breast of this figure, a small square hole is filled with a garnet. The upper marginal side corresponds exactly with the lower in compartments, ornaments, and materials, but the garnet in the breast of the central figure is missing. Garnets were known before the Christian æra to Theophrastus, (2) and after to the Romans, as in Pliny, l. 37, c. 7.—But of the intent of this pectoral ornament, we confess that, after much enquiry, we can form no conjecture.

Chronology of the Persons named on this Cover.

Having now described minutely all the sides of our cover, and shewn that no objection founded on their materials or ornaments can affect our position, that it is an Irish work of the 11th century, we proceed to enquire into the chronology of the persons who are mentioned in its Inscriptions, and when we shall have shewn that such of them as are recorded in the Irish Annals, preceded the year 1064, and that there is not the least reason for referring the others, who are not mentioned in those Annals, to a later period, we shall then appeal to all these combinations of circumstances united, as amounting to historical evidence that this cover was made and those Inscriptions engraved before the year 1064.

The first person who claims attention is "Donnchad the son of Brian king of Ireland." We have already stated that this was the only king of Ireland of that name. A chronological list of the Irish Kings, founded on the most ancient Irish and Latin authorities, and on the Irish chronological poems of Flan, Maolmura, Gildas Coeman, and Moduda, may be seen in the Rerum Hibernicarum Scriptores, vol. 1, page lxxxiv, where it will be found that Donnchad was expelled as an usurper, in 1064. In these Irish poems, he is noticed as a "Righ go "freasabhra," an usurper, who never had the title of king of Ireland, by right, but only by force, down to the time of his expulsion, and was by right king of Munster only; nor is there

(1) By enamel we mean a metallic calx, incapable of being vitrified by the same degree of heat that suffices for the fusion of ordinary glass, but being fused could be coloured blue, red, green, or yellow by the infusion of other substances. This art was known to the Romans by the name of encaustum.

(2) See Hill's edition of Theophrastus on Stones, 8vo. Lond. 1774, p. 77. The garnet was the carbunculus garamanticus of the ancients in general.

any instance of any Irish author calling him king of Ireland ever after. Therefore we have argued that the cover on which he is styled "king of Ireland," must have been made during the time of his usurpation.

The Irish annals agree in stating that the two sons of Brian, Donnchad and Teig, reigned joint kings of Munster, from their father's death in 1014, down to 1023; that then—jealous of his brother's popularity, Donnchad contrived to have Teig murdered, and became sole king of Munster. This murder is thus recorded by Tigernach who lived at that time.

"*Kl. iii. feria. Luna v. xvii Decennovenalis circuli, vigesimo vero tertio post mille.—Earcra greine a medon Lai 7 earcra eassca sa miss c. na. Taig mc Briain Boroma domarbh d Eilib a fill iarna uaill dia brathair, .1. do Donchad . . . Leobelin Ri Bretain m. e.*" i. e.—"The first of January occurred this year on the 3d feria, the 5th of the moon, the 17th year of the cycle of 19, the twenty-third year after the year 1000. There was an eclipse of the sun at mid-day, and an eclipse of the moon the same month. (1) Teig the son of Brian Boroma was killed by the Elians treacherously, being instigated thereto by his brother, that is Donald.—Lewellin king of the Britons died this year."

Every chronological note and fact here mentioned will be found historically accurate, on the closest investigation; some of them are so minute, that they must have been recorded at the time they occured. All agree with the Chronological Indicia in the "Art de verifier les Dates," and there is a peculiarity in the mention of Lewellin, which I have not observed elsewhere. The origin of that name is marked by a separation of the two words "Leo-Belini," the lion of the god Baal.

The IV Masters mention the death of Teig thus: "*Aois Cr. Mile fiche a tri—Taidhg mc Briain mc Cindeittaigh do mharbh do Eilibh i fiull iar na crail dia brathair fein do Donnchad forrae. Erard mac Coisse Ardchroinic na n Gaoind doecc hi Chuiainmacnois iar ndeighbhethaidh.*" i. e. "A. D. 1023, Teig the son of Brian, the son of Cennetigh, was killed by the Elians treacherously, who were instigated by his own brother, by Donnchad, to that act. Erard Ma Coissi, the chief Chronicler of the Irish, died in Cluanmacnois after a holy life."

Having thus obtained the sole sovereignty of Munster, in 1023, Donnchad aspired at the conquest of all Ireland, and before the end of the third ensuing year, had an army capable of subverting the feeble and unconnected governments of Connacht, Ulster and Leinster. In 1026, he compelled the kings of Leinster and Ossory, and the Danish king of Dublin to submit to his power, and from that to his expulsion in 1064, he assumed the title of king of Ireland. To this interval therefore we ascribe the cover of the MS. which we here describe. Tigernach mentions Donnchad's invasion of Leinster, under the year 1026, in these words:—"*Slu la mac m Briain cor gab giallu fer Midi 7 Breg, 7 Gall, 7 Laigin, 7 Osraig.*" "An army led by the Son of Brian until he received hostages from the men of Meath, and Bregia, and the Danes, and

(1) "A.D. 1023, Ecl. Lunæ 9 Jan. a 8. S. gr. 10 d.—Solis 23 Jan. a 11, & d. m. Eur. Afr. As. a l'o centr. 38, 44, 70, T. &c. Art. de ver. les Dates. t. 1, p. 71.—Cycl. xix, an. 17. Cycl. Lun. 14. Lit. Dom. F. Ibid. pag. 21. This coincidence with astronomical observation is decisive.

" Leinster, and Ossory." The Annals of the IV Masters state, that the king of Leinster, Brian mac Maolmarda, quitted the kingdom, and went to Cologn, where the Irish had a monastery, and where he died in 1052.

After this, Donnchad became so formidable that we find him venturing on the difficult enterprise of subduing Connacht, the largest and most populous province of the kingdom. His invasion of that province is referred by Tigernach, to 1059, in these words, " *Kl vi. f. luna xvi.*— " *Dondchad mac Briain do dul a teach Ruaidhri h. Concobar r. Connacht co tuc a riar do* " *braigdib do.*" " This year the kalends of Jan. occurred on the 6th feria, 16th of the moon. " Donnchad the son of Brian went to the house of Roderick O'Conor king of Connacht, until " that king gave him his tribute of hostages."

This invasion is mentioned more circumstantially in the Munster Annals, commonly intitled the Annals of Inisfallen,—*Mac Briain do dul do tech hui Conchobuir Connacht, co tuc a reir* " *huad et. Seotu, 7 Muine, 7 additin, 7 co ro asted and o init co Caisc.*" " The son of Brian " went to the house of O'Conor of Connacht, until he had his tribute from him, part in jewels, " and part in rich treasures, and corn, and he remained there from Shrofetide to Easter."

But it appears that this and a similar marauding expedition into Leinster, which is mentioned by Tigernach under the following year, (1) were his last expiring efforts.—Aodh, king of Connacht, the son of the elder Roderick, led an army into Munster in 1061, and ravaging that province, razed his capital, Cencora, on the Shannon, and then destroyed his next principal fortress at Killaloo, as stated in the following words:—" *Aois Cr. Mila siasca ahaon Sloic la h* " *Aodh hua Concobhair i. an Gha bhearn, co Cinncora go ro bris an Dun, 7 co ro mur an tioprat* " *lais 7 thochaith a di brattain 7 ro loisce Cill-dalua beos.*"—" A.D. 1061. An army led by Aod " O'Conor, king of Connacht—that is, Aod of the gap edged Spear, to Cincora, until he broke " down its fortified hill, and choked its well, and consumed its drink of malted barley, and " burned Killaloo also." (2)

Donnchad's expulsion is mentioned in these words, ad ann. 1064.—" *An dall ua Lovain* " *Airdſhile 7 Ardsheannch. na Mum. decc. Donnch mc Briain Airdri Mum. do aithriogh. 7 a* " *dheil do Roimh iar sin con erbhailt ſo bhuaidh arthricche a Mainister Stephain Mairtir.*"— " The blind O'Lonan chief poet, and chief genealogist of Munster died. Donnchad, the son

(1) " *Mac Briain do dul a teach mc Mailnambo co tuc Seoit 7 maine imda do.*"—i, e. " The son of Brian went to " the house of the son of Maolnambo (king of Leinster) until that prince gave him jewels and great treasures." Tigernach, 1060.

(2) It appears from the Inisfallen Annals, that Donnchad had a particular cause of quarrel with the king of Connacht, who, in 1051, invaded Munster, and offered the greatest indignity, by cutting down the ancient Druidic tree called " *Bile-Magh Adair,*" which was, from time immemorial, an object of superstitious veneration in Munster. " *Kl. en for Mairt 7 xv furri. Bile Maige Adair do thascrad do Aed hua Conchobuir.*" i. e. " A. D. 1051, the kalends of Jan. occurred on Tuesday. (deemed an unlucky day by the Irish. Giraldus, Heb. " Exp. l. 2, c. 8, Ogyg. p. 441,) the 15th of the moon. The ancient sacred solitary oak of the field of Adora- " tion was cut down by Aodh O'Conor." See what has been said of the " Biles," or Sacred Trees of the Irish, in the 3d Number of Columbanus's Letters, 8vo. Lond. 1810.

" of Brian chief king of Munster, (not of Ireland) was dethroned and went to Rome after, until " he died in the grief of repentance, in the monastery of St. Stephen the martyr."

Tigernach relates the same event under 1065, but this makes no real difference, both agreeing as to his expulsion in 1064, and Tigernach being only a little more particular as to the time of his death. The Annals of Inisfallen, written in 1215, say, *A.* 1064,—" *Kl. en. for* " *dardain 7 ix huath for ri. i. h. an. bas Ardgair mc Lochlaind Ri Ailich. Donnchad mac Briain* " *do dul do Roim---Mac Ragnaill Ri Gall q. in D.*"—i. e. " A. D. 1064. The kalends of " Jan. occurred on Thursday the 9th of the moon. This year died Ardgar the son of Lochlin " (O'Neal,) king of Aileach, (the capital of the kings of Ulster.) Donnchad the son of Brian, " went to Rome. Mac Ragnal king of the Danes, (of Ireland) died in the Lord."

From all these quotations it appears, that the cover we describe must have been made before the year 1064, when Donnchad was expelled, since no Irish annalist mentions him as " king of " Ireland" after that year. That flattering title must have been conferred during his usurpation.

The very style of the Inscription on our cover proves that it was made in his reign, for in all Irish Inscriptions in memory of the deceased, we are desired to pray for their souls. The same observation applies to " Mac Crath mac Donnchad K. of Cashel." In the Inscription mentioning him, we are not desired to pray for his soul, because he also was living at that time. His death is recorded by the IV Masters under the year 1052, exactly when Donnchad was at the zenith of his power; so that the chronology of this king of Cashel is perfectly consistent with all the circumstances we have mentioned. Tigernach's account of his death agrees verbally with the IV Masters, thus:—

" MLII. Kal. (Jan.) iiii. fer xxvii Lunæ. *Mac Raith hua Donnchada Righ Eoganachta* " *Caisil Ridamna Mumhain doecc.*"

" A. D. 1052. The kalends of January occurred on Wednesday, 27th of the Moon. Mac " Raith O'Doncha, king of the Eoganian clans of the principality of Cashel, Roidamna, (i. e. heir " apparent,) of all Munster, died."—Thus, two of the personages, who are mentioned on our cover, not only appear to have lived at the same period of time, but to have been at that period, what they are described on that cover to have been, the one king of Ireland de facto, the other king of Cashel de jure and de facto, and consequently Roidamna, i. e. heir apparent, to the throne of Munster. For, by the Brehon law, in case of failure of male issue in Brian's lineal descendants, the crown reverted to the senior branch of his family, the descendants of Eogan-mor. The Innisfallen Annals agree in referring this king of Cashel's death to 1052.

We come now to " Donchad O'Tagan, of the monastery of Cluan," who is stated, on our cover to have been the artificer who made it.

It can hardly be expected that all the bishops, priests, abbots, scribes, lecturers, artificers, who flourished in Ireland, before and after the Danish invasions, should be expressly mentioned in our Annals, and we fairly acknowledge, that after a diligent search, we find no mention of this artificer in them. But our inquiry has not been unprofitable either; for we have discovered a respectable author of the O'Tagan family, mentioned in the 11th age, in the Annals of the

IV Masters, Anno 1022.—"*Flan ua Taccain Archinneach Dermaighe Eccn. Derscaighthe*, 7 "*Maolcobha ua Gallchubuir Comhorba Scrine Adhamnain doec.*" That is,—"Flan O'Tagan, "supreme head of the monastery of Durrow, a learned man of shrewd abilities, and Maelcoba "O'Gallacher, abbot of Adamnan's shrine, (1) died this year." This O'Tagan is mentioned also in the Acta SS. page 189, where the Annals of the IV Masters are quoted as compiled from Tigernach's, the Inisfallen, and the Ulster.

We cannot trace O'Tagan farther, the registers and documents of Cluan being long lost; and we pass on to the fourth person mentioned on our cover, viz. "Gilda‹ Ruadan O'Maccan, (or "Magin) the *Comhorb*, who ordered this cover to be made."—In our endeavours to discover this Abbot or Bishop, for *Comhorb* implies either, we have entirely failed; but in that pursuit, we have discovered a Bishop O'Magan, who assisted in the council of Kells, in 1152, and was bishop of Cork, (2) and consequently of a Munster family, as were all those who are mentioned on our cover. That a Munster family of this name existed in the 11th and 12th centuries follows of course.

To persons acquainted with the phraseology of the Irish language, the style of these Inscriptions bears evidence the most decisive of originality. We have had occasion in the Rerum Hibernicarum Scriptores, p. 163–174, to observe that the word *Muinter*, as applied to Monks, in Columbanus's Missal, discovered by Muratori, is exclusively Irish. The remarks we have made there, on the words "*Muinter Benchuir*," the brotherhood or family of the monastery of Bangor, apply equally to "*Muinter Cluain*," on our cover.

The monastery of Cluan, where O'Tagan professed the art of adorning books, was founded by St. Ciaran, about seven miles west of Athlone, near the Shannon, in 548. It became celebrated on the continent, when St. Colchu was the "Fer-leigind," that is, moderator of the schools, or Lecturer, there in 791. Charlemagne sent him a present of fifty shekels, through the hands of his favoured Alcuin, as appears in Alcuin's epistle to Colchu, published by Usher. (3) It was the school where the nobility of Connacht had their children educated, and was therefore called *Cluan-mc-nois*, the secluded recess of the sons of nobles. In the 8th century it became the burying place of the Connacht kings. It is celebrated for a mint in the reigns of Tordelbach and Roderic, the last Milesian kings of Ireland, as stated in Gratianus Lucius, p. 85, and still more for a synod, convened there on the 4th of December, 1649. The Annalist, Tigernach, died there, in 1088.

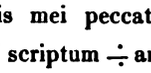
(1) New Scrine, in the Barony of Tirerach, C. of Sligo—Diocese of Killala.

(2) Annals of Cluan Ednach written at that time, and quoted in the Acta SS. p. 654, and again in Triade, p. 306. These Annals are quoted also by Keating, but are since lost.

(3) Usher's Sylloge, pag. 51. Warœi Scriptores, p. 50.—Acta SS. p. 378-9.

Of the Manuscript contained in this Cover.

The MS. contained in the cover we have described is of a square form. Its first pages down to the end of page 21, contain the Gospel of St. John, in Latin, but in Irish characters, corresponding nearly with those of the Irish Harleian, MS. No. 5280, of which Mr. Astle says, in the magnificent volume of his Fac Simile Drawings in this Collection, Press 3. No. 116, that "it was written in Ireland, and in the Irish language in the 10th century, and contains several "treatises of divinity, morality, history, prophecies and romances."

The antiquity of this part of the MS. may be inferred from this, that it is not divided into chapters or verses, a fact which makes it older than the 12th century. The name of the transcriber is written at the end in ancient ogham thus: "Rogo quicumque hunc librum legeris, "ut memineris mei peccatoris. Scriptoris .i.  " peregrinus amen sanus sit qui "scripsit et cui scriptum ÷ amen."—These Ogham letters correspond with our letters SONID. The abbreviation *.i.* prefixed to them, means "id est."—No pilgrim of the name *Sonid* appears in history, nor is there any corresponding name in the Annals of Ireland, so that these letters appear rather to be the initials of a name than the name itself.

The signature thus described may be seen quite at the end of page 21, which is the recto of the last leaf of this part of the MS. The reverse of the same leaf is adorned with the figure of St. John, who is vested in his casula of the ancient form already described, and holds a square book to his breast. The fringes of his casula are represented as adorned with jewels, and the eagle, his usual emblem, hovers with expanded wings over his head.—On both sides of him are ruled spaces, parallel with the margins, which are ornamented with various lines and knots, intwined in each other in the intricate labyrinth style, which is common to all ancient Irish MSS.

The figure of St. John corresponds very nearly with that of St. Luke, in St. Chad's MS. at Litchfield, which we have shewn, in the Rerum Hibernicarum Scriptores, to have been written in St. Finan's Irish school, of which St. Chad was a celebrated disciple. The only difference is, that St. Luke's figure is surmounted by the usual emblem of the calf, and that in one hand he carries a cross, in the other a pronged agricultural implement. But the ornaments surrounding him so nearly agree with those of St. John in our MS. that both must have proceeded from the same people.—The initial letter of St. John, in this Irish MS. is flourished, so as to give three letters in one, to represent the Trinity and Unity; that article being more plainly revealed in St. John's Gospel than in any of the others. These three letters are I. N. P. and the N is in the ancient style, its upright shafts being united not above, but angularly below, nearly resembling the square II. The beginning and ending of this initial are ornamented with the beaks and claws of animals, and the marginal ornaments consist of lines knotted and intwined in each other as above.

This Irish copy of St. John is not divided into chapters or verses like ours, and no break appears in the text from beginning to end. But yet there are ninety-seven alineæ, which are

marked by ninety-seven initial letters, written outside the perpendicular line of the text, to denote ninety-seven divisions. These are not subdivided, neither do they agree in any respect with ours.—Of various readings this is not the proper place to give an account.

The next article in this MS. is an ancient Irish Missal, written in larger Irish characters than those of the preceding Gospel of St. John.—All the improvements which have been made in the Roman Missal since the days of Berno, A. D. 1012, and which were universally adopted in Ireland at the synod of Kells, in 1152, are wanting in this; and therefore this must be considered as the Missal which was in use in Ireland before that time, probably from the days of Columban. It is, in fact, one of the most valuable monuments that has escaped the ravages of the 10th century.

All the Roman Missals written during the last 800 years, begin with the antiphon, "Introibo," "the psalm "Judica me Deus, "and the "Confiteor." Now our Missal begins with the Litanies, has no "Introibo," no psalm Judica, no Confiteor: nor does any one of its three Litanies agree with ours, not one saint being mentioned in either, who is subsequent to the 8th century. The Litanies commence with the antiphon "Peccavimus," and are followed by several prayers, one of which is entitled—"Oratio Augustini." To another are prefixed these words—"Hæc oratio in omni "Missa cantatur."—It will be found on minute examination, that all these prayers were composed long before the 11th century; and though, over some few of the letters *i*, we observe lines, resembling those accents, or hair strokes, which were introduced in the 11th and 12th centuries, to distinguish the double *i* from the *u*, the *ui* from *m*, the *in* from *ni*, &c. Yet on closer examination, they will be found to be inverted commas, placed not only over the letter *i*, but occasionally over all the other vowels, to shew where the emphasis occurs, either in reading or chanting.—Should it be objected that Ecclesiastical chanting is expressly mentioned by Bede to have been introduced into England by Benedict Biscop, after the days not only of St. Patrick, but also of Columba, we answer that another more ancient chant was in use amongst the Irish, which is expressly mentioned in the Rule of Columbanus. (1)

St. Bernard describes the monastery of Bangor in Ireland thus;—"Nobilissimum extiterat "ante, sub primo Patre Comgallo, multa millia Monachorum generans, multorum Monasteri- "orum Caput. Locus vere sanctus, fœcundusque sanctorum, copiosissime fructificans Deo, "ita ut unus ex filiis sanctæ illius congregationis, nomine Luanus, centum solus Monasteriorum "fundator extitisse feratur. Quod idcirco dixerim, ut ex hoc uno conjiciat lector, quam ingens "fuerit reliqua multitudo. Denique ita Hiberniam Scotiamque repleverunt genimina ejus, ut "ea potissimum tempora, Davidici illi versiculi præcinisse videantur,—visitasti Dne terram, "&c. Psal. 64.—Nec modo in præfatas, sed in exteras etiam Regiones, quasi inundatione "facta, illa se sanctorum examina effuderunt;—e quibus ad has nostras Gallicanas partes,

(1) "Totum Psalterium inter duas supradictas noctes numero cantent, duodecim Choris . . . Ad initium vero "noctis 12m. Psalmi, ad mediumque noctis 12m. similiter psalluntur . . . Sub uno cursu 75 (Psalmi) sigillatim "cantantur," Reg. Monast. ed. Sirini, c. 7. p. 6.—The 4th chapter of his Regula Cœnobialis is, "De eo qui in "exordio Psalmi bene non cantaverit." Same edition, page 20. See more in Annal. Ult. p. 153.

" S. Columbanus ascendens, Luxoviense construxit monasterium, factus ibi in gentem magnam. " Aiunt tam magnam fuisse, ut succedentibus sibi vicissem Choris, continuarentur solemnia " divinorum; ita ut ne momentum quidem diei, aut noctis, vacaret a Laudibus." (1)

Bede says, that the Roman chant was introduced into England by St. Ben. Biscop, in 679. But he no where says, that the Irish, who introduced Christianity into Northumberland, had not any chanting before. Hoveden indeed asserts, that the Irish were unacquainted with ecclesiastical chanting before the invasion of Ireland by Henry II. and Christianus Lupus blindly adopts his assertion; but Gerbert, more learned than either, reprehends them in this, as impugning the evidence of history. " Perhaps," says he, " the Irish were not acquainted until " then, with more recent improvements. This is intelligible—" De elegantiore disciplina intelligi " potest." (2)—The MS. which Usher declares to have been above nine hundred years old, when he wrote in 1639, intitled " Cursus S. Columbani," mentions repeatedly the Church chanting of the ancient Irish, in such terms as leave no doubt on the subject. (3) We have given the whole passage in the Rerum Hibernicarum, v. 1, where it will be found, by referring to the Index, words Cursus, Hymni, Columbanus.

In the same work, an account may be seen of a MS. above 1100 years old, intitled " Antiphonarium Benchorense," in which the ancient Church music of Ireland is abundantly mentioned; and, singular enough it is, that whilst Hoveden, Henry II's chaplain, denies

(1) S. Bernard in Vita S. Malachiæ.

(2) Gerbert de Musica Sacra, t. 1. p. 287. Typis Samblasianis, 1774. William of Malmesbury mentions, that in the reign of K. Edgar, St. Dunstan gave many great bells and organs to the churches of the West. Hawkins Hist. of Music, v. 2, Lond. 1776, p. 263.—The organs of Cluancrema, in Ireland, are mentioned in the Ulster Annals, A.D. 814. See our " Annotationes ad sæculum viii. Annal. Ulton." p. 153, &c.

Fleming declines explaining the regulations, for chanting in Columbanus's Rule, humbly acknowledging that he does not understand them. Mabillon explains them thus in his Annales Bened. t. 1. p. 212.—" In vigiliis " nocturnis brevior modulatio est, ut 24 psalmi cum 8 antiphonis decantentur; longuor, ut 75 psalmi cum 25 " antiphonis: media ut 36 psalmi cum 12 antiphonis, ita ut terni psalmi ad singulas semper antiphonas dicantur. " Ab 8 kal. Julii, i. e. a Nativitate S. Johannis Bapt. ad kal. Nov. in nocturnis vigiliis tum, sabati tum " sequentis Dominicæ prolixior præscribitur modulatio, at totum psalterium in his duabus noctibus cantetur. " Idem etiam ritus servatus in tota hieme." &c. See the whole passage.

(3) The reader may consult Usher's Primordia, Dublin, 1639, p. 342 and 917. See Rer. Hib. t. 1, p. cxxxii, and Mabillon Liturg. Gallic. Paris, 1729, p. 380.—" B. Hieronymus affirmat ipsum Cursum, qui dicitur præ- " sente tempore Scottorum, B. Marcum decantavisse. Patricius a Lupo et Germano Archiepiscopus in Scottiis " et Britanniis positus, ipsum cursum ibidem decantavit, et post ipsum B. Wandilocus Senex, et B. Comogillus " qui habuerunt in eorum Monasterio (Benchorense) Monachos circiter tria millia. Inde B. Wandilocus in " prædicationis ministerium a B. Comogillo missus est, et B. Columbanus partibus Galliarum destinati sunt " Luxogilum (Lusovium) Monasterium, et ibidem ipsum cursum decantaverunt, &c." Rer. Hib. t. 1, p. cxxxii. See also Fleming, " De pristino splendore Monasterii Benchorensis in Hibernia," printed with the works of Columban, by Sirinus, Lovanii, 1667, p. 199, and Yepes's Chronicon Benedictinum, ad ann. 557. " Circa hæc " tempora jacta sunt fundamenta unius ex majoribus Monasteriis ordinis Benedicti—(lege Columbani) et non " solux majoribus, imo omnium quotquot in Europa fundata sunt maximi. Vocatur autem Benchor."—See also Jocelin de Vita S. Patr. c. 98. and the Acta Comgalli in Rosweidus, with the ancient Life of Comgal, published by Sirinus as above. The ancient monasteries of Ireland were so many towns, consisting of cells, schools, and oratories, ranged in the shape of a cross. Columbanus's Monastery " in Vosago" is described as such by Mabillon, Acta Bened. t. 1, p. 506.

to the Irish all knowledge of Church music before the Anglo-norman invasion, Gerbert, a German, gratefully acknowledges that its introduction into Germany, must be ascribed to the Irish monks of Columbanus's school, who propagated Christianity there in the seventh age. " Huc referri queat Antiphonarium Monasterii Benchorensis, probabilius quidem in Hibernia, " unde S. Columbanus prodiit, atque socio S. Gallo, qui etiam Alemanniam nostram, non solum " fidei Christianæ luce, verum etiam vitæ asceticæ principiis imbuit. Hinc haud dubie prima " apud nos Cursus Ecclesiastici, ex psalmis, canticis, hymnis, collectis, et antiphonis promiscue " compositi, norma desumta fuit." Gerbert, De Musica Sacra, v. 1. p. 164–6.

Thus then, the inverted commas placed over some syllables in our Missal, whether intended to mark the emphasis or tones, in reading or chanting, can supply no objection to the antiquity we assign it. We have now before us the original register of Hyde Abbey, which was presented to king Canute, in 1020, wherein musical notes are interlined, consisting of oblique, perpendicular, and horizontal lines, for the direction of the chant. In short, it will be found on minute examination, that no improvement, that has been introduced into the Roman Missal since the 11th century, can be found in our manuscript.

After the Litanies, which are much shorter than the Anglo-saxon litanies published by Mabillon, from a MS. above 1100 years old, (1) this Missal proceeds to the hymn " Gloria," without any allusion to the Confiteor, the commencement of the Roman Mass ever since the 9th century; (2) neither does the " Pax Vobis," or the " Dominus Vobiscum," which are frequently repeated in the Roman, occur any where in the Irish, though in the Roman they are certainly as old as the 10th century. (3)—In the Roman the Collect follows the " Gloria," and consisted always of one prayer, as at present.—In the Irish it consists of several prayers, for the priest, the people, the universal church, the peace and prosperity of princes and kingdoms, for the distributors of alms, &c. Now one of the principal charges preferred against Columbanus's Missal, at the synod of Matiscon, in 620, was, that the service of the Mass prescribed by him, differed from the established service of the Church, in having a multiplicity of prayers, where the Church had only one.—" Quod a cæterorum ritu ac norma desciscerent, et sacra Missarum " sollemnia, orationum et collectarum multiplici varietate celebrarent." (4)

This multiplicity of prayers is expressly mentioned by Columbanus himself in his Rule, c. 7,

(1) Mabillonii Anecdota, t. 2, Paris, 1676, p. 669. Rer. Hibern. t. 1. part ii. p. 177, 183.

(2) " Micrologus, Missæ Romanæ ordinem describens, c. 23, paratus inquit, Sacerdos venit ad altare dicens " Antiphonam Introibo, et Psalmum Judica, post quem sequitur confessio.—Idque confirmat Innocentius iii. " l. 2, de Mysteriis Missæ, c. 13."—Bened. xiv. de Sacrif. Missæ, t. 1. Lovanii, 1762, No. xcii, p. 136.—He adds, " A mille fere annis, non amplius, totus (Psalmus Judica) dicitur." ib. p. 145. The author called Micrologus flourished in the 11th century, and in the 12th.

(3) Pope Leo 3d. writes in that century to the bishops of Gall and Germany, desiring these forms of prayer to be introduced into their missals, for the sake of uniformity with the Roman. Bened. xiv. ibid. No. xcii.

(4) The speech of Agrestius in that synod, is published by Mabillon, Annal. Bened. t. 1. p. 320.—Benedict xiv. says, " Una tantum olim in hac Missæ parte Collecta, seu oratio dicebatur, ut ostendit Menardus in notis ad " Sacramentarium Gregorii, pag. 6. S. Columbanum accusat Agrestius quod contra morem Ecclesiæ, plures in " Missa orationes recitaret; quem egregie defendit Eustasius ejus discipulus." Ibid. p. 160.

so as to indicate their conformity with the Missal now before us.—" Pro peccatis primum " nostris, deinde pro omni populo Christiano, deinde pro sacerdotibus, et reliquis Deo " consecratis sacræ plebis gradibus, postremo pro eleemosynas facientibus, postea pro pace " regum, novissime pro inimicis."—One of the collect prayers in our Missal is ascribed to St. Patrick's preceptor, St. Martin of Tours. The title is, " Deprecatio St. Martini pro populo " incipit—Amen—Deo gratias," and it is also remarkable, that in enumerating the orders of the hierarchy, three only are mentioned in this Missal, bishops, priests, and deacons, a proof that it was written before the order of subdeacons was added in the 12th century. (1)

The Epistles and Gospels for all Sundays, as entered in the Roman Missal, are a selection from the Evangelists, and the Apostolical epistles, chiefly St. Paul's, which is ascribed to St. Jerome, but certainly cannot be so ancient as his time. (2) They are however as old as the 8th century, for there are yet extant several Anglo-saxon, Gallican, and Italian MS. homilies on the various epistles and gospels of the Sundays of Advent, Epiphany, Lent, Easter and Pentecost, which are as old as the 9th age. But we have seen no reason for asserting that the Irish ever adopted this improvement.—Obstinately attached to the usages of their ancient fathers, their grand principle seems to have been " nihil innovetur."—In vain was the example of other nations held out to them, at the Council of Streneshalc, to shew that their Easter time, in the 7th century, must be erroneous, since it differed from that of all the world besides.—They answered that that could not be wrong, which was practised by their great fathers Comgal, Columba, Columban, Aidan, Brendan, &c. (3)—Repeatedly admonished that they were setting up as a rule for the whole world, the opinion of the inhabitants of a small angle at the western extremities of the earth,—they answered that their country had supplied Europe with swarms of missionaries, who converted the Northumbrians, the Germans, the Burgundians, the Franconians, and the Swiss. They acknowledged that indeed it was but an angle of the world, but countries were not to be measured so much by their extent as by their men, nor men so much by their stature as by their minds. In short they resigned their comfortable schools and monasteries in Northumbria, rather than depart from the discipline of their fathers, as in Bede, l. 5, c. 19, and Vita Cuthberti. c. 7 and 8, and, returning to their own country, they founded new monasteries at Maio and Inisbofinda, for the very Saxons by whom they were expelled. (4)

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(1) " Inter sacros majores ordines subdiaconatus annumerari cæpit, plane necdum exeunte sæculo xi." Martene de Antiq. Eccl. Rit. c. 8

(2) They have been published from an ancient MS. by Pamelius, in his valuable Collection of ancient Liturgies. Cologne, 2 vols. 4to. 1751, and 1676.

(3) Bed. Hist. l. 2, c. 4. l. 3, c. 3, & c. 25. l. 4, c. 18. l. 5, c. 21.—Compare Cumiani ad Segienum Epist. in Usserii Sylloge, p. 29, &c.

(4) Bed. l. 3, c. 26, et l. 4. c. 4.—" Relinquens Britanniam (Colmannus) tulit secum omnes quos in Lindis- " farnensium Insula congregaverat Scottos, sed et de gente Anglorum viros circiter triginta, et relictis in " Ecclesia sua fratribus aliquot, &c. secessit ad Insulam quandam parvam, quæ ad occidentalem plagam " ab Hibernia procul secreta, sermone Scottico Inisbofinde, i. e. Insula Vitulæ Albæ nuncupatur. In hanc " ergo perveniens, construxit Monasterium, et Monachos inibi, quos de utraque natione collectos adduxerat,

From this hostility to innovation, which sometimes is hostility to improvement, in the Missal now before us, we find no selection of epistles or gospels. Here is only the epistle of St. Paul to the Corinthians, and the gospel of St. John, c. 6. which, in parallel expressions, record the institution of the eucharist. The only selection made is that, which bears directly on the principal object of the mass, the consecration of the elements and the communion. Neither does St. Columbanus's Missal, which was discovered in the monastery of Bobio, a thousand years after his death, and is now in the Ambrosian Library, contain the selections for the Sundays of the year.

It is very remarkable that neither in the Bobio MS. nor in this Stowe Missal, (both Irish,) is the celebrated addition " filioque," to be found in the Creed. That addition relative to the procession of the Holy Ghost from the Son, though inserted by the second general Council of Constantinople, A.D. 381, is wanting in both. Instead of the words, " qui ex Patre filioque procedit," both have " ex Patre procedentem." In the Stowe MS. the word filioque is interlined in a more recent hand.

This omission is the more remarkable, as the word " filioque" was received not only by the Roman, but by the German, Gallican, and Spanish churches, before the end of the 9th century, and was deemed of such importance, that pope Leo III. ordered the Constantinopolitan Creed to be engraved with that addition, in Greek and Latin, on two silver tablets which were suspended in St. Peter's Church, though he had, at first, refused to receive it. (1)

These facts are so strong, that they need no comment.—The Irish Church, though united in articles of revealed faith to the see of Rome, as a centre of unity, was, in every other respect, independent, down to the year 1152. The first act of hostility to that independence was committed by the Danes of Dublin, who from deep rooted national antipathy to the Irish, refused to acknowledge the jurisdiction of Ardmagh, and therefore promised obedience to the see of

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" collocavit, &c. et circumiens omnia, prope vel longe, invenit locum in Hibernia Insula aptum Monasterio " construendo, qui lingua Scottorum *Mageo* nominatur, emitque partem ejus non grandem ad construendum ibi " Monasterium, a Comite ad cujus possessionem pertinebat, &c. et constructo statim Monasterio, juvante etiam " Comite ac vicinis omnibus, Anglos ibidem locavit, relictis in præfata Insula Scottis. Quod videlicet Monaste- " rium usque hodie ab Anglis tenetur Incolis. Ipsum namque est, quod nunc grande de modico effectum, " *Muigeo* consuete vocatur." Ib. l. 4. c. 4.

Smith's Note on this narrative is—" *Mageo,—Muigeo*, vulgo *Maio*. Sedes Episcopalis in proximo ad Inis- " bofindam continente (Hiberniæ) collocata, et Tuamensi Episcopatui hodie annexa, quum anno 1559, Eugenius " mac Brennan postremus Magionensis dictus fuerit Episcopus, quo in loco, uti Bedæ ætate grande Anglorum " fuisse Monasterium audivimus, ita etiam S. Cormaci et Adamnani tempore, centum Saxonicorum " Sanctorum fuisse habitaculum, libri Ballimorensis Collector confirmat." Usher, Primord. p. 199.

(1) Berno says, that the creed was not sung in the Roman Mass in his time, (1012) and that he was present when, in compliance with the Emperor's request, the Pope ordered it to be sung in future, but Sandini properly remarks that though not chanted it was recited, " Jam inde ab initio sæculi noni," p. 399. Pope Leo III. makes the same distinction, A. D. 809, Labbe's Councils, t. 7, p. 1197. Sandini adds—" Papa Leo 3tius. " symbolum, prout a 150 Patribus Constantinopoli editum fuerat, in duabus Argenteis Tabulis, in altera Græcis, " in altera Latinis literis incisum, in S. Petri Æde proposuit." Sandini, Vitæ Pontif. p. 303.—Bened. XIV. De Missa, No. cliv. agrees, as also Mabillon Comment. in Ordin. Roman. Art. 6, n. 3.

Canterbury.(1) This national quarrel first suggested to the court of Rome the facility of subduing both. But no Irishman ever raised his voice in favour of this subjugation before the arrival of St. Malachy O'Morgar from Rome, in 1138. A legatine commission had been granted to Gillibert, of Limerick, who wrote a book in 1090, maintaining that every Missal different from the Roman, is schismatical; but not one Irish ecclesiastic was found to support him in that controversy. Perceiving therefore that nothing could be effected by such odious instruments as the Danes, the legatine commission was granted to St. Malachy. But whether he was too much of an Irishman, or whether his gentle manners disqualified him for the turbulent task of altering the discipline of a whole nation, though he was honoured with the pall, he resigned his commission, and retired to Claravalle, too happy to die in that peaceful solitude, and in the arms of his excellent friend St. Bernard, A. D. 1148. The task of subjugation was reserved for Cardinal Paparo, and the council of Kells, in 1152.—That some salutary regulations were enacted in that synod, cannot be denied; but that it entailed a foreign yoke on Ireland, which has, if not solely, at least most powerfully contributed to exclude the Irish from the benefits of full political and religious liberty, to this very day, he who cannot observe must be disqualified from judging of historical events. The advantages gained by the synod of Kells, were yet found inadequate to the attainment of entire success, and the people of Ireland still adhering to their popular institutions, Pope Adrian IV. felt the necessity of issuing his celebrated bull, which was transmitted to Henry II. several years before the Anglo-norman invasion. The object of Alexander III's bull, was, in substance the same, " to " enforce the acts of the synod of Kells by arms, to make Ireland subject to England by " papal donation, to levy Peter pence and tithes, and to reclaim barbarians to the principles " of Christianity."

Other Differences between the Roman and the Irish Missal.

All those parts of the Roman Missal, which precede the 7th century, are quoted by SS. Ambrose, Augustin, Chrysostom, and others of the 4th, 5th, and 6th, and agree in substance, and for the most part verbally, with the same parts of the Irish; but all the improvements in the Roman Missal, all festivals and prayers that have been added to it since the 10th century are wanting in the Irish. Thus, for instance, the prayer " Deus qui humanæ " substantiæ," which is recited when a few drops of water are mixed with the wine, is missing in the Irish. The ceremony itself is entirely omitted, as of human institution. The prayers which immediately follow the offertory in the Roman Missal are also wanting in the Irish, so is the " Lavabo," and the prayer " Suscipe S. Trinitas," which follows it, nor are the bread and

(1) Lord Lyttleton observes that " it is hard to say upon what this subjection was founded." Life of Hen. II. But nothing is so easy as to discover it in the ferocious hatred of these contending nations. In 1122, the Danes of Dublin wrote to Ralph Archbishop of Canterbury, that the bishop of Ardmagh was enraged against them for sending their bishop elect Gregory to be concecrated by him.—Usser Sylloge, pag. 100. This was the foundation for the subsequent haughty quarrels of Dublin and Ardmagh.

the wine offered separately but simultaneously; and yet all these prayers are described in the Roman Missal by Micrologus, and the bread and wine are offered separately ever since.

The festivals to be commemorated in the part of the service called the "Preface to the "canon," are placed in the Irish Missal, in the following order:—1. Nativity,—2. Circumcision,—3. Epiphany,—4. Natale Calicis Domini, (or Lent)—5. Easter,—6. In clausula Paschæ, (Low Sunday, the Octave of Easter-day)—7. Ascension,—8 Pentecost. For these festivals there is but one common Preface, nor is there any distinction, save the inserting in that Preface, the name of each festival as it occurs in the calendar.—Now in the Roman Missal, ever since the 10th century, there are 11 Prefaces, all differing in several words, and whole sentences, which distinguish each, and all of those, one only excepted, (1) are as old, in the Roman Missal, as the beginning of the 8th century. So that our Irish Missal differs from the Roman ever since the days of Columbanus.

A remarkable circumstance, with respect to this part of the Irish service is, that it is twice interrupted by rubrics, and that in both instances, the rubrics are in the Irish language, which indicates that they were directions for the people. Like many other parts of this valuable MS. they are written in such a manner, that almost the whole line appears to be one word, no intermediate space separating one from the other.—They are also written in the ancient idiom, so that not one Irishman in ten thousand now living could decypher them. The first may be seen at page 23, in these words:—"*Isundtotetdignu intormaigindmaidperquem bes "inadindidi thall.*"—The second is in these words:—"*Isundtotetdignu intcrmigind maid ꝺcs bessinnadindidi thall*"—As the letters *i* are not dotted or aspirated, it is difficult to distinguish the *in* in these lines from the *ni*, and *im* from the *mi*, neither is it easy to discern these rubrics, as they are in the same ink and characters with the text, of which they seem to form a part. The first means—"Here the dignum is to be chanted, if the (words) per quem follow the "last (word) above (mentioned)." The second means—"Here the Dignum, &c. is to be "chanted, if the Sanctus follows the (words) above."—The "Dignum," and the "Sanctus," were Responses which were sung by the people, and are as ancient as the days of St. Augustin.

This is not the place for entering into a critical inquiry into all the other differences that occur between the Irish and Roman Missals. We have already dwelt perhaps too long on this subject, and we shall only briefly remark, that in the Irish, the descent of our Saviour into hell is not in the creed, neither is it in the Irish Missal discovered by Muratori, at Bobio, though it is expressly mentioned in the Nicene and Constantinopolitan.

(1) "Certissimum est in Missalibus (Romanis) post annum 1200 editis, novem illas duntaxat Præfationes, "reperiri, quas recenset Decretum Pelagii II. quibus deinde addita est Præfatio communis, quæ vetustissima "est, et Gelasio, vel Gregorio Magno tribuitur, et Præfatio de B. Virgine addita ab Urbano 2do. in concilio "Placentino (anno 1095) ita ut undecim sint Præfationes omnes quibus utitur Romana Ecclesia." Bened. XIV. De Missa, No. cci. Bona Liturg. c. 10. § 3. and Divinæ Psalmodiæ, c. 12, § 2.

Remarkable Differences in the Canon of both Missals.

It could hardly be supposed that any difference whatever could exist between these Missals in the part of the service which is called the " Canon," that is, the fixed rule of prayers and ceremonies relating immediately to the consecration of the elements.—This part of the service is mentioned in the third century by Pope Vigilius, as of apostolical tradition, (Epistle to Eutherius, quoted by Bona and Benedict XIV.) It is that most solemn part of the service, at the commencement of which, all who were not initiated by baptism were sent out of the church, and all who were guilty of public crimes expelled. St. Ambrose describes it in his book " De Sacramentis," l. 4. c. 5, and it is universally admitted that not an iota has been added to it, since the days of Gregory the Great. " Post St. Gregorium nihil amplius additum in " canone."—Bened. XIV. De Missa ccxvi. (1) In fact, this part of the service must be older than the 4th century, since it commemorates the Apostles and Martyrs only, but not the Confessors, who are mentioned after Martyrs, in the Roman Liturgy, ever since the 4th.

Now, some passages in the Canon of the Irish Missal, are very different from the Roman. We select one, which shews that this Missal was compiled before idolatry was abolished in Ireland.—" Hanc igitur oblationem servitutis nostræ ecclesiæ et cunctæ familiæ tuæ quam " tibi offerimus in honorem D$\overline{\text{ni}}$ n$\overline{\text{ri}}$ I$\overline{\text{hu}}$ X$\overline{\text{pi}}$ et in commemorationem beator · Martir · tuor . " in hac ecclesia quam famulus tuus ad honorem nominis gloriæ tuæ ædificavit · . · quæsumus " D$\overline{\text{ne}}$ ut placatus suscipias · eumque adque omnem populum ab Idulorum cultura eripias et ad " te Dom · Patrem omnipotentem convertas."—It is clear from Gregory the great's reply to the questions propounded by St. Augustin, that Europe was then divided into several independent churches, all agreeing in one faith, but differing in discipline.

The words of consecration follow those above mentioned, agreeing literally with the Roman, down to the " Memento" for the dead. But here the Irish differs not only from the Roman, but from the Gallican, German, Mozarabic, and all those that are mentioned by Martene, Mabillon, Bona and Renaudot, occupying ten pages of the MS. where they do not occupy one.

This difference is so remarkable, that we cannot refrain from inserting the following extract, as a proof of the antiquity of this most valuable MS.

" Memento etiam D$\overline{\text{ne}}$ et eorum nomina, qui nos præcesserunt cum signo fidei et dormiunt " in somno pacis cum omnibus · in toto mundo · Sacrificium · Spiritale · D$\overline{\text{o}}$ Patri · et filio et " Spiritui Sc$\overline{\text{o}}$ Sc$\overline{\text{is}}$ · ac venerabilibus · sacerdotibus offert · senior · noster ·n̄· præspiter · pro se " et pro suis · et pro totius · æclesie · cetu · Catholice et pro commemorando · Anathleticǫ · " gradu · venerabilium · Patriarcharum · Profetarum · Apostolorum et mart · et omnium quoq ·

(1) Bede quotes the last addition made to it by Gregory, " Fecit inter alia, B. Papa Gregorius, ut in Ecclesiis " SS. Apostolorum Petri et Pauli, super corpora eorum Missæ celebrarentur. Sed et in ipsa Missarum " celebratione tria verba maximæ perfectionis plena adjecit—Diesque nostros in tua pace disponas, atque ab " æterna damnatione nos eripi, et electorum tuorum jubeas grege numerari," l. 2, c. 1. Smith's note is accurately taken from Johannes Diaconus, l. 11. §. 17, De Vita Gregorii. " Gelasius Papa antiquum Missale recognovit. " Gregorius Gelasianum. Unde ortus Liber Sacramentorum (S. Gregorii) in quo hæc verba ad cannonem " apposuit." Smith's Bede, Cambridge, fol. 1722, p. 78.

" Scotorum · ut pro nobis Dnm̄ · Dm̄ · nm̄ · recordare · dignentur :—Sc̄e Stefane ora pro nobis—
" Sc̄e Martini · ō p. nobis—Sc̄e Hironime ō p. nobis—Sc̄e Augustine ō. p. nobis—Sc̄e Grigori,
" Sc̄e Hilari—Sc̄e Patricii—Sc̄e Ailbei—Sc̄e Finnio—Sc̄e Finnio—Sc̄e Ciarani—Sc̄e Brendini—
" Sc̄e Brendini—Sc̄e Columba—Sc̄e Columba—Sce Comgilli—Sc̄e Cainichi—Sc̄e Findbarri"--
and so it proceeds, giving the names of thirteen other saints, all Irish, the latest of whom, Senecha, died before the middle of the 7th century. The compiler would not have omitted every one of the most celebrated Irish Saints, who flourished after that time, persons much more celebrated than Senecha, had he lived at a later period himself.

The litanies are followed by the " Agnus Dei," and then by a short prayer which is ascribed to S. Ambrose; after which another commemoration begins, of all the principal saints of the Old Testament, followed by apostles, martyrs, &c. down to St. Patrick. Forty-six others follow him, all Irish, the latest of whom is St. Kevin, the founder of Glendaloch.—So that here again is a second enumeration of Irish worthies, terminating before the middle of the 7th age.

Page 53. The " Missa Cotidiana" is followed by the " Missa Apostolorum. et Martirum " et Sc̄orum, et Sc̄arum Virginum, Missa pro pœnitentibus vivis, Missa pro mortuis."

It is an unquestionable fact, that all these services are mentioned by writers of the 4th, 5th, and the 6th centuries. Those who would reject the antiquity of our Missal, because the " Missa pro mortuis" is mentioned in it, must, on that principal, reject, not only all the primitive Liturgies of the 4th and 5th ages, published by Pamelius, but also the Greek Diptychs, the works of Tertullian, (1) St. Augustin, (2) St. Chrysostom, (3) and Bede. (4)

Page 70. Here this ancient Missal terminates, and another work commences, intitled, " Ordo Baptismi," giving the rites and ceremonies of baptism according to the ancient practice of the Irish Church, in 41 pages, down to page 108. Those who have ventured against the united voices of an hundred millions of men, to deny the existence of St. Patrick, resolving to level, since they cannot build, and ungratefully blaspheming the name of that great apostle, who rescued Ireland from the blood-stained religion of the Druids, profanely comparing him with the pagan patrons of Rome, will find in this MS. little reason to boast of their sagacity. Whoever would form a just estimate of ancient times, must patiently consult originals, must be acquainted with the language and manners of the people whose history he describes, and learn their ancient tenets and opinions from themselves.

(1) " Oblationes pro Defunctis annua die facimus." Tertul. de Corona Militis, c. 3.

(2) " Hoc enim a patribus traditum universa observat ecclesia, ut pro eis, qui in corporis et sanguinis Christi " communione defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, oretur, ac pro illis quoque id " offerri commemoretur." S. Aug. Serm. 171, al. 32.

(3) " Non temere ab Apostolis hæc sancita fuere, ut in tremendis mysteriis, defunctorum agatur commemo- " ratio. Sciunt enim illis multum contingere lucrum, et utilitatem multam," Homil. 69.

(4) Bed. l. 4, c. 14. S. Aug. Confess. l. 9.

One subject yet remains to be discussed relative to this Missal. How or where it was discovered, and to what monastery it belonged? Buchanan, alluding to the poems ascribed to Ossian, and to other fabulous traditions of the Irish and the Scotch, says, " Reddenda erit ratio " quis primus ista tradiderit, ubi tamdiu latuerint, quomodo ad nos tot post sæculis incorrupta " pervenerint." l. 1. Rer. Scot. p. 38.—To these questions our reply is, that it was discovered in Germany, by the late John Grace, Esq. of Nenagh, in Ireland, who was formerly an officer in the German service; that he died without leaving any memorandum respecting the monastery or library where it was found; that in the continental wars, as well before, as since the French Revolution, many monasteries and libraries have been plundered by the soldiers of the contending parties, that their MSS. have been saved by their officers, and that several such MSS. have, in the course of the last fifty years, reached England. It is very well known that the Irish had a peculiar liturgy, down to the Anglo-norman invasion, which was very different from the Roman; and several who have written superficially on Irish antiquities have extolled it, without having ever seen a single line of its contents. They dreamt that it was hostile to the creed of the Latin church, and described it as emanating from that of Alexandria or Constantinople.—At length it has appeared, as the Gallican Missal did in the days of Mabillon, and in like manner, it begs permission to speak for itself. (1)

One of the principal Irish monasteries founded in Germany, in the 7th century, was St. Gal's, in Switzerland, founded by St. Columbanus's disciple St. Gal, who died after St. Eustasius, aged 95, about the year 646.—That abbey is one of the most famous in the world, for the great number of learned men it has produced, but more for its library, which abounded with a great number of excellent and curious MSS. and printed books, many of which were plundered and lost in the civil wars. (2)—St. Gal's Life by Walafridus Strabo, has been published by Mabillon. (3) He is mentioned in the ancient Life of St. Kilian, published

(1) " Quæ omnium apud nos Ecclesiarum ore ac reverentia, quondam consecrata fuit Liturgia Gallicana, hæc " ab annis retro 800 ita non modo in desuetudinem, sed etiam in oblivionem abiit, ut ejus nec vestigium pæne " ullum relictum sit, nec ritus, apud viros nostræ ætatis etiam doctissimos, certus, et exploratus."

" Illud apud omnes in confesso est, Liturgiam Gallicanam principio a Romana fuisse diversam, ejusque muta- " tionem ante annum Christi 800 contigisse, Caroli Magni Principatu. Is enim S. Gregorii Sacramentarium " quo Romani in sacris utebantur, utunturque etiam nunc, ab Hadriano Papa I. suscepit, edito capitulari ut " Missa in posterum ordine Romano in Gallicanis Ecclesiis celebraretur." Mabillon, Liturg. Gal. 4to. Paris, 1729, Præf.

(2) Some of these MSS. are mentioned in Scheuchzerius's Itinera Alpina, 2 vols. 4to. Lugd. Bat. 1723, vol. 2, p. 547. He says that the MSS. alone amounted to 1004. Some of these must have been Irish.

(3) Walifrid died about the year 849. Another Life of St. Gal, written by Notker, (a monk of that monastery) about the year 900, is given by Mabillon, in Latin verse, Acta Benedict. t. 2, p. 230.—This Notker died in 912. He was the author of a Martyrology, which he compiled from those of Ado and Rabanus, and may be seen in Basnage's edition of Canisius, t. 4. Of the various Notkers of St. Gal, who have been frequently confounded, the best accounts are Mabillon's Annal. Bened. t. 1, page 221. Hist. Lit. de la France, t. 6, p. 135, and Bolandus, ad 6 April. Usher refers the death of St. Gal to 625, on the authority of Theodorus Campidonensis Primord. p. 1158.—But that is certainly an erroneous date.

by Canisius, in these words, " Scotia quæ et Hibernia dicitur, Insula est maris oceani, " fœcunda quidem glebis, sed sanctissimis clarior viris, ex quibus Columbano gaudet Italia; " Gallo ditatur Alemannia; Kiliano Teutonica nobilitatur Francia." (1)

The abbey of Lure was founded by St. Gal's elder brother Dicuil, commonly called Deicola, or the Culdee, who died in 625. The situation of this monastery is described by Mabillon, " Tribus ab Anagratibus Leucis; vicus Le Saucy, una tantum Leuca distat a Leutræ Ab- " batia." (2)—When he visited this place, it was fortified with bastions, surrounded with deep trenches and strong walls. Contiguous to the church were two Irish tumuli of large dimensions, one being the tomb of Dicuil, the other of his successor Columbinus, both disciples of the great Columban. (3) All these monasteries preserved manuscripts.

" It must be acknowledged," says Mezeray, " that those crowds of holy men, (from " Ireland) were highly useful to France, considering them merely in a civil or political point " of view; for the long incursions of the barbarians having quite desolated the country, it was " still in many places covered with woods and uncultivated thickets, the low grounds were " rendered unwholesome by marshes, when by the providence of God, the religious zeal of " those pious men, who led lives not of indolence but of labour, induced numbers by their example " to grub up, to reclaim, to till, to plant, and to build, not so much for themselves, who " lived with great frugality, but to feed and cherish the poor, so that frightful deserts " soon become fruitful dwellings. Heaven prospered them, and the soil seemed to be blessed " when reclaimed and cultivated by such disinterested and innocent hands.—I shall say " nothing of their having preserved almost all that remains of the history of those times." (4)

In the " Rerum Hibernicarum Scriptores," we have adverted to the Irish MSS. which were preserved at Wurtzbourg, Louvain, Cologne, Bobio, Ratisbon, &c. We therefore close this Article for the present, having been induced by the importance of this Missal, to exceed the limits of a catalogue in our account of it.—We are inclined to think that it was carried to the Irish monastery of Ratisbon, by some of those Irish, who carried donations thither in 1130, from Tordelbach O'Brian, king of Munster, as stated in the Chronicon Ratisponense, transcribed by Stephanus Vitus, and quoted by Gratianus Lucius, and by Ward. (5)

(1) Canis. Lection. Antiq. t. 4, pag. 619.—This ancient Life has been published also by Serrarius, from an ancient Franckfort MS.—Marianus Scotus, ad ann. 589, says, " Sanctus Pater Columbanus ex Hibernia " Insula Scotorum, cum S. Gallo aliisque probatis Discipulis, venit in Burgundiam."

(2) Mabillon Annal. Benedictin, t. 1, p. 211.

(3) " Arcis instar modo est, aquis circumductis, validis muris et propugnaculis munitus. Ecclesia vetustatem " præfert, in qua duo ingentis molis tumuli visuntur, unus S. Deicoli Abbatis, alter Beati Columbini ejus Disci- " puli, et successoris, nuper illuc, cum utriusque Reliquiis allati, ex proxima S. Deicoli Ecclesia destructa, pro- " cera amborum corpora (quod de S. Deicolo tradit ejus vitæ scriptor) indicantes." Ib. p. 826.

(4) Mezeray Hist. de la France, ed. 4to. Paris, 1717, t. 1. p. 419 to 421.

(5) Gr. Lucius, page 163-4, and 170. Wardæus in Vita Romoldi, 4to. Lovanii 1662, pag. 307.

No. II. "SURVEY OF THE C. OF WESTMEATH."—*folio, paper.*

The written pages of this MS. are 253. A memorandum prefixed to it in the handwriting of the late Mr. Edmond Malone states, "In the copy of the survey of Westmeath, formerly in the "possession of my grandfather, and now in my brother's library, is the following entry:— "This book copied from the records of the Surveyor General's office, in the year 1709. "Richard Malone.—This copy, which belonged to my father, was made, I suppose from "the other above mentioned, probably about the year 1741. Edmond Malone."

Whatever may be thought of Mr. Malone's conjecture, relative to the MS. from which this was copied, certain it is that Taylor's original Survey of the forfeited estates of Ireland, became the property of Lord Essex, when he was Lord Lieutenant of Ireland, and is now in this Collection, and has been described in this Catalogue, and that the MS. now before us corresponds entirely with the volume of that survey intitled Westmeath; the only difference being that in this MS. at fol. 125–6, after the "Totall of acres in the Barony of Clunluman," follows a "Totall of acres in the severall baronies of the C. of Westmeath," which is not in Taylor, but is summed up from his statement, and consists only of half a page.—The names of the proprietors in each parish are given throughout in the same manner, so that having described the prototype in a preceding part of this work, we feel absolved from entering into details, further than to observe, that this MS. is valuable, inasmuch as it approaches so closely in time to the original, that it is fairly written, and elegantly bound.

No. III. "A PARCEL OF LOOSE MSS. RELATING TO IRELAND."

No. 1. Original award by Sir Thomas Eustace, James Dowdall, and John Synott, Commissioners appointed by Sir Henry Sydney, Lord Justice of Ireland and his Counsel, to settle finally the cause pending between the Lord Mountgarret and the Baron of Upper Ossory, dated 29 May, 1559. (1) This is the latest original document known, in which the Irish Brehon decisions are referred to, as a foundation for the award of English Commissioners. The names of the Brehons, whose decision in this cause is quoted by the Commissioners, are Edmond O'Deoram, Dearmot O'Deoram, in behalf of the Baron of Upper Ossory. Caroll, O'Deoram, and Fergomnanome O'Deoram in behalf of the Lord Mountgarret, and their decision is adopted with some exceptions which are thus expressed: "And for that the orders taken between the "said parties, by the forenamed Brehons, as well those whereunto the Rt. Hon. the Earle of

(1) Sir Henry Sydney, of Penshurst, in Kent, married Mary the eldest daughter of John Dudley, Duke of Northumberland, who prevailed on Edward VI, aged 16, to leave the crown to the Lady Jane Grey, his own daughter in law. In the 2d and 3d of Philip and Mary, 1555, 1556, he was appointed Vice Treasurer of Ireland. In 1558, Lord Justice, in the absence of Thomas Ratcliff, Lord Fitzwalter (by the death of his father Earl of Sussex) then Lord Deputy of Ireland. These chronological notices are confounded by Borlace and Cox. Leland studiously evades the details of chronology. Sir Henry was appointed Lord Deputy in 1567, and again in 1575. He was the first who divided Ireland into shires.

" Ormond his hand is, as other taken by themselves without the same, were very uncertaine " depending all upon proofs, so as none of them could be ended without waste of time, &c." Four seals were appendant, as appears by their vestiges and the slips of parchment by which they hung; part of one seal of red wax remains. The names of three of the Brehons and of the Commissioners may be seen in their own hands at the end. The Brehon's sign in the Irish language and characters thus:—" *Misi Eomond O'Deorbain, Misi Dcarmaid O'Deorbain,* " *Misi Cearbaill O'Deorbain.*"

Buchanan remarks, that if we except the introduction of Christianity, and the consequent destruction of Druidism, the manners of the Irish were not much altered to his own times.— " Plurima ex veteribus institutis adhuc manent, nec quicquam fere in Hibernia, nisi in cere- " moniis et Religionis ritibus est mutatum." Rer. Scot. l. 1, p. 54.

No. 2. An original grant on parchment, by Sir H. Sidney, Lord Lieutenant of Ireland, to Captain George Thornton, to contract for three hundred hogsheads of French wine for Dublin Castle, dated Drogheda, ult. September, 1575. Autograph perfect. Seal missing.

No. 3. Sir Edward Fitton's original receipt for money paid him by Sir Henry Sidney, to the amount of £15,000, for the service of Ireland, in 1576. Dated 25 December, 1576. Autograph perfect. Seal broken. Parchment.

No. 4. Original Indenture, on parchment, by which Sir H. Sidney agreed to sell to Sir William Fitzwilliam, Knight, and Justice of Ireland, for the sum of £100 sterling, the scite, &c. of the late religious house called Thomas Court, near Dublin, dated 27 June, 1560.— Woods, ponds, gardens, &c. are enumerated. Autograph and one seal perfect.

No. 5. Original Indenture on parchment, by which Sir Henry Sidney passed to Sir William Fitzwilliam, £6000 for the public service of Ireland.—Dated 4 Aug. 9th of Q. Eliz. The seal is missing, but its vestiges remain. Autograph perfect.

No. 6. Original Indenture on parchment, signed by Sir William Fitzwilliam, acknowledging the receipt of various other sums from England for the public service in Ireland.—Dated 25 Aug. 9th of Eliz. Signature perfect. Seal broken.

No. 7. Original Report of Commissioners appointed to appraise the value of the ship the Flying Harte, of Antwerp, with her cargo, then in the port of Dublin. Dated 15 March, 1570. Six seals appendant. Signatures perfect.

No. 8. Original grant of the Freedom of Drogheda to Sir Henry Sidney.—Dated from " the " Tolsell of Drogeda, the Friday before the Feast of the Conversion of St. Paul.—12th of " Elizabeth." Seals appendant, but broken.

No. 9. Original journal of proceedings in the North of Ireland during the siege of Londonderry, from 20th Aug. 1689, to 22 Jan. 1689, by Capt. Richards, afterwards General Richards; all in his own hand. For Richards, see this Catalogue, Press 6.

No. 10. A narrative of the Commissioners for examining and stating the public accounts of the kingdom.—This is a fair and accurate copy of the return made in 1701, by the Commissioners appointed to inquire into Lord Ranelagh's accounts, and charging him with great abuses and unaccounted expenditure in secret service for K. James II.

No. 11. A short account of the forfeited lands in Ireland, and how disposed of.

No. IV. " Journal of the Siege of Limerick."—*quarto, paper.*

The written pages are 48, in the handwriting of Captain Richards, who entered the fact he mentions, as they occurred, in his presence. It begins from Tuesday, 25th August, 1691, and ends Friday, 25th of September following. It is much to be regretted that we have not the whole account of this memorable siege from this excellent officer, whose military details are always minute and accurate, giving the events of each day in the order in which they occurred. The title on the first page is " Journall after my negociations with O'Donnel."

The reader will recollect the statements relative to O'Donnell and Luttrell, at pages 455, and 589 of the 2d volume of this Catalogue, and may hastily confound one O'Donnel with another. He who is mentioned at page 455, was Charles, a man of the greatest honour and integrity, and is not to be confounded with the O'Donnell whom Captain Richards alludes to. The latter was Balderoc, whose negociation with Richards is mentioned by Story, in his Wars of Ireland, 4to. Lond. 1693, page 181. " Saturday, 8 July, 1691, one Mr. Richards came from Balderock " O'Donnell to our camp, where he stayed 2 or 3 dayes, and then went towards Dublin, in " order to wait upon his Majesty, who was then in Flanders. His business was to assure the " General, of Balderock's affections to their Majestie's service, and that if he might have the " men he brought over with him admitted into pay, in order to serve in Majesty in Flanders, or " elsewhere, himself made Earl of Tyrconnel, to which he pretended a title from his ancestors, " and have £2000 given him for his expences, he would then come over to us, and bring a " considerable body of the Irish along with him. The General therefore considered that it was " no ill policy to get the Irish to draw blood one from another, consented to some of O'Donnel's " proposals, and the business was shortly after compleated, though Balderock complained " heavily that the thing should be made publick to the great hinderance of the number of men " he designed to bring off, and almost to the hazard of his own life. For this treaty was first " in the Dublin Intelligence, and then in the London Gazette, dated August 13, which was " before the thing was really compleated."—Thus were the Irish subdued by treachery as well as by the sword. (1)

The siege of Limerick described in this MS. was the second. The first was laid by King William in person, 9 August, 1690, and raised on the last day of that month. The second was laid 15 August, 1691. Limerick capitulated 28 September following, and the town was surrendered on the 3d of October. It is remarkable that in Story's edition of the " Articles," p. 250, the wording of the second Article differs from the editions of Leland and Curry. In the former, the Irish Catholics are allowed to practise their several professions, trades, &c. " as " freely as in the reign of James II." --in the latter—" as freely as in the reign of Charles II." By the 12th Article, as published by Story, the Lords Justices and General Ginckel undertake " that their Majesties will ratify these Articles, within the space of three months, or sooner," in Leland and Curry," within the space of eight months or sooner."—Of Plowden's edition, it

(1) Story goes on stating the desertion of Colonel Luttrell's officers and men, pages 183, and 185.

is superfluous to say any thing, a mere party compiler, his whole work is nothing more than a copy of Leland, Curry, and some scraps from other more modern and superficial writers, without the least critical inquiry into dates, or facts. With respect to Curry, he was never permitted to examine a single document. Inside the gate of the Castle, or of Trinity College, Dublin, he never dared to venture his person. The fires of Smithfield had at least the merit of being lighted by royal hands, and there was some glory, if not some merit, in dying in the blaze; but the low servitors and scullions of Trinity College, would, literally, have turned Curry out of doors, without the least hope of redress, or the least prospect of canonization.— The editors of his second edition, give the Articles of Limerick, as they state, "exactly "printed from the letters patents, wherein they are ratified by their Majesties, under the great "seal of England." Now that is false; they give them not from said letters patents, but from Leland, who professes indeed to give them from the originals, though it must be evident to every one conversant in these subjects, that he never saw those originals, or, if he did, that he never transcribed them accurately. The spelling alone, which is quite of yesterday, would convict him. In those days, Ginckel was never written Ginckle. In the original, Sligo was included in the capitulation, Article 2; in Leland's copy it is totally omitted, and is omitted also by Curry, who only copies him, Dublin ed. 8vo. 1793, pag. 208. As to Plowden, it is idle to collate him. He follows the sheep that preceded him, Cæcus Cæcum. In the Vth Civil Article which stipulates that the foreign merchants, officers, &c. in the Irish towns, shall be included in the capitulation, those of Limerick are omitted by Leland, and consequently by Curry and Plowden. We willingly forgive thirty-six verbal variations from Story's edition in Leland's, and consequently in his servile copyers; but surely they ought to have noticed, that instead of the original signatures of French and Irish officers, Leland gives only *Ginckle*.

No. V. "Gibbon's Index to Rapin."—*quarto, paper, in morocco.*

The title page describes this MS. in these words, sufficiently descriptive of its contents:— "An alphabetical memorandum book or index, whereby several remarkable passages in "Rapin's history of England to the Revolution, may be easily turned to, continued to the end "of K. William's reign from another history." The written leaves are 730. The references are very accurate, and the subjects noticed are the most important in Rapin. It is dedicated to the D. of Cumberland, 1st March, 1733, by Charles Gibbon, and is all in his hand.

No. VI. "Relation d'un Voyage en Ecosse."—*quarto.*

The written pages are 35, describing the many perils and hair-breadth escapes of the officers of the "Bie trouve" brig, commanded by Captain Anguier, which sailed from Dunkirk, 11 June, 1746, in quest of the Pretender. The narrative is by Monsieur Dupont, one of the officers, and is very interesting.

No. VII. "MISCELLANEA."—*quarto, paper, 73 leaves.*

No. 59. The writing of this MS. is as old as the reign of Henry VI. and all in one hand; the abbreviations render the reading difficult.—It contains the following articles:—

Fol. 1. "Tractatus Nicholai Comitis."—Fol. 16. "Summa Platonis."—Fol. 19. "Specu-" lum Alkimiæ Rogeri Baconis."—Fol. 21. "Verbum abbreviatum Raymnudi Lulli."—Fol. 25. "Tractatus Anglicus Roberti Ffrunitoris." This is in English and begins thus: "In the name " of God, amen. The yere of our Lord God 1456, Mr. Robert Ffrunitor, otherwise called " in English *Bark-arborum*, in Suffolk, att Bongeye, begynne this litill Treatise, which is a " tresure above tresures, and in proceedinge in the same, I beseche that Lord and Prince " Alpha and ω. soe to counsell me that I may bee infensed, &c.

" This booke I begynne the 5 degre of the sonne entring into the sygne of Scorpio, in the " moneth of November, the second day after the true conjunction of the sonne and the mone, " the prime being this yere 14, and the Dominical Lettre B, in the year of K. Henry the VIth " after the conquest 36."—Very little is known of the authors mentioned in this MS.

Fol. 31. The next article, is entitled, "Secreta Secretorum."

Fol. 36. "Tractatus brevis Mizezi de Lapide Philosophico."

Fol. 37. "Opusculum Arnoldi de nova Villa."

Fol. 38. "Tractatus de annulo, Sive Bernardi Treverensis Epistola de annulo."

Fol. 41. "Opus incipiens—Laus sit Deo P." or another Anonymous work on Alchymy.

Fol. 43. "Johannes Castyn ad Cardinalem quemdam."

This work terminates at folio 50, thus,—"Explicit Liber Philosophiæ Magistri Johannis " Castyn Anglici."—Castyn is not mentioned by Tanner or Nicolson.

Fol. 50. "Opus Ecclesiæ Romanæ Scriptum."—At the head of the first page of this tract the title is given thus:—"Medulla Alchymiæ Georgii Riplay Angli.—Alii volunt esse Fratris de " Rupeissa Librum Juris."—Tanner mentions Riplay's works, but not this.

The running title is "De Curia Romana;" and this last is in the same hand with the whole book. It is however undoubtedly a work on Alchymy, as are all the other Tracts in this volume. The alchymists endeavoured to conceal their art under false titles. At the end, this tract is ascribed to George Riplay, canon of Bridlington, in 1490.

Fol. 55. "Opus Johannis Sawre Monachi Thorney," this is also on Alchymy.——Fol. 60. Appendix to ditto.——Fol. 65. "Dialogus inter Naturam et filium Philosophiæ."

No. VIII. "MARKHAM'S MEMORYE."—*octavo, paper.*

The written pages are 126. "The title page describes its contents.—"An aroakt memorye, " or calling to accounte of those preceptts, and dutyes which belonge to the Captains, &c. &c. " of the trayned Bandes, &c. by Gervase Markham."—This writer is not to be confounded with another, who is mentioned in the second volume of this Catalogue, page 349, 408, &c. The author of our MS. was also author of a Tragedy, "Herod and Antipater," 1621, likewise of the "Art of Angling, Art of Archerie," and "Soldier's Exercise," as in the Harleian Catalogue, vol. 2, Lond. 1787. The MS. before us appears to be in his own hand.

No. IX. to XXV. "William Ireland's Shakespear Forgeries."

These are seventeen different pamphlets, containing Mr. Ireland's forgeries of Shakespear's hand, which were purchased by the late George Marquess of Buckingham, at Leigh and Sotheby's sale of Mr. Ireland's books, &c. May, 1801.—The first is a thin quarto MS. of only ten written pages, in which Mr. Ireland confesses that he copied Shakespear's signature from his will in Doctor's Commons, also a forgery of a promissory note for £5. 5s. supposed Shakespear's, bearing date, 9 Septemb. 1599, forgeries of Q. Elizabeth's autograph, of Lord Southampton's and others. The last leaf is a blank bearing the jug, watermark of Q. Elizabeth's time, of which Mr. Ireland confesses that he procured as many as possible, in order to throw a greater degree of authenticity on his manuscripts.

The other fifteen are scarce tracts, printed in different years of Queen Elizabeth's and James I.'s reigns, in the interval from 1570 to 1613 inclusive, and containing Shakespear's pretended MS. notes. Though these imitations are executed with a considerable degree of ingenuity, they could not have at all imposed upon the learned, nor long upon the less informed. One circumstance alone was decisive. To give these forgeries an air of antiquity, the parts of the margins on which they were written, were browned, either by a red hot iron, or by some other process, so as to give them a colour totally different from the other margins, and parts of margins, where no writing was inserted, and this process is clearly visible throughout the whole of these fifteen pamphlets. With such a glaring fact before us, we cannot but observe that there was no necessity for questioning Mr. Ireland where they were preserved, or discovered, and why never produced before.

No. XXVI. "Emblesmes et Devises d'Amour."—*twelves, vellum.*

This curious MS. consists of twelve miniature paintings, emblematical of the author's love and attachment to the lady for whom it was composed in the 16th century. Each miniature exhibits several figures finished with considerable taste, and illuminated in gold and ultramarine. To these paintings is prefixed a preface of eight pages, entirely in gold, on a dark red ground, and the reverses of the paintings are illustrated by twelve ornamented explanations, in gold also. These explanations are in quaint French rhyme of the 16th century. Some of the marginal ornaments are exquisitely finished, and the whole is included in an ornamented case, to both sides of which are attached rings, indicating that it hung suspended by a chain to the girdle or sash of the lady, and formed an appendage to her dress. At the end is a very well executed portrait of the author, "Pierre Sala," from the reverse of which, the following lines, though nearly obliterated have been carefully transcribed.—"Cet de vray le Portret de Pierre Sala, "Mestre Hotelle chez le Roy, avec des enigmes qu'il avoit fet a sa metresse qui estoit grand "honete a Madame de Ressis, la quelle est sortie de la mayson de Guillaen, en Quercy."—This curious ornament was a part of the plunder of the celebrated Marshal Junot.

No. XXVII. "HENRY VIII. TO ANN BULLEN."—*twelves, vellum.*

The MS. so lettered on the back of the blue morocco case, in which it is contained, is a small prayer book, about two inches and a half in breadth, bound in solid gold, and furnished with two gold rings, through which a gold chain was passed for the purpose of suspending it about the neck of the possessor. The written pages are 196, each about an inch square, and containing an English version of the seven penitential psalms, beginning with a version of the hymn—"Veni Creator Spiritus." The writing is of Henry VIII.'s reign, but in a neater and more legible manner than was common in that reign, having been evidently written for a person of high distinction. It is stated to have been given by Anne Boleyn on the scaffold, to the lady who attended her, as a mark of remembrance.

No. XXVIII. "A MASQUE AT COURT TEMP. ELIZ."—*folio, paper.*

The written pages are 92, the writing contemporary. This is an unpublished comedy, which was intended to be represented in masques for the Queen's amusement. The actors and their parts are entered thus :—Saxhira Bellesa, (the Queen,) Bassalino Maromante, (My La. Marques,) Agenor Senerio, (Mrs. Cicely Croftes), Ffydamira Gemella, (Mrs. Sophia Carye,) the Kinge, (Mr. Arden,) Pantamora, (Mrs. Villiers,) Camœna, (Mrs. Yorke,) Melidoro, (Mrs. Howarde,) Martino, (Mrs. Victoria Carye,) Bonorio, (Mrs. Beamont,) Ossorio, (Mrs. Seamer,) Tymante, (my Lady Ffoyldinge,) Vittorio, (the Master of the Maides,) Romero, (Mrs. Seamer).—After the last act of this quaint performance, the following lines are addressed to the Queen.

"May you have all the joyes of innocence,
"Injoyinge too all the delights of sense,
"May you live longe and knowe till ye are told
"T'endeare your beauty, and wonder you are old,
"And when heaven's heate shall draw you to the skye,
"May you transfigur'd, not disfigur'd dye."

No. XXIX. "DIARY OF THE EXPEDITION OF CHARLES V."—*quarto, paper.*

The title page describes this MS. thus, in the handwriting of that age:—"Commentaire, ou "Diurnal de l' Expedition de Thunes, faicte par le tres Saincte, et tres Victorieuse Empereur "Charles V."—Then follows, in a more recent hand, the date of that Expedition, 1535.—The written pages are 200, written during the Expedition, by an eye witness. There is another work on this subject in Latin, "Joh. Etropii Diarium expeditionis Tunetanæ;" apud Scard. vol. 2, p. 320, to which may be added the valuable narrative of Paolo Giovio, Istorie del suo tempo, Vinegia 1572, p. 355, &c.

No. XXX. "TRATADO DE MEDICINA."—*quarto, paper.*

The following account of this MS. which closely resembles a printed book, is prefixed to it, in Spanish,—" This Treatise on Medicine, which was copied by the Guarani Indians, of the " ancient Paraguay missions, and shews the degree of accuracy in fac-simile transcribing, to " which patient labour enabled them to attain, was presented, with other curiosities, to Don " Juan Tyrrell, Administrator of the Royal Custom House of Monte Video, by the most " excellent Senor Don Santiago Liniers, General of his Catholic Majestie's forces, and Viceroy " of Buenos Ayres, as a token of friendship Senor Tyrrell takes the liberty of presenting this " curious book, with his respectful compliments, to the Noble the Marquess of Buckingham. " London, 18 March, 1808." The pages are 123, so nearly resembling a Saragossa edition of 1699, that at first every one is deceived by it.

No. XXXI. "PENMANSHIP."—*quarto, vellum.*

This curious specimen of French penmanship consists of thirty-three leaves of vellum, containing twenty-two portraits of French ladies, and others, in the costume of Lewis XIV.'s reign, all executed in common ink with a pen, but with such exquisite diligence, and yet such freedom, that each figure seems to have been compleated by one uninterrupted flourishing of the author's hand, no break appearing in any of the lines, except merely in the finishing of the features. To each lady's portrait is annexed a song set to music in her praise, and at the end is placed a duet, by J. Jacques Rousseau, of Geneva, composed by him at Paris, in 1776, and stated to have been sent by Mr. Twiss to Miss Ancell.

No. XXXII. "MEDICAL AND CULINARY RECEIPTS."—*quarto, parchment.*

The written pages of this MS. are fifty-two; the writing is of the reign of Henry VII. It begins with directions to pantry keepers, followed by a " Counynge of Kerving," or the science of carving. Instructions for preserving of wines, &c.

At the end of these instructions are rules for preserving health, followed by an article intitled " Treatyse off good governance." This is in verse, and is followed at p. 52, by—" The boke " of kepying of horses." Some leaves are missing at the end.

No. XXXIII. "HISTORIA ANIMALIUM."—*quarto, parchment.*

The written pages are thirty-two, to which is prefixed a note in Mr. Astle's hand that this MS. was written in the time of William the Conqueror. The outline drawings of animals are above forty, and to each is added a description in Latin, taken from Aristotle, of the nature of each, with moral allusions to vices and virtues of men, of which the characters of those animals are described as emblematical. It begins with the description of the lion, then the Moose deer, " animal nimis acerrimum ita ut non ei venator possit accedere, habet enim magna cornua et alta,

" quando autem fugit per silvas, persecutus incidit, et secat silvam cornibus, atque cava " robora deponit ad terram." Next follow a variety of African and European animals, the descriptions of which are taken chiefly from Aristotle's Natural History. Amongst them is the unicorn. The author is anonymous and legendary.

No. XXXIV. " Il Petrarca."—*quarto, parchment.*

This valuable MS. is undoubtedly coeval with the author, and might have been his own last copy, for he died in 1374, and this manuscript appears to be of about that time. On the reverse of the last leaf his memorandum on the death of Laura, written in the same hand with the whole text, differs in one date from the same memorandum inserted in his transcript of Virgil in the Ambrosian Library, as published by Tiraboschi. The words in our MS. are here most carefully copied :—

" Laura, propriis virtutibus illustris, et meis longum celebrata carminibus, primum occulis " meis apparuit, subprimum adolescentiæ meæ tempus, anno M.CCC.XXVII, die vi. mensis " Aprilis, in Ecclesia S. Claræ, Avenionensi, hora matutina. At in eadem civitate, eodem mense " Aprili, eodem die vi, eadem hora primi, anno autem M.CCC.XLVIII, ab hac luce lux illa " subtracta est, cum ego tunc Veronæ essem, fati mei nescius. Rumor autem infelix, per " litteras Ludovici mei, me Parmæ reperit anno eodem, mense Maio, die xxviii, mane. Corpus " illud castissimum atque pulcherrimum in loco Fratrum Minorum repositum est, ipso die " mortis, ed vesperam.—Animam quidem ejus, &c."

The last date in this extract is given differently by Tiraboschi from the Ambrosian Virgil, thus :—" anno eodem, mense Maio, die xix, mane."—We leave this variation in two coeval MSS. to be reconciled by the learned, whilst we describe the MS. before us.—It consists of 350 written pages. The initial letter is illuminated in gold, ultramarine and other colours. The first thirteen pages contain an alphabetical index to the sonnets. The first sonnet is " Poiche " ascoltate in rime sparse il suono," &c. The sonnets end at page 294, where they are followed by the " Triumfi Petrarcæ," in sixty-seven additional pages. The leaves of the part containing the sonnets are numbered to folio 141, exclusive of the index, which refers to the numbering of the leaves. Tiraboschi mentions no MS. of superior antiquity.

The following circumstances deserve notice, and may help to ascertain the date of this MS. Petrarca complains in one of his letters, written soon after the death of Laura, that his sonnets are scattered loosely amongst the people, by whom they are corrupted and disfigured, " Che " i suoi versi Italiani sono abbandonati al popolo, il qual gli sfigura cantandoli." Tiraboschi, vol. 5, p. 461. Now the Abbe de Sade abundantly proves that Laura died 5 April, 1348, therefore Petrarca's Italian poems appear not to have been collected into one volume before that time ; neither does it appear that any copy of them was collected into one volume before he presented his library to the republic of Venice in 1362, as in Tiraboschi, ib. p. 207.

It is certain that Petrarca frequently revised and corrected his own sonnets, down to that time, as shewn by Ubaldini, who published his original fragments from his own handwriting, in 1642, as in Muratori's Modena edition of 1711, and in Comino's Padua edition of 1732. From the

year 1362, when he presented his library to Venice, until the year 1374, when he died, twelve years elapsed, during which he collected and reformed his poems, and the MS. before us is not of a later date. It was certainly written before the sonnets began to be numbered, as they are in the printed editions; before the word *et* for and was changed into ed, and before Petrarca's poems were divided into parts 1, and 2.—It is remarkable that his sonnets on the vices of the Romans, beginning " l'Avara Babilonia," and " Fontana di dolore," are obliterated, but yet legible through the pale ink with which they are stained.—By way of conclusion to this article, we may observe that as Shakespear, the authorized version of the Scriptures, and Clarendon, are the three principal standards for the English language, so are Dante, Petrarca, and Bocaccio for the Italian, as in Muratori della perfetta Poesia Italiana, 4to. Venezia, 1770, t. 2, p. 70. But this observation must not extend to style ; it relates only to choice of Italian words, in which these three authors are superlatively pure. From about the year 1300 to the end of the 14th century, not only the authors, but even the vulgar, spoke pure Italian, as is evident to Muratori, from the MSS. of that period. From those MSS. Bembo and the subsequent grammarians, and the Crusca Academy derived their principal, if not only aid, in chastening the language, when it had deviated from the purity of that age.

No. XXXV. " Nassyngton's Poem on the Trinity."—*thick quarto, paper and vellum.*

The leaves of this MS. are numbered from 1 to 245, where the paging is discontinued, leaf 245 being the last paged, but the poetry continues regular and perfect through a series of 76 leaves more, down to leaf 325, where, in addition to Nassington, we find Gower's " Exhortatio " contra vitium Adulterii," in ten leaves, ending at leaf 335 of the MS.

The following account of this MS. is taken from the catalogue of Mr. Todd, bookseller, at York.

" No. 10451, Nassyngton---William De—His Religious Poem on the Trinity and Unity," a " curious MS. of the 15th century consising of upwards of 640 pages, fairly written, partly on " vellum, and partly on paper, intermixed. A thick short folio, (read quarto) with the original " oak covers, edges uncut.—circa ann. 1480."

It is presumed this work was never printed, as no trace of it can be found in the numerous catalogues, and other bibliographical works, which have been examined. Unfortunately a part of the second leaf of the Proheme (which is in prose) has been torn off: otherwise the whole appears to be perfect, although there are some few errors in the paging, but these, upon inspection, evidently do not affect, or interrupt the regular series of stanzas.

Mr. Warton, in his " History of English Poetry," has given the following account of a similar MS. copy of this poem, which he accidentally met with in the library of Lincoln cathedral.— " To this period, (speaking of the reign of Edward V.) I refer William of Nassyngton, a proctor, " or advocate to the ecclesiastial court, at York. He translated into English rhymes, as I " conjecture, about the year 1480, a Theological tract entitled,—A treatise on the Trinity and " Unity, with a Declaration of God's Works, and of the Passion of Jesus Christ,—written by

" John of Wandelby, an Augustine friar, of Yorkshire, a student in the Augustine convent at " Oxford, the Provincial of his Order in England, and a strenuous champion against the " doctrines of Wycliffe," &c. Warton's History of English Poetry, vol. 2, p. 172.

Gower's work at the end of this MS. is an English translation from his French Balade, " On " the Dignity or Excellence of Marriage," which is mentioned by Tanner in his Bibliotheca, name Nassyngton.—The following lines are prefixed to this version:

" Who yat liste loke in yis litel tretice,
" May finde what meschief is of audultre,
" Wherefore he yat will eschewe yat vice,
" He may see here to beware of folie,
" Gower it made in Frenshe with grete studie, &c.

The titles of the different chapters of this poem are in Latin, and in red ink.

No. XXXVI. " JOHANNIS DE JANUA CATHOLICON."—*folio, parchment.*

This MS. was purchased at the Pinelli sale by Lord Spencer, who presented it to the late Marquess of Buckingham. The written pages are 644. The initial letter P, is finely illuminated, and in its centre is a miniature picture of Janua himself, kneeling before the Virgin and Infant, vested in his dominican habit, holding out both hands closed before his breast, whilst the Infant gives him the Benediction in the Latin form. The glories about the heads of the Virgin and Infant are in gold. The margins are elegantly festooned and decorated with flowers, and the lower margins present five figures in the burlesque style of that age.

The title at the head of the page is in red ink, thus—" Incipit Summa que vocatur Catho- " licon, edita a fratre Johanne de Janua, ordinis Fratrum Predicatorum." Each page is divided into two columns, amounting in all to 1288. The initial letters of chapters are finely ornamented, illuminated, and flourished along the margins from the top to the bottom of the page. Each page is a foot and a half in length, and twenty-one pages are ornamented in gold. The form of the letters is modern Gothic, of the 13th century.

Janua's real name was Balbi, his adopted name " De Janua," was derived from Genoa, his birth place. He died at an advanced age in 1298. His Catholicon now before us, was first printed by Fust and Schoeffer, in 1460, without the printer's name. Meerman has ventured to ascribe it to Gutenburg, because the usual form of Fust and Schoeffer's colophons differs from that of the princeps of Janua, theirs being always in red ink, this in black; secondly, because it has not their names annexed to the colophon, which they never omitted after 1457; thirdly, because the shape of the type differs from theirs; fourthly because Gutenburg's press was purchased, in 1468, by Nicholas Bechtermuntze, de Atlavilla, who printed a " Vocabularium " Latino-Teutonicum" that year, with the same types which were used in printing the Catholicon, and this scarce and curious vocabulary was shewn to him by Mr. Bryant, in the Duke of Marlborough's library, and contains extracts from the Catholicon.—To all these reasons it has been deemed a sufficient reply, that the celebrated princeps of the Psalter by Fust and

Schoeffer, in 1457, and the "Catholicon," in 1460, are executed in cut metal types; that they were the first inventors; that their Psalters of 1457 and 1459, their Durandus of 1459, and their Catholicon, are the earliest printed books known to have a date; and that Fust and Schoeffer assume the merit of having invented cut metal types for these works.—Gutenberg however was their associate at that time, and the Psalter was four years in the press; so that he must have been acquainted with the art before the year 1457. In fact the bible of 1450, printed by all three, is in cut metal types, and it is certain, that Gutenberg never used any other than wooden or cut metal types down to 1462.

De Bure ascribes the Catholicon to Fust and Schoeffer. That immense folio edition, he says, was printed "Moguntiæ per Johannem Fust, &c. &c. 1460;" he adds that it is one of the four first works that appeared in print, with the imprint of the year. Mr. Grenville possesses a copy of this most rare edition, purchased at the sale of the Alchorn library, in which the date is—"Hic liber egregius Catholicon, Dñice Incarnationis anni 1460, Alma in Urbe Moguntina, nationis inclite Germanice, &c. impressus atque confectus est." Another copy on vellum in the Mac Carthy library, is mentioned by Mr. Dibdin, in the third volume of his Decameron, p. 171, where he ascribes it to Gutenberg.

The "Catholicon" was reprinted by Greinsfleich with wooden types. The Strasbourg edition, by Mentelius, which was published without name or date of year, is probably of 1469, as in Meerman, v. 2, p. 96–99. A copy was purchased at Dr. Mead's sale for £25. 15s. for the late Lewis XVI. king of France, who gave a commission to bid £150 for it. Mr. West's copy sold for £35. 3s. 6d. and is now in the Royal Library. Dr. Askew's was said not to be the Princeps, and one of its leaves being supplied in writing, it sold for £14. 10s. It may be considered as certain, that all books bearing an earlier date than 1457, are forgeries, as in Maittaire Annales Typogr. l. 1. p. 2.

Ducange mentions the Catholicon in his preface, as an "Emporium mediæ Latinitatis."—We know no MS. copy as old as this now before us, and we have no doubt of its being coeval with De Janua himself, who died in 1298.

No. XXXVII. "The Goulden Art."—*folio, paper.*

The written pages are two hundred and six, of James I's reign, and apparently the original, written in 1603. It consists of two parts, the first of fifty-three written leaves, the second of forty-nine. The title of the first is in these words, sufficiently descriptive of the contents:—"The goulden Arte, or the Jewell House of Gemes, wherein is shewed the generations of Gould "and Silver in there Mines, and the reducing them to perfecte mettles, with their value in "quoyne and estimatione for other uses; the generatione and fishinge for pearle, the know-"ledge of all pretious stonnes, the makinge of counterfect stonnes, &c. by William Hethe, "Clarke of his Majestie's Store for the Navy, at Portsmouth." The year when this MS. was written is mentioned at folio 10;—"As money now goeth, in the first yeare of his "Majesty's raigne, being 1603."—The second part is intitled, "The booke of Pearles

" and precious Stonnes." Both are in the author's own hand, and though this work is not mentioned by Nicolson, or Oldys, or in Wood's Athenæ, or Fasti, and is not quoted by Bishop Fleetwood in his valuable " Chronicon Pretiosum," yet it abounds in information on the very subject of that work.—The principal articles are—of the generation of gold and its qualities.—Where most and best found.—Manner of working the mines in the West Indies.—Use of quicksilver in refining.—Ancient manner of working the gold mines in Egypt.—Of silver mines ancient and modern.—Qualities of silver.—Origin of money and coinage.—Manner of assaying gold and silver.—Charge and duty of the Warden of the Mint.—Manner of trying money.—Of the pound troy.—Value of sterling silver and fine silver compared.—Of receiving bullion into the Mint.—Difference of Troy weight and Tower weight.—Comparative tables of the value of foreign and English coins, of different ages.—Of the jury of goldsmiths for the triall of prizes for gold and silver moneyes before the Starchamber in 1600, and 1601.—Comparative tables of the fineness of all manner of gold coins.—The secret to know where gold and silver may be found.—How to make artificial gold.—Of metals in the West Indies, and how the Indians discover them.—Quality of the earths where they are found. Of the Potosi mines, and the manner of finding and refining gold there, with the properties of quicksilver as used there, and the engines to grind metals, &c. to folio 54, or page 109.

The second part is paged from folio 1, to 49, where the title is in these words—" The " Booke of pearles and presious stonnes, with their vallewes and vertues."—After noticing the precious stones mentioned in Exodus, c. 28, v. 17, this author gives an extract from Marbodœus's Dactylotheca, which he translates into English verse, shewing the great variety and properties of precious stones; he then proceeds to describe the generation of pearls, and how they are found, their prices, qualities, how to make them have an excellent colour.—Of Scotch pearls and the manner of fishing for them.—This article is taken chiefly from Hollingshead and Cardane.—Of carbuncles and diamonds, with their prices; where to be found in the East and West Indies, and how to polish them.—Of rubies.—Of the saphire, its values and properties;—the topaz;—smaragdes or emeralds;—the spinnell and different sorts of rubies:—the turquoise; the jacinth, amethist, jerasol, jasper, agat, memphitis, sannus, the toadstone; the echites or aquileus; the magnes.

A vast variety of ornamental stones follow; amongst them are the elitropia, berillus, cornelian, iris, lapis-lazuli, chrysolitus, onyx, crystal, amber, coral, calcedonic, serpentine, the bezaar.—Of the unicorn's horn and its medical properties, &c. The following passage extracted from this part of the work claims attention. " The unicorn's horne that is at Winsor, " which is supposed to be one of the fairest of the world, it is one the outsid of a rustic colour, " rufe, and as it were wreathed in spires, haveing all the rest of the trew markes found therein " that a trew horne should have. The unicorne, as Lewes Wastinian testifieth, who sayeth he " saw two of them at Mecqua, is of the hyghet of a young horse colte of thirtie monthes old. He " hath a head like a hearte, and in his forehead he hath a sharp pointed horne, three cubits " longe, or thereabout, he hath a longe necke and a mayne hanginge downe one the one side

" of his necke, his legges are slender as the legges of a goate, and his feet are cloven much " like the goate. His hinder feet are heavy, and his heare is in couller like unto a beay horse. " This beaste is in countenance crewell, and wylde, and yet notwithstanding mixte with a " certaine sweetness, or amiablenes, his horne is of a marvelous great force and vertue against " venome and poyson. The unicorne is found in Æthiopia, like as the asse is found in India, " which asse hath likewise one only horne in his forehead, and is taken som tymes for the " unicorn."

Pliny describes the unicorn as the Indian ass. (1.) He is mentioned also by Ctesias in Indicis, quoted by Photius Biblioth. cod. 74, by Aristotle Hist. Animal. l. 2, and 3, and Ælian l. 4, c. 52. Bochart however maintains that no such animal ever existed. Hierozoicon l. 3. In the " Historia animalium," of the 12th century, already described, fabulous account of the unicorn proves that the reality of the animal was then universally believed.—Pereyra states, in his account of Greenland, that what is commonly called the unicorn's horn, is the horn of a large fish, called *Narwall* by the Greenlanders. But the reality of the unicorn's existence, is asserted by Bruce, vol. 5, p. 88, by Alexander Ross in his reply to Brown's vulgar errors, intitled, " Arcana Microcosmi," Lond. 1651, p. 188.

No. XXXVIII. " Biblia Sacra Latina Sæc. XIV."—*folio, parchment.*

The written pages of this valuable and finely preserved Bible are 950, containing upwards of 145 illuminated capital letters. At the end of the last written page is the following entry of a testamentary bequest : " Reverendus in Christo Pater, et Dns Dns Johannes Cheveroti de " Polignaco, miseracione Divina Tornacensis Eps. hanc pulcram Bibliam Johanni nato Petri " Falguerii filiolo suo per suum Testamentum donavit, anno Domini Millessimo ccccIviii. " Oret Deum pro eo.—Ita est—De Butoville."

The pages are divided into columns, making in all one thousand nine hundred columns. Forty nine of these are decorated by large initial letters, ornamented with miniature figures of saints, churches, flowers, and devices. The miniature figures in gold, ultramarine, and various colours, amount to 174. The initials of books and prologues decorated in gold are 145, and the smaller initials of chapters, which are alternately in vivid blue and red colours, and are finely flourished along the margins, having their extremities extended to the ends of the pages, and to the tops, amount to 1233.

(1) " Unicorne Asinus tantum Indicus," Harduin's ed. t. 1, p. 640, l. 15.

(2) Marmol describes the unicorn in his travels in Africa. Lobo mentions it in Æthiopia, where it is called " Arvoeharis," and says that it is extremely swift. John Gabriel, a Portuguese, says that he saw one in the kingdom of Damar. Vincent Le Blanc says that he saw one in the king of Pegu's seraglio. Delachamp, in his Annotations on Pliny, l. 8, 21, and l. 11, c. 46, describes seven species of this animal. And Cosmas Monachus, an Egyptian, describes it as well known in Æthiopia. Collect. SS. PP. t. 2, p. 338. Chardin, whose veracity is generally acknowledged, saw one in Persia. t. 3, p. 45. He calls it the rhinoceros, a species of the unicorn, and the Hebrew name " Rheem" applies to either, as in Renaudot's notes on the two Arabian travellers in China. 8vo. Lond. 1733, p. 17, and 61. Calmet says that he found amongst the papers of the House of Lorrain, that in the 16th century, 60,000 florins were paid for the purchase of an unicorn.

This magnificent copy of the Latin vulgate version of the Old and New Testament, was written in the 13th or 14th century; certainly not later; and corresponds nearly with the Clementine edition. The arrangements of both agree exactly down to the end of Paralipomenon 2, where a column of additional matter may be seen in our MS. which is not in the edition sanctioned by Clement VIII, or in the Greek, or Hebrew columns of Walton.

The various readings do not appear to be many, nor is this the place to notice them. But there is one at the end of Nehemiah c. 7, (1) which differs considerably from the printed copy. In the MS. the words and numerals are as follows—" Omnis multitudo quasi vir " unus, xlv mil. ccc. lx. absque servis et ancillis eorum, qui erant vii. m.ccc.xxx.vii. et inter eos " cantores et cantatrices cc.xlv. Cameli eorum cccc.xxv. Asini sex m. septingenti xx."—In the printed edition the numerals differ considerably, and the 13th chapter which is the last of Nehemiah in that edition, is divided into three in this MS. which gives fifteen chapters of the same book. These fifteen chapters of Nehemiah are followed by Esdræ Liber 2, beginning " Et fecit Josias," and consisting of nine chapters, which make the third of Esdras in the printed editions. (2) There are also prologues prefixed to Tobit, Judith, and Job, in this MS. which are printed at the end of the Clementine.

The second chapter of Judith begins in this MS. " Anno xii." In the Clementine it is

(1) The Jewish canon never contained more than twenty-two books, as stated by Josephus against Appion. These were collected and arranged in one volume by Ezra and Nehemiah, after the return of the Jews from Babylon; and therefore that canon includes no book subsequent to Nehemiah, nor is any one of the latter quoted by the Apostles. It is evident from Ecclesiasticus, c. 49, that the author wrote after the Jewish canon was fixed, for after enumerating Isaiah, Jeremiah, and Ezekiel, he adds the twelve minor prophets, who follow them in the Jewish canon. Esdras, according to the oldest Jewish written tradition, had all the twenty-two books transcribed in a new character, which was the Chaldee, and Nehemiah added his book to that of Esdras, making it the last volume of the canon, as in the epistle of the Jews of Jerusalem to their brethren of Egypt, in the second book of Maccabees. Josephus positively asserts that the books written since the reign of Artaxerxes, consequently Tobit, Judith, Esther, Ecclesiasticus, Wisdom, and the Maccabees, never were considered sacred by the Jews, and SS. Jerome and Epiphanius agree—" We have only twenty-two books," says Josephus, " which comprehend the history of all ages, and merit our belief. Five belong to Moses, which contain what " relates to the origin of man and the succession of generations down to his death, a period of about 3000 " years. From the death of Moses to the reign of Artaxerxes, who was king of Persia after Xerxes, the prophets " who succeeded him, have, in thirteen books, written the events of their own times. The other four books " contain hymns in praise of God, and precepts for the conduct of human life. There is also written what " occurred since the reign of Artaxerxes to our own times, but the writers have not been received with the same " credit, because there was no certain succession of prophets in that interval." All agree that the four books of Josephus's last class are the Psalms, Proverbs, Ecclesiastes, and Canticles; but as he does not particularize the thirteen of the second class, and all agree that in that second class Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esdras, Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, and the twelve minor prophets, making one book, must be included, some difficulty occurs with respect to Job and Esther, since the above books complete the number of thirteen, without these two. Besides, in his antiquities, he describes Esther as written in the reign of Artaxerxes, and there asserts that all the sacred books were written between the time of Moses and that reign, adding that the books written under that prince, and since his time, do not stand upon the same authority.

(2) St. Jerome says that the two books, which are ascribed to Ezrah in some Bibles, were formerly counted by the Jews, only as one, hence both are ascribed to Ezrah in the Vulgate, though in more ancient copies, both

" Anno xiii."—At the end of Ecclesiast. c. 42, are the words, " et quis sciens confirmavit " fortitudinem ejus," which are not in the Clementine.

The 29th chapter of Jeremy begins—" In anno decimo et xii mense, una die mensis." In the Clementine the reading is—" In anno decimo, decimo mense, undecima die mensis." The thirty-second chapter of ditto in the MS. begins, " Et factum est xi anno in mense xii," whereas in the Clementine it is, " Et factum est xii anno in mense xii."

The most remarkable variation in the New Testament occurs in the four first verses of St. Luke. These are given in this MS. not as part of that gospel, but as a prologue to it, the gospel itself beginning with the words of the fifth printed verse,— " Fuit in diebus Herodis ;"— and to mark more strongly that these four verses are no part of St. Luke's, they are followed in this MS. by a second prologue, which is separated from the preceding by a title in red ink, thus :—" Item alius Prologus," and this " alius prologus" is St. Jerome's, beginning " Lucas " Syrus, &c.—Certainly this part of St. Luke has all the appearance of a preface, in which the author, addressing himself to Theophilus, (as general a name as Philosophus) explains the intent of his work. Origen, St. Ambrose, Salvian, and St. Epiphanius agree, that Theophilus is here to be understood as a general name. However the most ancient MSS. give these verses as St. Luke's, and St. Chrysostom and St. Augustin believe that Theophilus is the proper name of some Asiatic Greek, to whom St. Luke addresses his narrative.

The books of the Old Testament contained in this MS. are the Pentateuch, the eight books of the prophets, viz. 6, Joshua, 7, Judges, to which, says St. Jerome, the Jews add Ruth. 8, Samuel, otherwise called the first and second of Kings. 9, the third and fourth books of Kings, containing the two last parts of Samuel. 10, Paralipomena, or Chronicles, two books. 11 and 12, Esdras and Nehemiah, two books, (1) a second book of Esdras, Tobit, Judith, Esther.—13, Job. 14, Psalms. 15, Proverbs. 16. Ecclesiastes. 17, Canticles,—Wisdom, Ecclesiasticus.—18, Isaiah. 19, Jeremiah and Lamentations,—Baruch.—20, Ezekiel. 21, Daniel,—with the Canticle of the three Children, and the History of Susannah, but with a caveat prefixed to the latter that it is not in the Hebrew originals, but is transcribed from Theodotion. 22. The twelve minor prophets follow in the usual order, and after them the two books of Maccabees.—This is also the order followed in the Clementine edition, excepting that the second book ascribed to Esdras is brought to the Apocrypha at the end, and called the third of Esdras, Nehemiah being the second.

The Jews not wishing to exceed the number of 22, united Ruth with Judges, and the Lamentations with the Prophecy of Jeremiah, and probably Esther with Job. But it is questionable

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Greek and Hebrew, the second bears the name of Nehemiah.—The third and fourth are inserted at the end of the Vulgate, after the prayer of Manasseh, when captive at Babylon, which is quoted in the second of Chronicles, c. 33. The third exists in Greek, and is quoted by St. Athanasius, St. Ambrose, and St. Augustin. But the fourth is only in Latin, and is the apocryphal work of some converted Jew.

(1) The books numbered in Arabics in the above list, have always been received by Jews and Christians. The others were never introduced into the Christian canon before that of the third Council of Carthage, A. D. 397; but they are quoted as sacred by the primitive Christians, and in a decree of the Council of Hippo, A. D. 393, which is confirmed by the above Council of Carthage —They are now received as Canonical by the Latin Church, for reasons which are stated at large by Calmet and Dupin.

whether Esther formed one of the Jewish Canon, though St. Jerome says it did. The books which certainly did not, are those to which Josephus alludes, as written since the reign of Artaxerxes, namely, Tobit, Judith, (quere Esther?) Wisdom, Ecclesiasticus, and Maccabees I. and II. All these are placed in the same order in our MS. as in St. Jerome's Clementine Vulgate, each having prefixed to it St. Jerome's prologue.—The books and epistles of the New Testament follow in the same order as in that edition, (1) ending with the Apocalypse, at page 847 of the MS. The one hundred and two remaining pages contain a valuable alphabetical glossary of all the difficult words in both the Old and the New Testaments.

The Princeps editio of the Vulgate is referred, by the most accurate Bibliographers, to 1450. (2) It was printed in cut metal types, and in two volumes folio, by Fust and Schoeffer, at Mentz, without date; the few copies that remain, are on vellum. (3) Mr. Grenville's fine copy is mentioned in the Mac Carthy Catalogue, " No. 6260," and is perfect. Mr. Dibdin says, that it may indeed be pronounced a treasure of the first magnitude. Decameron, v. 3, p. 169. It is certainly older than any of the five first works printed with dates, namely, the Psalters of 1457, and 1459, the Durandus of 1459, the Catholicon of 1460, and the Constitutions of Clement V. of 1460. But the MS. now before us, is older than that edition by a whole century; and being more correct, we are at a loss to know why the first editions of this valuable work, throughout a period of one hundred and forty years, down to Clement VIII's, of 1592, all happen to be so scandalously incorrect. The second edition by Fust and Schoeffher, in two volumes folio, 1462, is quite as scarce as the first, and has been purchased at exorbitant prices; the third printed " Embricæ, A. D. 1465," in two volumes, folio, still scarcer than either of the former, and known only from Le Long's Bibliotheca Sacra,—the fourth, printed at Augsburg, 1466, folio, quoted by Le Long, ibid.—the fifth, " Reutlingæ, anno 1469," folio, known only from the Bibliotheca Nurembergensis,—the sixth, at Rome A. D. 1471,—the seventh, ibid, same year,—the eighth, at Mentz, by Schoeffer, in 1472, folio, closely resembling his former edition of 1462,—the ninth, at Rome, 1473,—the tenth, in two volumes, folio, 1475, without the name or place of the printer,—the eleventh, at Neuremberg, same year,—the twelfth, at Placentia, same year,—the thirteenth, at Paris, folio, 1476.—the fourteenth, fifteenth, and sixteenth, at Venice and Naples, same year.—the Complutensian of 1514, Pope Sixtus Vth's. in three volumes, folio, Rome, 1590, and Pope Clement VIIIth's, Rome, 1592, all

(1) With this difference however, that in the Clementine, the Acts follow the four Gospels, whereas in this MS. the four Gospels are followed by St. Paul's Epistles in the usual order, then the Acts, and the other Epistles, and lastly the Apocalypse. Walton's arrangement differs. He gives Esther and Job after Nehemiah, and proceeds from Solomon's Song immediately to the three greater prophets, Isaiah, Jeremiah, and Ezechiel, omitting Baruch after Ezechiel. He then gives Daniel, and the twelve minor prophets, the third and fourth books ascribed to Esdras, then Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, Susannah, the prayer of Azarias, the Song of the three Children, Bel and the Dragon, and Maccabees I. and II.

(2) De Bure refers it to 1450. He describes it from a copy in the Mazarine Library.

(3) All the known copies of the Psalters of 1457 and 1459, are on vellum, as are almost all the known works printed before 1462, as in Meerman. The Durandus of 1459 is uniformly so; and yet the Catholicon of 1460 is uniformly on paper, with the exception of the Mac Carthy, and the Paris MSS.

abound in such numerous errors, that Thomas James, the Bodleian Librarian, enumerated two thousand in the Sixtine edition, and these not merely errors of the press.

Clement VIIIth, in whose edition many of these were corrected, admits, with becoming modesty, that many others remain yet to be corrected by future revisors. Nor does the Council of Trent declare the Vulgate authentic, farther than in general terms, as respecting the doctrines of Revelation and the essentials of the Christian faith.

It must be observed that this Bible, though divided into chapters, is not divided into verses, neither do the chapters agree always with those of the printed editions. Dupin says, that our divisions into chapters were first made by Cardinal Hugo, Hist. of the Canon, Lond. fol. 1700, p. 122. But Eggi, Bianchini, and other foreign as well as English writers, ascribe that division to Cardinal Langton, as in Eggi's Purpara docta l. 1, No. 61. The learned Iricus agrees, in his preface to his edition of the celebrated MS. Italic version of the Gospels, written by the hand of St. Eusebius, of Vercelli, pag. xviii, and so does Wetstenius. (1)

Dupin adds, that the distinguishing of each chapter into verses, as we have them, was first introduced by Robert Stephens, " who has followed the divisions of the Greek MSS. wherever " he found them divided into verses." But this is inaccurate. If Stephens found them in Greek MSS. then he was not the inventor. His edition to which Dupin alludes, is the Royal Paris of 1551, the first in which the verses are numbered. But though in our MS. the verses are not numbered, yet the initials of verses are marked in the text, in red ink.

Possibly this MS. is a transcript of Lanfranc's edition, the author of whose Life, published by D'Achery, says:—Et quia Scripturæ Scriptorum vitiis erant nimium corruptæ, omnes, tam " Veteris, quam N. T. libros, nec non etiam Scripta SS. Patrum, secundum orthodoxam fidem " studuit corrigere, et etiam multa de his quibus utimur, nocte et die in servitio Ecclesiæ, ad " unguem emendavit."—Cardinal Ximenes published another copy in his Complutensian Polyglot, in 1514, of which he says in the preface, that not an apex was missing in it, and that it was written in Gothic characters, above eight hundred years before:—" Latinam " B. Hieronymi translationem contulimus cum quamplurimis venerandæ vetustatis, sed his " maxime quæ in publica Complutensis nostræ Universitatis Bibliotheca reconduntur, quæ supra " octingentesimum abhinc annum literis Gothicis conscripta, ea sunt sinceritate, ut nec apicis " lapsus possit in eis deprehendi." But yet Ximenes's edition abounds in errors, and though it may be reasonably suspected that his Gothic copy, is the MS. which is described by Bianchini, as written in the 10th century, " Codex Toletanus Bibliorum literis Gothicis sæculo x," (2) we question its asserted antiquity, on the principle that MSS. in the characters called

(1) " Eodem tempore (sæc. 12.) Stephanus Langhton Episcopus Cantuar. Libros Vet. & Nov. Test. in " capita distinxit, quæ distinctio, quam paulo post Hugo Carensis Cardinalis in Concordantia Biblica conscri- " benda secutus fuit, in Ecclesia Latina passim, et postea etiam ab omnibus typographis recepta est." Wetsten. Prolegom. ad N. T. Amstelædami folio, 1751, p. 85.

(2) " Bianchini Vindiciæ Canonicarum Scripturarum Vulgatæ Latinæ editionis, seu vetera Sacrorum Bibli- " orum fragmenta, juxta Græcam Vulgatam et Hexaplarem Latinam antiquam Italam, duplicemque S. Eusebii " Hieronymi translationem, &c." t. 1. Romæ, folio, 1740, from page xlix to ccxx, also Mariana de ed. Vulgata, p. 48 and 93.

Gothic, cannot be older than the 11th century; and yet this is the oldest copy of S. Jerome's Vulgate that is known in Spain. The order of the books of the Old Testament agrees in it, with that of the Hebrew canon, because St. Jerome translated his Vulgate from the Hebrew. Hence the first and second of Samuel, according to the Septuagint, are counted one book in it, as in the Hebrew; the third and fourth of Kings according to the lxx, are in it, as in St. Jerome's version, and in the Hebrew, entitled the second of Samuel. Baruch is omitted, and St. Jerome expressly says that he omitted it, as not being in the Hebrew canon. Præf. to Jerem. In the Toledo MS. the Prophets follow Kings; the Psalter is not of St. Jerome's first version, which he made from the seventy, but of his second, which he made from the Hebrew. The oratio Manasseh is omitted, as are the third and fourth of Esdras, which St. Jerome held to be Apocryphal. These facts prove that the Toledo MS. is a copy of St. Jerome's Vulgate; and though the Stowe MS. does not agree exactly in arrangement with it, neither do the oldest MSS. of St. Jerome's version, agree in arrangement with one another. It is enough if they agree in other respects.

It has been asserted that St. Jerome's genuine edition has been published by Dom. Martianay, Paris, folio, 1693.—Now, we have seen this volume, which is the first of five, containing the Benedictine edition of St. Jerome's works. It was preceded by two other editions, Rome, 1565, and Paris, 1579. But notwithstanding this advantage, it abounds in errors, which sufficiently shew, that it cannot be in all its parts the genuine work of that great man. The Benedictines themselves acknowledge this in their Bibliotheque de St. Maur, Hague, 8vo. 1726,, p. 321. " On ne peut disconvenir que l' edition des ouvrages de ce S. Pere, qu'il a " publiée, ne soit la plus defectueuse de toutes celles qu' ont données au public les Benedictins."—

Perhaps the finest copy of St. Jerome's Vulgate extant is that of the Vallicellian library at Rome, which is described by Bianchini, Vindiciæ Præf. p. xxxvii, and by Baronius, ad. ann. 778, num. 22. It was written by Charlemagne's favourite Alcuin,—" Extat," says Bianchini, " hujusmodi (1) vetus Bibliorum codex, Alcuini Labor, in Vallicelliana nostra Bibliotheca, " ubi velut ingens Thesaurus servatur, utpote quod viri eruditi, qui in emendatione Vulgatæ, " iterum nostro tempore laborarunt, eo, ut antiquori, sunt usi."

Prior to the French revolution a fine MS. copy of St. Jerome's Vulgate was preserved in the Dominican convent at Paris, in Gothic characters of the 13th century, agreeing so far with the Stowe MS. By an order of the general Dominican chapter of 1236, all the Bibles of the fraternity in every part of Europe were to be corrected by that MS. and so lately as in 1748, a transcript of it was ordered to be made by the students of the noviciate; but this design seems to have been abandoned, nor does that MS. appear to have been ever deseribed.

(1) By hujusmodi he means such as Charlemagne ordered in his Capitularies, l, vi, c. 227.—" Volumus ut in " Ecclesiis libri canonici veraces habeantur," &c.

Alcuin says in his Epistle to Giala, which is prefixed to the sixth book of his Commentary on St. John, " Occu- " passe se Domini Regis preceptum in emendatione Veteris novique Testamenti." In his 20th Epistle he mentions his having finished that work, which he sent to the Emperor from his monastery of St. Martin of Tours.— " Quos in unius clarissimi corporis sanctitatem connexos, atque diligenter emendatos, Vestræ Clarissimæ auctor- " itati dirigere curavi."

We have dwelt thus far on this MS. deeming it extremely valuable, first, because it contains all the parts of the Old and New Testament, and MSS. containing the whole are extremely scarce. (1) Secondly, because it is transcribed with the greatest diligence, from another MS. probably of great antiquity. Thirdly, because it is more correct than the first printed editions, down to the Clementine. Fourthly, because in case a new edition of the Clementine should ever be given, with a view to further corrections, this MS. ought undoubtedly to be collated, and its various readings given to the public; the Vulgate version being acknowledged by the most learned Protestant divines, to be of great authority throughout the whole Christian Church. The learned and indefatigable Mills says:—" We hold the ancient Italic " version in the highest respect, as founded on the originals. Its fragments are valuable as " gold. We also are very cautious with respect to the Latin Vulgate of St. Jerome, though " incorrectly handed down to us. So far from thinking that it is to be corrected by any printed " Greek copy, we on the contrary hold that the greatest service that can be rendered to it, is " to correct it by its own ancient and valuable MSS. in order that it may be restored to its " original purity." Walton concludes his account of it in terms of high commendation; and be it remembered that though he wrote his Prolegomena, when Cromwell wielded the English sceptre, the Latin Vulgate does honour to one of its columns; and notwithstanding the erroneous readings, both in the Sixtine and Clementine editions, Wetstenius, the most learned perhaps of all the protestant editors of the Greek text, bestows the highest commendations on the Roman editors of the Latin Vulgate; and expresses his earnest desire, that a new edition, founded on the oldest and best MSS. in England, as well as in Italy, France and Germany, may be presented to the Christian world, by the co-operation of the learned. (2)

No. XXXIX. " History of the Cathedral Church of St. Peter in York."—*folio, paper.*

On the title page of this MS. the transcriber describes it thus:—" The history of the " cathedral church of St. Peter, in York, with an account of the conversion of the county to the

(1) Even the entire New Testament in one MS. is very scarce, " Paucissimi Codices sunt qui totum N. T. " complectuntur." Wetstenius Prolegom. in N. T. p. 6.

(2) " Nescio sane utrum diligentiam potissimum, an modestiam eorum, qui Romanæ editioni præfuerunt, " admirer. Illud vero cujusmodi sit adsequi nequeo, cur Itali, qui Lectionem Librorum Sacrorum alias negli- " gunt, et plebi Christianæ invident, nullis sumtibus laboribusque pepercerint, ut editionem istorum librorum " haberent quam emendatissimam." (Authorized versions are not prohibited and never were by the Catholic church.)

" Extant hinc inde Codices Latini, Græcis et ætate vetustiores, et numero plures, quorum variæ lectiones " partim ab Erasmo, Stephano, et Luca Brugensi publicatæ sunt, partim vero adhuc in Bibliotheca Regia, " Argentinensi, Tigurina, Basileensi, Genevensi, &c. latent, ex quorum omnium collatione multa adhuc erui " atque emendari possent. Præter istos in Anglia reperiuntur Codices Evangeliorum, omnium vetustissimi, " præcipue Londini in Bibliotheca Cottoniana, et Cantabrigiæ in Collegio Benedicti, ex quibus utinam editio " Versionis Hieronymi emendatissima, quam ante hos annos triginta, una cum novo Testamento Græco ad " prælum paraverat, et fratris filio edendam moriens reliquerat, vir sagacissimus Richardus Bentleius, tandem " aliquando in lucem prodiret." Wetstenius Prolegom. ibid. p, 107-8.

" christian faith. A sketch of the lives of the numerous race of bishops who have governed " this See. Also an account of all the tombs now extant, and an idea of those rich shrines that " have long since been removed, and the burial places of the many kings, princes, and nobility " that have been interred in this church.—To which is added a dissertation on the Roman " Catholic religion, as far as concerns this cathedral, before the reformation; compiled for the " use of the curious traveller, from the many authors who have treated of this subject."

A note on the opposite page states that this MS. was written in 1775, by Mr. Edward Abbot, painter, who had formerly been educated at one of the Jesuite's colleges in France, in order to have been a popish priest. But renouncing that religion, he came to York, and staid there about a year, during which time he wrote this, and afterwards gave it to Thomas Beckwith, at whose house he wrote it. The written leaves are 112, all in one hand, and at the end are several loose papers in the following order:

1. Notes collected from several authors, ancient and modern, in seven pages folio, (in the same hand,) containing the arms of several Yorkshire families, in thirty-six shields, sketched in ink, and described from the tombs and windows of the church.

2. Another thin MS. in folio, in fifteen pages, intitled:—" The order of the stalls in the " choir of York minster," &c. with a " list of the dignitaries, the value of the livings, as rated " in the king's books, and the particular days of preaching."

3. An inventory of all the jewels, plate, copes, vestments, and other ornaments of that church in the reign of Edward VI. in eight pages, same hand.

4. A. Bradies historicall view of the several foundations and buildings of the cathedral church of ditto, written in 1720, in twenty-eight pages folio, in his hand.

5. A list of parchment rolls relating to the said cathedral, in six pages folio, imperfect. Also two engravings of its tombs, and one sheet, not dated, intitled:—" Articuli inquirendi in civitate " Ebor. pro D.no Rege."

Most of the subjects discussed in this MS. have been amply detailed in Burton's Monasticon Eboraconese, folio, York, 1758, and in Drake's History of York, folio, London, 1736. But these expensive works are now nearly out of print, and whenever a new edition may be called for, the papers before us, which are chiefly collections of facts and authorities, mixed up with some bigotry, may be of considerable use to the editors. The history of York, in three volumes, octavo, York, 1785, is founded chiefly upon Drake's.

In the second volume of this Catalogue, Press 3, we have noticed a collection of original Yorkshire charters, which are no where else to be found. Such documents are the more valuable, as many of the religious houses in Yorkshire sent their charters and records to be preserved in the tower of St. Mary at York, where they were destroyed, when that tower was blown up at the siege of York, A. D. 1644.

No. XL. "MISSALE ROMANUM."—*folio, vellum.*

The title of this fine MS. is given on the first vellum page, in gold capitals, on a crimson ground, and in an oval, which is supported by two reclining figures of warriors, and placed in a recess. The entablature of this recess rests on two pillars, which are surmounted by golden flower pots, containing flowers, and the title is in these words—"Sacerdotale . Volumen . ad "ritum S. Romanae Ecclesiæ scriptum, in quo habentur cxl Missæ: quibus Portugal. Reges "interessé soleniter consuevere, præter Epistolas, et Evangelia, quæ separatim sunt de "industria exscripta, ad faciliorem subdiaconor: usum; emendata omnia ex Actiss. Pientiss. "Johannis iii Regis ductu atque Imperio. Olyssip. anno salutis MDLVII."

On one side of the cover is pasted a printed notice in these words:—"A very valuable Roman "Missal, highly lilustrated---late the property of the celebrated Abbe Garnier, Chaplain for "near thirty years to the French Factory, at Lisbon."

Another memorandum in print, under the former, states that "this most splendid MS. "executed in 1557, for John IV. (read III.) of Portugal, and Catherine his queen, contains "above a thousand various illuminations, of the greatest richness and brilliancy, each page "being surrounded with a double of gold and other ornaments, folio, bound in red morocco, "with silver clasps."

In addition to these notices which are pasted on the cover, the following is written on the first fly leaf:—"This most inimitable Roman MS. Missal may truly be called inestimable. It "contains three hundred and thirty-six pages, written in various hands of the Roman character, "upon the finest vellum; the columns of each page are inclosed in a golden border, and other "rich ornaments of gold. In short, we are at a loss how to give a satisfactory idea of the "beauty and brilliancy of the admirable drawings with which it is adorned. The composition "is so entirely different from what is seen in other books of this kind, and the tints of the "drawings so abundantly varied, that it justly merits the title of unique. The countenances of "the one hundred and forty-four large scripture figures are highly expressive of sublimity "and dignity, tempered with sweetness and grace. The whole is beyond all encomium, and "such as cannot but excite in us (just ideas of) the highest degree of perfection.

"Its contents are chiefly the whole of our church service, beginning with the first Sunday "in Advent, and ending with the last Sunday after Trinity, with the exception of sundry "orisons and canticles to the Holy Virgin, Mother of God, &c. It is ornamented with two "hundred and twenty most curious emblematical devices in the initial letters, the drawings "of which are extremely correct, one hundred and forty-four of which, as mentioned above, are "large scripture figures, and as the very minute ones are not counted, they may moderately be "computed at eight hundred more, making altogether a beautiful assemblage of one thousand "six hundred and forty rich initial drawings, which may truly be styled incomparable."

To this description we have only to add, that the initial letters ornamented with various devices, and miniatures, exquisitely illuminated in gold, amount to 1437, exclusive of the rich ornamented borders, which decorate every page.

John, the third of Portugal, reigned from 1521 to 1557. He is celebrated for having introduced the order of the Jesuits into Portugal. He became a brother of that fraternity, made a vow of blind obedience to their Provincial, and consented to hold his crown by the indulgence of the Holy See. " Le Roi Jean iii. fit lui meme les vœux des Jesuits, il obeissoit " en consequence au Provincial, et obtint permisson du S. Siege pour garder sa Couronne." (1)

It may be presumed from these facts, that the splendid MS. now before us, owes its origin to this very circumstance. Nothing was more natural than that the arts, in which Rome excelled at this time, should be laid under contribution, for the innocent amusement of a prince, who had sacrificed his sovereign power to the arts of the Jesuits, and to the ill understood supremacy of Rome.

It would be difficult to describe this fine MS. in words sufficiently appropriate to convey an adequate idea of its princely magnificence. Whether we consider the illuminated ornaments which decorate the margins, the beauty and evenness of every letter of the text, or the delicacy of the miniatures, the gracefulness of their drapery, the inviting cheerfulness of the colouring, and the unsullied fairness of the vellum, all these will be found, even separately, delightful; but when united with innumerable embellishments, which accompany the miniatures and initials, they form a toute ensemble, which entitle this MS. to rank with those of the first class in the art of calligraphy.

No. XLI. " Officium B. M. Virginis."—*octavo, vellum.*

A printed notice prefixed to this MS. states that its title is—" Officium B. M. Virginis " secundum consuetudinem Romanæ Curiæ," and that it is a MS. of the 15th century, upon vellum, with illuminated capitals and borders of flowers, that it contains ten miniatures very splendidly executed, which are said to have been painted by Girolamo, the son of Francesco da Libri, that it is bound in crimson satin, with richly embossed corners of silver gilt, and that the centre plates and clasps consist of beautiful specimens of Niello, mounted in frame work of embossed silver gilt.—But this account falls far short of the truth. The miniature figures amount to above sixty, and the ornamented initial letters, illuminated in gold and ultramarine, are above one thousand two hundred.

After a calendar of twenty-four pages, in Latin, four hundred and thirty-three written pages follow, in regular order, containing the office of the Virgin, beginning with two splendidly ornamented pages, one of which gives the title, in gold letters, on a blue ground of lapis lazuli: " Incipit officium B. Mariæ V. secundum consuetudinem Romanæ Curiæ."—This is followed, as usual, by the " Officium Mortuorum"—then by the " Officium S. Crucis," and the seven penitential psalms, and lastly, by the " Officium Spiritus S." all of which are perfect in this MS. and conclude with the " Psalmi Graduales."

(1) Art de Verifier les dates t. 1. 2de partie, Paris fol. 1784, page 783.—See our account of the Rules of the Jesuits in the second volume of this Catalogue.

We have stated in the second volume of this Catalogue, page 11, what is meant by the title and designation of " Officium ad usum Romanæ Curiæ" and so we shall only remark, that the ornaments of this MS. are ascribed to one of those Italians of the 15th century, who have immortalized their names, by excelling all those who preceded them in the art of adorning manuscripts. Vasari informs us, that Francesco Vecchi had the surname of " Da Libri" conferred upon him about the middle of the 15th century, as an honourable distinction for the exquisite delicacy, and excellence of the miniatures with which he adorned MSS. a little before and after the invention of printing; that several of the Verona MSS. were adorned by him; that in one of them he painted two miniatures of inestimable value, one representing St. Jerome, and the other St. John, in the isle of Patmos, in the act of writing his apocalypse; that he executed innumerable ornaments for books in the same admirable style, and yet that his son Girolamo, to whom the MS. now before us is ascribed, excelled him in the same art.

Girolamo was born in 1472, at Verona, and even at the early age of fifteen, his ornamented MSS. were so beautiful that the inhabitants went in crouds to see them, and to congratulate his father on the felicity of having given them an artist of such transcendent abilities. He was the tutor of Giulio Clovio, of whom Vasari says, that he was the greatest professor of this art that Italy ever produced, t. 3. p. 277.

No. XLII. " Officium B. M. Virginis."—*octavo, vellum.*

This beautiful little MS. is inclosed in a case which is erroneously lettered on the back, " Missale Romanum ;" the same error must be corrected in a printed title which is pasted on the inside cover, in these words, " Missale Ecclesiæ Romanæ." It is in fact a Flemish MS. of the 15th century, containing offices and prayers for different festivals of the Virgin, adorned with twenty-one pages of miniature drawings, executed with great brilliancy of colouring and delicacy of finish. The written pages are two hundred and twenty-eight. The principal festivals mentioned in its calendar of twelve pages are inserted in red and blue inks, the others in black. The festival of the Conception of the Blessed Virgin, which is inserted in it, is not older than the pontificate of Sixtus IV, who was elevated to the papal throne in 1471. The first miniature represents St. John writing his Apocalypse, with the usual emblematic figure of the Eagle, and a view of the castle and island of Patmos. He is represented young, with golden locks falling negligently over his shoulders, though it is certain that he must have been above ninety when he wrote that work, for he was banished to Patmos, after the fall of Jerusalem, in the year 95, and he returned in 97. His robes are splendidly effulgent with gold, and considerable lustre is derived to the golden ornaments, from the vivid blue ground of lapis lazuli on which his figure is drawn. The borders all round are illuminated in gold, and richly decorated with fruits, flowers, birds, and foliage. The second miniature represents St. Luke in the same style of drawing, but with a beard.—The usual emblem of the Vitulus is added, as are those of the angel and the lion to St. Matthew and Mark in the two subsequent miniatures.

This order of the Evangelists is rather singular in a Flemish MS. of the 15th century, for the order of time in which the four gospels were written, is according to St. Jerome, and all the ancients, that in which they are still placed. The two most ancient Greek MSS. of the Vatican and of the British Museum called the Alexandrian, follow this order, as do all the Polyglot editions. It must however be confessed that some of the most ancient MSS. place St. John's gospel second, instead of last; for instance, in Beza's MS. at Cambridge, one of the most ancient extant, St. John follows St. Matthew, then St. Luke, and last St. Mark, nor can this order be ascribed to any misplacing of leaves, for at the end of each, the title of the next is given in the ancient form of "Explicit and incipit," which leaves no room for doubt. So also in the Vercelli MS. written by the hand of St. Eusebius, the martyr, fifteen centuries ago, (1) the order is Matthew, John, Mark, and Luke.

The miniature figures in the MS. now before us, exclusive of ornamented borders, amount to above one hundred and twelve. It is magnificently bound, the cover being sheathed with red velvet, richly ornamented, and effulgent with gold.

No. XLIII. "ITER HANTONIENSE."—*quarto, paper.*

This Itinerary of Hampshire, contains, in a modern hand, copies of the charters granted to Portsmouth by Richard II. in 1385, and by Charles I. in 1628, also numerous Inscriptions from tombstones, and other lapidary monuments in Hants, with a copious Index at the end. The compiler is unknown. The written leaves are one hundred and fifty.

(1) This venerable MS. contains the ancient Latin version, called the Italic, which prevailed in Italy before St. Jerome's time, as emended from the Greek text by St. Eusebius himself, who died A. D. 371. See Gori's Epistle to Bianchini, in the second volume of the latter's Evangelium Quadruplex, page 573, and again p. 583. valuable specimens of this MS. are given ib. and p. 476, and also in Bianchini's Vindiciæ, p. 375.—King Berengarius ordered it to be covered with silver plates in the 9th century, when he presented it to the cathedral of Vercelli. On these plates are engraved figures of our Saviour, and of the four Evangelists, in the order above mentioned.—Montfaucon has published a specimen of the writing in his Diarium Italicum, c. 28, pag. 445.—The engravings give the four emblems thus, to St. Matthew an angel, St. John an eagle, St. Luke a calf, St. Mark a lion. A further account will be found in Bianchini's Vindiciæ, p. 368.

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END OF THIS APPENDIX.

J. Seeley, Printer, Buckingham.